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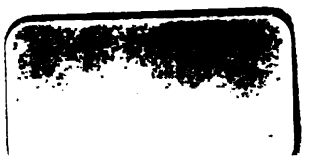


THE

MONTHLY REVIEW;

OR,

LITERARY JOURNAL:

By SEVERAL HANDS.

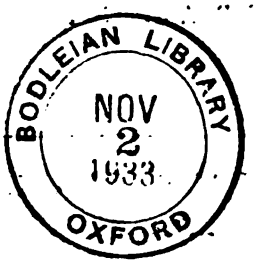
VOLUME XXXIX.

LONDON:

Printed for R. GRIFFITHS:

And Sold by T. BECKET and P. A. DE HONDT, in the Strand.

M,DCC,LXVIII.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THE

MONTHLY REVIEW,

For JULY, 1768.

State Papers collected by Lord Clarendon. Concluded; ſee our laſt.

FROM our former account of the firſt volume of this collection, the Reader is apprized of the general contents and deſign of the work, and is enabled to form ſome judgment with reſpect to the degree of merit diſplayed by the Editors. It remains for us, according to the method we propoſed, to point out ſuch pieces as are moſt curious and intereſting in this tedious compilation.

By ſome papers in the beginning of the ſecond volume it appears, that in whatever light Charles might be conſidered at home, he was nevertheleſs held in no ſmall eſtimation abroad, his alliance being warmly ſolicited by the great contending powers at that time: that is, in the year 1635.

Firſt we find the ſcheme of a treaty between the king of England, the Chriſtian King, and the united Provinces, of which the great object is the reſtitution of the dominions of the Prince Palatine. Soon after we find a letter ſtrongly importuning Charles to enter into a league offenſive and defenſive with the Catholic King, Philip IV.

But whatever opinion might be formed abroad with reſpect to his Power, yet foreign ſtates do not ſeem to have apprehended much from his reſolution, at leaſt, if we may judge from the ſhameful manner in which they, more eſpecially the Spaniards, trifled with him in the courſe of his ſeveral negociations with them. In effect, Charles and his miniſters affected to talk big and to write in an high ſtile, but their meaſures were ſo languid and inefficient, that they expoſed themſelves to frequent inſults, particularly from Necolalde, the Spaniſh agent.

From a paper intitled 'Remarks upon ſome Paſſages of Mr. Courteney's Book againſt the Oath of Allegiance,' we learn both what a degree of deſpotic power the Papiſts aſcribe to the

Pope, and at the ſame time what liberal notions were entertained, even at this time, with reſpect to the temporal rights of the people.

"That, whatſoever power the Pope hath to deprive Princes of their kingdoms and titles, or by authoriſing of war for cauſe of religion;" for he ſuppoſeth the only cauſe of religion to be a ſufficient title of war; "he hath much more to deprive them of their ſubjects' allegiance.

"From whence it clearly followeth, that if the Pope," by whom he ſaith all Catholicks are to be governed in matters of conſcience and religion, "ſhould depoſe the king, authorize Princes to invade him, abſolve his ſubjects from their allegiance, for cauſe of religion, and command them not to obey, but take part with thoſe Princes, if he will not deſiſt to put in execution the penal laws made againſt Catholicks, they are bound, or at leaſtwiſe may lawfully rebel againſt him."—Which to ſay, is, in my judgment, high treaſon; and to perſuade others, by publick writings, to believe the ſame, is plain ſedition.

In his ninth argument.

II. "That the temporal Commonwealth, in ſome caſes of extremity, can deprive princes of their royal dignity for temporal cauſes; and that it hath the ſame power to take it away, which it had to give it, and to make it elective or ſucceſſive, as it ſhall think beſt, in caſe of extremity."—Which aſſertion is, in my judgment, very dangerous.

In his third argument.

III. "That no perſon, (nor the king himſelf, becauſe he is not the lawmaker, but the king and parliament) can add any exception againſt the general prohibition of the law, which is not at leaſtwiſe expreſſed in the law by ſufficient words, to declare the intention thereof in that behalf; and that the king alone was not the law-maker, but the king and parliament."—Which quite overthroweth the king's ſupreme judicial authority to interpret laws, and his ſovereign prerogative power to make them."

What the Commentator means by this laſt remark, we are at a loſs to conjecture. We do not ſee how the argument taken in its fulleſt extent tends to deſtroy the king's judicial authority of interpreting the laws which he ſhould do *by his judges*, and as to his ſovereign prerogative power of making the laws, we do not know that ſuch a power ever exiſted, neither is ſuch a power compatible with the idea of a limited monarchy.

"In a letter from ſecretary *Windebank* to the king, we meet with ſome curious particulars. After giving an account of ſome hoſtile preparations in Germany, he adds,—"I am further adverti[ſ]ed, that your majeſty's ambaſſador in France, expects order from your majeſty, how he ſhall govern himſelf toward the princeſſes of the blood there, touching the title of *Altieſſe*, which they expect to have given them: whereunto if your ma-

jeſty may pleaſe to conſider, whether it will not be fit to do it with this condition, that the like ſhall be done by the French ambaſſador here to your majeſty's children.

'I am likewiſe given to underſtand, that the Proteſtants in France complain much of an altar, which the lord Scudamore hath cauſed to be ſet up in his chapel there, after the manner of the church of England; which being held a great ſuperſtition by the Proteſtant party in France, they are much ſcandaliſed at it, and it is thought it may hazard the intereſt your majeſty had in that party there; and thereupon hath been forborne by your majeſty's former ambaſſador. Which advertiſement, though it be of little conſideration, yet I thought it not impertinent to repreſent to your majeſty.

'I have alſo thought ſeriouſly on the buſineſs of captain Brett, and do moſt humbly beſeech your majeſty to give me leave to expreſs my humbly opinion thereupon, with ſubmiſſion to your majeſty's wiſdom. It is, if I much miſtake not, the greateſt and the moſt active employment your majeſty hath in foreign parts; and, therefore, requireſt a miniſter of abilities in ſome proportion anſwerable. How then this gentleman, who hath been ever bred in another way, in which I doubt not but he is very able, but by his own acknowledgment, a mere ſtranger to letters, or to any thing that hath relation to the pen, can venture upon this ſervice, I underſtand not; and do believe, if he did conſider it as he ought, he would not undertake it upon any conditions: unleſs Father Philips (and I humbly beſeech your majeſty's gracious and favourable interpretation of the conceit) have recommended an ignorant man, and unequal to that ſervice, induſtriouſly, and merely to deſtroy it, and to render it without effect. Beſides, I make account, the burden of that correſpondence will lie upon me; and, whether it be for your majeſty's ſervice, that Philips ſhould have more intereſt in the party employed than your ſecretary, and ſhould have more exact intelligence of many things that are to be treated of, and which will be utterly oppoſite to Philips's ways, and moſt pernicious to your majeſty's ſervice for him to know, than myſelf, I moſt humbly beſeech your majeſty to adviſe upon. I ſhall preſume to inſtance in ſome particulars; as, namely, his negotiation concerning the oath of allegiance, in which I know Philips is not well affected; and likewiſe concerning the bringing in of a Catholick Roman biſhop into England, which was the end of the Italian's coming hither from Rome, and whereunto I know Philips hath contributed all he could; the ſoliciting the Pope to cenſure Courtenay, if not for his baſe and treaſonable book, yet for publiſhing it without authority from thence, which I am confident Philips will likewiſe hinder as much as he can; his endeavouring to diſcover the correſpondences of the Roman

Catholick party here in England, and their ways, and his fomenting their ſchiſms and difference here; which he muſt do if he ſerves your majeſty well, and yet muſt not communicate it to Philips: and, therefore, I moſt humbly beſeech your majeſty to weigh theſe circumſtances deliberately, and to make choice of ſome man that may be *par negotiis*; that I may not have to deal with an ignorant perſon, or with ſuch a one as Philips ſhall have more intereſt in than myſelf, which muſt abſolutely betray and deſtroy their ſervice. That this is a very honeſt gentleman I doubt not; but honeſty alone will not diſpatch buſineſs; and of the two, (I ſpeak as a ſecretary, and humbly crave your majeſty's pardon) honeſty, in this Romiſh employment, may be better ſpared than ſufficiency.'

In this letter, we diſcover a great deal of that jealouſy which is natural to miniſters and all men in power, who are ambitious of conducting every thing through their own influence, and are always afraid leſt any one ſhould obtain a greater aſcendancy and intereſt than themſelves. But what is moſt remarkable, is the concluſion of this letter, wherein the ſecretary frankly avows the principle which draws the crooked line of miniſterial policy. One might ſwear that all miniſters were diſciples of Machiavel, and perhaps Swift was not much in the wrong, when he ſaid that all miniſters, as miniſters, were knaves. We are perſuaded however that if ſtate affairs were conducted by the rules of honeſty, there would be no difficulty in them but what any man of plain ſenſe might be equal to. The myſtery there is in them is created by departing from the line of honeſty, and having recourſe to ſubtlety. But even myſterious as they are made by this left-handed wiſdom, yet we think that ſufficiency, as Windebank phraſes it, may always be better ſpared than honeſty, for admitting that the man who poſſeſſes the former without the latter may be more ingenious in ſerving you, yet it ſhould be remembered likewiſe, that he will be more aſtute in deceiving you. In few words, we think the home-ſpun proverb holds good in politicks, as well as in morals.

In a ſubſequent letter from this ſecretary to his majeſty we hear farther of this Brett, and we meet with ſome extraordinary proofs of the illegal proceedings of Charles and his miniſters.

'It may pleaſe your majeſty, I have prepared the inſtructions for Brett, according to your majeſty's commandment, and do now in all humbleneſs preſent them to your majeſty, beſeeching you to conſider them well before you ſhall pleaſe to ſign them, and the rather becauſe I have made ſome little addition to them ſince your majeſty firſt ſaw them, the moſt material whereof your majeſty will find in that of the Palatinate; the propoſing whereof, beſides that I judged it could do no harm, I held it not

By the ſygning of Brets inſtructions you ſee that I lyke them; being reddie lykwais to give you a warrant bothe for this & any other verbal comand that I have given you.

impertinent for theſe reaſons: firſt, it may be an argument to them of your majeſty's good inclination in uſing this freedom with them, and communicating a buſineſs which ſo much concerns; and ſo, perhaps, win them to more equality: next to put in their hands an occaſion of obliging your majeſty; which the Italian agent here hath often aſſured me his maſter is very ambitious of: and, laſtly, to diſcover their affections; for, if it be well and dexterouſly propoſed, much may be diſcovered to your majeſty's great advantage. The other additions are, that of viſiting the Spaniſh cardinals, as well as the French; and to carry himſelf indifferently between them: and the laſt of all is, concerning his making uſe of Willford Read, procurator of the Benedictines, and his addreſſes to him. And now that, by your majeſty's ſpecial commandment, this buſineſs is thus diſpatched, I do moſt humbly beſeech your majeſty to vouchſafe me your warrant, under your hand, for my diſcharge; that, if I ſhall be at any time queſtioned for it, my hand in which it is written, being ſo well known, and the buſineſs ſo full of peril, it may appear I had but the miniſterial part in it, and that I have done nothing in it without your majeſty's royal and expreſs direction.

'I have likewiſe, at the interceſſion of the queen's majeſty, and your majeſty's command thereupon, enlarged ſundry Roman Catholicks, ſome of them prieſts, out of priſon, upon bail, for which I have only had your majeſty's verbal order; and ſhall moſt humbly beſeech your majeſty, for my ſafety, to vouchſafe me warrant likewiſe under your hand for this.

'I do further preſume to ſend your majeſty herewith a paper, delivered to me by my lord of Tunbridge, concerning his father the earl of St. Alban's, who is really in deep affliction for the late troubles fallen upon his near kindred and ſervants, by the heavy diſpleaſure of the Lord Deputy; wherein he holds himſelf ſo nearly touched in honour, as, unleſs your majeſty pleaſe to relieve him, his heart will break. The buſineſs, if I miſtake not, is moſt worthy of your majeſty's own hearing, both in regard of the greatneſs of the perſons intereſted, the Lord Deputy and the ſaid earl being both eminent ſervants to your majeſty, and of the importance of the cauſe itſelf, which concerns a whole province in their eſtates and livelihoods; and may, conſequently, trench far into the peace of that kingdom, as the conjuncture of Chriſtendom may be, and your majeſty's affairs with the Houſe of Auſtria and king of Spain may ſtand, if they give not ſatisfaction in the buſineſs of the Palatinate: it is therefore humbly

I am willing to heare the buſſineſs, but to ſtay proceeding upon a bare information, I thinke it not fit, ſince there is no queſtion of lyfe; I being able to repay, what injuſtice elſe can be inflicted on them.

deſired, that your majeſty will take this buſineſs into your own princely hand; and that, in the mean time, the poor plaintiffs may not be executed before they be heard by your majeſty; which infallibly they will, if your majeſty command not ſome ſtay of the proſecution in Ireland, until you ſhall have heard it yourſelf; with this, that, if they make not good their complaints, they may be expoſed to all the ſeverity and exemplary puniſhment, that ſo great a boldneſs of abuſing and miſinforming your majeſty ſhall deſerve. This is the juſtice the ſaid earl and the complainants do moſt humbly beg of your majeſty; and I beſeech your majeſty to take into conſideration, according to the weight and conſequence of it.

'Your majeſty may pleaſe further to underſtand, that Mr. Porter received yeſterday another letter from captain Shaw, from Genep, where the Infant's army then lay; wherein, after confirmation of what he had formerly written, concerning the entertainment which Picolomini gave to John Taylor, he writes, that Picolomini told Taylor, your majeſty ſhould not be obliged to any but to the emperor for the Palatinate; and that, if your majeſty find it convenient to uſe Picolomini in this buſineſs, there is no man of more power, nor of better affections; and that, as ſoon as he ſhall have time, he will come purpoſely hither to have the honour to kiſs your majeſty's hands, being extremely ambitious to do your majeſty ſervice: and this, Shaw thinks, would more advance the treaty than 5000 l. ſpent in ſending ambaſſadors. Your majeſty may pleaſe to conſider, whether it will not be fit, that Mr. Porter take notice of the fair reſpects of Picolomini to your majeſty, and thank him for them from your majeſty; giving him likewiſe occaſion to expreſs himſelf more particularly in the buſineſs of the Palatinate.

It is verrie fit he ſhould.

'I do further moſt humbly beſeech your majeſty to give me leave to repreſent unto you the ſtate of your treaſury, which is now exceeding low, and yet we are clamoured upon, for monies due to ambaſſadors and agents abroad, and many other moſt neceſſary payments, having not one penny to give ſatisfaction, nor any of us, at our meetings, (which are too ſeldom, but twice theſe three months) entering into conſideration where to raiſe monies, which is the chief work of a treaſurer. We are to meet but once the week, whereas the buſineſs requires a daily and conſtant attendance. If your majeſty con-

Haſte the balance, and then you ſhall know more of my mynde.

continue it in this way, your ſervice will infinitely ſuffer; and it cannot be ſo ill managed in any one hand, as it now is by thus many: which I hold it my duty in all humbleneſs to make known to your majeſty, moſt humbly craving pardon if I err, and leave to reſt your majeſty's, &c.'

From this, as well as from other papers in this collection, we learn how much Charles was under the influence of his queen, who unqueſtionably prompted him to many of the arbitrary acts, which ended in his deſtruction. We find likewiſe what daring riſques his miniſters ran to gratify the arbitrary will of an imperious maſter.

Charles however who had no doubt received many leſſons on king-craft, was not deficient in cunning to colour and diſguiſe his tyrannical meaſures. He diſplayed, on many occaſions, a great deal of ſubtlety. Such ſubtlety as coſt him, (and will coſt every one who practiſes it) the confidence of thoſe with whom he had intercourſe.

A ſpecimen of this ſort of cunning appears in the following inſtructions;

' *Inſtructions for Captain Arthur Brett, ſent to Rome by our deareſt Conſort, the Queen.*

' Charles R.

' Our deareſt conſort the queen having made choice of you, as a perſon of truſt and integrity, to be employed at Rome for her ſpecial affairs, where, in your negotiation, many things may occur, which may nearly concern us and our ſtate, we have thought fit, upon this accident, to take occaſion to inſtruct you in ſome particulars; leſt, while you endeavour to do her ſervice, you fall unawares and for want of premonition, upon ſomewhat wherein you may diſſerve us.

' You are therefore, firſt, to underſtand, that, in theſe times of differences in religion, you are by no means to meddle with any thing that refers to that ſubject; remembering, that you are ſent to Rome merely for matters of ſtate and intelligence; and that you are to keep yourſelf ſtrictly within that circle, and to attend that ſervice only, except in ſuch particulars concerning church government as you ſhall find herein committed to your charge.

' Next you are to underſtand, that, in all your negotiations there, either with the Pope or his nephews, or with any cardinals or other his miniſters, you are to ſtile yourſelf the queen's ſervant only, and not to take upon you any quality, nor pretend to derive any power from us; but rather upon all occaſions, eſpecially in publick, to diſavow it, and to keep us free from the ſuſpicion of any ſuch correſpondence. Nevertheleſs, though for your perſon and quality you are to govern yourſelf in this manner, this muſt not ſlacken your diligences in any ſervice

that may concern us; to the advancement whereof you are to have a ſpecial eye, and to bend your beſt endeavours to that end. Which that you may the better perform, you ſhall hold a ſtrait intelligence with our ſecretary Windebank, and direct all your letters and diſpatches to him only; acquainting him, from time to time, with all occurrents and news that ſhall come to your knowledge, either concerning that or any other foreign ſtate; and from him you ſhall receive our commandments and anſwers as occaſion ſhall be preſented.'

The inſtructions then proceed to point out the ſubject of his negociation, which was chiefly to engage the Pope to withdraw his cenſure againſt the oath of allegiance, in conſideration whereof the Roman Catholics were to be tolerated. The inſtructions farther authorize him to inſinuate, that Charles would not be unwilling to join with the Pope as a temporal prince, in any thing that might conduce to the peace of Chriſtendom and of the Church.—And all theſe negociations were to be carried on without the agents pretending to derive any power from Charles, but on the contrary diſavowing it on all occaſions. What ſhallow craft!

We took notice in the foregoing article of the ſervility of the courtiers in this reign, which might tend perhaps, among other things, to make the king think higher than he would otherwiſe have done of his princely prerogatives. Among other inſtances of this kind, the following paſſage in a letter from the ſecretary to the king deſerves notice.

'I moſt humbly thank your majeſty for the return of my laſt letter apoſtiled with your own princely hand, though it were far from the leaſt deſert of that honour. Concerning the buſineſs of the cuſtoms of Ireland, that which I then preſumed to repreſent to your majeſty I had taken before in writing from Darcy's own mouth; yet, according to your majeſty's commandment, I have required him to ſet it down himſelf. I am infinitely afflicted that any thing hath fallen from my pen to your majeſty's diſlike; and do in all humility crave your majeſty's pardon, that I took the boldneſs to make known the poor man's apprehenſions (for they were his own) to your majeſty: and I will be careful hereafter, that my intentions to do good lead me not into the like error, being rather willing to loſe my life than your majeſty's gracious opinion.

In this ye miſtooke me, for I nether blamed your penn nor Darcies witt; but what I ſaid, was to expreſs my judgement of the man, & his propoſitions; for nether thinke him ſo right for my ſervice, nor his propoſitions of ſuch importance as he pretends.

Apoſtyled the 31 *of Jan.* 1636.

'I moſt

'I moſt humbly beſeech your majeſty to paſs by this offence, and that I may nevertheleſs continue in your princely eſtimation.'

Nothing ſurely can be couched in a more ſervile ſtrain; and we cannot help thinking that to addreſs any mortal being with ſuch abject ſpirit and ſuch diſtant awe is a reproach to manhood.

The following letter from the ſame ſecretary to the king makes us acquainted among other particulars, with the ſhifts to which the king's neceſſities drove him.

'I now preſume to preſent unto your majeſty herewith two letters from the lord Aſton; the one to Mr. Hopton, wherein is the advice of the king of Spain's dangerous ſickneſs; the other to myſelf. There is likewiſe another from Sir William Boſwell, concerning the redemption of your majeſty's jewels; wherein your majeſty may pleaſe to take into conſideration his deſire of bringing them over himſelf; and to vouchſafe me your reſolution. I do not yet conceive that your majeſty's ſervice can ſuffer by his coming, this ſummer being not likely to be ſo active as the laſt, the prince of Orange being now quiet, and deſirous to let the world ſee, that he hath had glory enough for this year, in the regaining of Skinkſconce; and therefore I humbly beſeech your majeſty to conſider, whether he could have made choice of a fitter time: beſides, his wife is here in ſome indiſpoſition, and he would be glad of your majeſty's leave to ſee her.

I doe not conceave that it is needefull that my agent Bo. ſhould come over with my jewells for certainlie I ſhall have much uſe of him Therefore lett Joo Harvie ſupply that dewtie.

'Another paper there is containing the certificate of the biſhop of Durham concerning his dioceſe, which was wanting in the account which my lord his Grace of York preſented to your majeſty the laſt year; whereof your majeſty was pleaſed to take notice, and to command my lord of York to call for it.

'The other paper, containing an abſtract of letters out of Ireland, your majeſty will perceive reflects deeply upon me: nevertheleſs, but that the author, whom I know not, (thus much of thoſe letters having been ſent to me by one who, it ſeems, wiſhes me well) ſpeaks upon certain knowlege, I had not troubled your Majeſty with it. All that I can ſay in this particular is, that, as I will not excuſe myſelf from many errors in this great place, to which your majeſty of your mere and princely goodneſs hath been pleaſed to call me, ſo I will be thus confident upon mine own innocency, that, ſeeing I am not guilty

I doe belive, that whoſoever writt theaſe advertiſements, ſeekes more to raiſe, then to pronoſticat ſtormes, wherefore you need to be littell trobled with theaſe threatnings.

guilty to myſelf of ever having done any thing wilfully amiſs, or corruptly, to your majeſty's diſſervice, I will not diſtruſt your majeſty's ſupport, nor be affrighted with the malicious threats of any ſubject whatſoever. What hath raiſed this ſtorm I cannot conjecture, unleſs it be my appearing in the buſineſs of the farm of the cuſtoms in Ireland; which, your majeſty may pleaſe to remember, yourſelf committed to me, together with the papers, and gave me ſpecial commandment to adviſe with Sir James Galloway what to do in it; or the ſtaying of Darcy here; which your majeſty may likewiſe pleaſe to recollect was not my original moving, but as I remember, my lord of Holland firſt ſpake with your majeſty in it, and then my lord Wilmot: who preſented to your majeſty ſundry papers of Darcy promiſing great ſervices, which came to nothing.

'I humbly crave your majeſty's pardon for this trouble, and leave to reſt your majeſty's, &c. FRAN. WINDEBANK.'

You know ye made a reference for Da. Ramſay concerning a lunatike, I know not how it is but now Da. tels mee, that it is refuſed him, though he offers ſecuritie to perform all conditions requyred by the inſtructions. Now my abſolute pleaſure is, that he doing this fully, that he have the grant of this lunatike, for I am ſure that my father hes grante manie, & I ſome.

C. R. *the* 25. 4 *afternoone.*

We find that Charles unfortunately thought it a ſufficient juſtification of his conduct to alledge, that his father had done ſo before him, without conſidering whether his father's acts were juſtifiable or not upon the principles of a free conſtitution, and without recollecting that no prerogative can, under ſuch a conſtitution, be ſupported, farther than it tends to eſtabliſh and ſecure ſuch principles, and thereby promote the true end of government by providing for the welfare and happineſs of the governed.

The next letter which claims particular regard, is as follows:

Mr. Secretary WINDEBANK *to his* MAJESTY.

'*It may pleaſe your Majeſty,*

'The laſt night the reſident of Savoy came to me and acquainted me with ſome propoſitions he had made to your majeſty, in his audience yeſterday, for ſupplies of powder, levies of men, and hiring of ſome of your ſubjects' ſhips now in the Mediterranean ſea, for his majeſty's ſervice: but, before he entered upon the diſcourſe, he ſhewed me ſome of the duke's letters lately written to him, in which he took it very highly that your majeſty had made difficulty heretofore, upon former like demands of the duke, to give him ſatisfaction. For the two firſt, namely, the powder and levies of men, he told me your majeſty had now given him ſo full and fair an anſwer, that he doubted

doubted not but his maſter would take it, as he had reaſon, in very good part. That concerning the ſhips he aſſured me your majeſty had granted, which was the occaſion of his coming to me; and thereupon he preſſed me very earneſtly to give order in it accordingly. I anſwered, your majeſty had not yet been pleaſed to lay any ſuch commandment upon me; but, upon his importunity I would take the boldneſs to repreſent his deſires to your majeſty, and ſo in all humbleneſs expect your pleaſure. He replied, he came to me by your majeſty's direction; and therefore continued his earneſtneſs that I ſhould ſuddenly advertiſe your majeſty hereof. If your majeſty be pleaſed to grant the duke of Savoy this favour to hire any of your merchant's ſhips, for his money, now trading in thoſe parts, I humbly conceive that your majeſty's pleaſure being ſignified to the lord Fielding, either by Mr. Secretary Coke or myſelf, to that purpoſe, will be ſufficient: wherein I do moſt humbly attend your majeſty's reſolution between this and Friday next, which will be our day of writing into thoſe parts.

It is trew that I was not unwilling that my ſubjects upon good termes ſhould have leave from mee to ſerve the D. of Savoy (I meane the merchants that traffike into thoſe partes) therefore ye may wryte to the Lo. Feelding that I permitt them but not command them ſo to doe.

'The letter that goeth herewith is from John Taylor, which I had no fit time to preſent to your majeſty before your remove.

'The Lord Marquis Hamilton delivered me a petition of one Baſſe, from the queen's majeſty, for 1500l. due for laces and cut-works, for which he humbly deſires a privy-ſeal: and in this likewiſe your majeſty may pleaſe to vouchſafe me order.

Doe it.

'The heralds likewiſe have preſented a petition to your majeſty, repreſenting, that by your majeſty's warrant, they are commanded to ceaſe their viſitations, during the abſence of Sir John Borough, Garter; which they pretend is much in prejudice of your ſervice: and your majeſty may pleaſe, if you think fit, to refer to the conſideration of the lord Maltravers to examine and certify, ſo it may be no hindrance to Mr. Garter now in your ſervice.

Lett my Lo. Matravers certifie mee concerning this.

'All which I ſubmit in all humility to your majeſty's wiſdom, moſt humbly craving leave to reſt your majeſty's, &c.

Lond. 18th *May*, 1636. FRAN. WINDEBANK.'

I am

'*I am afrayed that want of memory hes made mee committ a litteH error concernin a place of a meſſenger of the court of Wardes, for my firſt ingadgement was to one Gritton upon my wyfes deſyre, but I thinke you had order for an other wherefore I command you ſtay that that I may perform my firſt promis.*

C. R. *Wed.* 2. *afternoone.*'

Here we find another inſtance of royal chicanery. He was not unwilling that his ſubjects ſhould ſerve the duke of Savoy, but he would not command them, he only permits them, leaving them to abide by all conſequences. The concluſion likewiſe of his apoſtile, as it is called, affords a farther proof of his attention to his wife's deſire, and the fatal conſequences which enſued from his purſuing her recommendations in matters of public buſineſs, ſhew how unfit an uxorious man is for the government of a great nation.

We ſhall take notice but of one letter more, from the ſecretary to the king, in the apoſtile of which his majeſty ſeems to relax from his uſual imperious and abſolute ſtile, and to expreſs himſelf with ſome degree of familiarity and good humour.

'I moſt humbly crave your majeſty's pardon, if, in the affliction of my ſoul, I preſume to reflect upon that which your majeſty was pleaſed to let fall at the foreign committee at Woodſtock, concerning a ſuggeſtion that I had been to viſit the Spaniſh ambaſſador extraordinary: firſt, as then, ſo I do now in all humility profeſs to your majeſty, that, if I had committed ſo groſs an offence, I would not have aggravated it in abuſing your majeſty with a denial: next I do really and upon the faith of a Chriſtian, and the allegiance I owe to your majeſty, vow and proteſt, that it never ſo much as entered into my thoughts; much leſs is there any colour that ever I did it: and laſtly, I do moſt humbly and earneſtly beg of your majeſty this juſtice, that either you will vouchſafe me ſome teſtimony that you believe it not, and that you are ſatisfied it is a moſt injurious and unjuſt imputation, as indeed it is; or elſe, to vouchſafe me this princely favour, to let me know mine accuſer: that ſo it may appear who it is that abuſeth your majeſty. This, Sir, I do moſt humbly, and in the bitterneſs and anguiſh of my ſoul crave of your majeſty; accounting my life a torment, until I may ſtand right in your majeſty's judgment.'

For this, you need not troble yourſelf, for I aſſeur you, that I doe belive it to bee a ſlander, & if I can, I will fynd out the author, but I am afraied, that Miſtis Fame muſt beare all.

There are ſeveral other letters in this collection apoſtiled by the king, which lead us to judge of the temper of the man, as well as the character of the king: but this article has already exceeded its due limits.

R. D. *A Short*

A Short Hiſtory of Barbados, from its firſt Diſcovery and Settlement to the End of the Year 1767. Small 8vo. 2s. 6d. Dodſley.

WE have here, in a neat compendious form, an hiſtory and deſcription of one of the beſt iſlands under the Britiſh government in the Weſt Indies; the materials of which appear to be carefully and honeſtly collected, and diſpoſed in an agreeable manner. The detached hiſtories of our colonies, executed by judicious inhabitants, will do more toward informing us at home of the real ſtate and intereſts of ſuch places, than partial repreſentations ſent hither, often to anſwer *perſonal* views, and to forward meaſures perhaps unprofitable on either ſide.

One of the moſt important points to be regarded reſpecting remote ſettlements, is the choice of proper governors over them. If theſe ſhould be men of broken fortunes ſent thither to repair them, we hear nothing but of contentions between the governors, their councils and aſſemblies; of ſuch altercations therefore Hutchinſon's hiſtory of Maſſachuſet's-bay, and the work before us, in great meaſure conſiſt: for our Author very pertinently remarks, that pacific periods afford little matter for hiſtory to tranſmit. Governors acquainted with, and deſirous to promote, the true intereſts of thoſe they govern, will prove agreeable to them, promote the tranquillity of the colonies, eſpecially of inſular ones, and conciliate their affections to the mother country, from whence they derive ſuch benefits: thus the Hiſtorian before us obſerves,

'We ſhall always find, that a man who both has an intereſt in a country, and is a native thereof, will be more concerned for the good government of it, and more attentive to its proſperity, than one who conſiders it as a temporary dwelling, whether he has procured himſelf to be ſent to raiſe a fortune, or to patch up one going to decay.'

This precaution is as neceſſary with regard to their agents here; for, as the Author hints,

'When Sir Bevill Grenville arrived governor at Barbados, in 1703, the aſſembly was ſo complaiſant, as to appoint his brother one of their agents in England; a conduct courtly indeed, but not very politic; for the governor's brother was wholly unacquainted with that iſland, and its concerns: and an agent ought to be a man well verſed in the conſtitution of the country he ſerves, and who perfectly underſtands her true intereſt: attentive only to his agency, he ſhould watch for occaſions to be beneficial to the country, with whoſe welfare he is entruſted: eſtabliſhing an intereſt with the board of trade, he ſhould never be ignorant of what is doing at that office: well acquainted with buſineſs, he ſhould endeavour to connect himſelf with, and have a perfect knowlege of the forms, rules, and methods of the different offices he muſt tranſact buſineſs with. It is much to be wiſhed too, for the benefit of Barbados, that the agent could always be a member of the Britiſh parliament, as his conſequence would then be much enlarged, and he would

would probably then claim a more reſpectful attention from the miniſtry.'

Beſide the hiſtory of Barbados; to which we ſhall refer ſuch as deſire a particular acquaintance with it, this work exhibits a conciſe view of the conſtitution of that iſland, which we ſhall extract, as matter that may be more generally agreeable, and as a ſpecimen of the performance.

'The government of Barbados conſiſts of a governor, who is appointed by the king; a council of twelve men, who are alſo appointed by his majeſty, by letters of mandamus; and an aſſembly of twenty-two freeholders, choſen by a majority of freeholders from the ſeveral pariſhes. Two repreſentatives are returned from each pariſh. The members of council (as privy counſellors) adviſe and aſſiſt the governor in all matters relative to the government: they are alſo a check upon him, if he exceeds the bounds of his commiſſion: they (as part of the legiſlature) form the upper houſe, and in paſſing all laws, act as the houſe of peers in Great Britain: they alſo, with the governor, conſtitute the courts of chancery and errors, where each member gives his opinion in all cauſes. The governor hath power to appoint and diſplace all military officers, and to diſſolve the aſſembly; and alſo to place a negative upon all bills: judges of the court and juſtices of the peace cannot be appointed, but by and with the conſent of the council, whoſe approbation or concurrence muſt be obtained when a judge is removed from his office. No member of council can be removed by a governor, without the conſent of the majority of the council, unleſs on ſome very extraordinary occaſion not fit to be divulged to the whole body. In ſuch a caſe, the reaſons for ſuch ſuſpenſion (or removal) are immediately to be tranſmitted to the king in council, where the member ſuſpended may make his defence. A member of council vacates his ſeat, by abſenting himſelf ſeven years from the council board, without leave of abſence obtained from the king, or from the commander in chief of the iſland. If there are leſs than ſeven members of council reſident upon the iſland, the commander in chief hath power to fill up to that number, until his majeſty's pleaſure is known, that the buſineſs of the iſland may not be retarded. The governor always ſits in council, even when acts are paſſed; a practice that ſeems to have been eſtabliſhed by cuſtom only; for it appears to be unconſtitutional. It is not a cuſtom adopted by all the colonies. The governor, beſides his ſalary of two thouſand pounds ſterling, payable out of the four and half per cent. is entitled to a third of ſeizures; but he is reſtrained from receiving any preſent from the aſſembly, unleſs as a ſettlement made by the firſt aſſembly he meets after his arrival. This ſettlement has latterly been three thouſand pounds per annum currency. In the abſence of a governor, the ſenior member of council acts as commander in chief; but he cannot diſſolve an aſſembly: nor can he remove or ſuſpend any officer, civil or military, without the conſent of ſeven members of council. In other reſpects he has the ſame power as a governor. The preſident is allowed one half of the ſalary or emolument allotted to the governor. Five members of council make a quorum to tranſact buſineſs, and to conſtitute a court of chancery and court of error. The commander in chief collates rectors to the pariſhes of the iſland, which are eleven. The

rectors

rectors perquiſites are conſiderable; their income eſtabliſhed by law is one hundred and fifty pounds per annum, excluſive of all preſents, and other benefits. The clergy are all of the church of England. The repreſentatives of the people are choſen annually by virtue of a writ (or commiſſion) iſſued by the governor in council, directed to the eldeſt member of council in each pariſh, authorizing him to convene the freeholders, and to receive their votes: afterwards, a return of the writ, with a certificate of the choice of the freeholders, is made to the governor in council, when the repreſentatives take the ſtate oaths and oaths of office before the governor and council; which they alſo do upon the acceſſion of a new governor or preſident. The aſſembly chuſe their ſpeaker, who cannot act as ſuch before he is preſented to, and approved by the commander in chief. The ſpeaker and eleven other members conſtitute a houſe for tranſacting of buſineſs. They chuſe a clerk and marſhal of their houſe. They may expel any of their members, and may give leave to two of them together to go off the iſland for ſix months for recovery of health. They have power to try and determine all controverted elections, and can adjourn themſelves from day to day; all longer adjournments are made by the commander in chief, or with his leave. They, together with the governor and council, annually nominate the agent, the treaſurer, the ſtore-keeper of the magazines, the comptroller of the exciſe, the gaugers of caſks, and an inſpector of health. Diſagreements have formerly ariſen between the council and aſſembly concerning the nomination of theſe officers, and alſo concerning the method of iſſuing the public money from the treaſury; their diſputes have gone ſo far, that references have been made to the throne. In paſſing all laws, the houſe of aſſembly forms that part of their conſtitution which the commons houſe does in England. Four of the council nominated by the governor, and ſix of the aſſembly named by the ſpeaker, are a committee for ſtating the public accounts of the iſland; among which number is the treaſurer's account. The treaſurer cannot pay any public money, nor make any particular appropriation of money, without an act of the iſland, or an order from the governor and council. Three of the council and four of the aſſembly are appointed a committee to correſpond with the agent in Great Britain. The court of exchequer is held by a chief baron and four aſſiſting barons, appointed by the governor and council. Any three make a court. Barbados is divided into five precincts, though there are eleven pariſhes; a judge and four aſſiſtants preſide in each precinct. They hold a court of common pleas for trial of all cauſes once every month, from the laſt Monday in January to the latter end of September. From theſe courts appeals lie in all cauſes above ten pounds value to the governor and council; and from them in all cauſes above five hundred pounds to the king and council of Great Britain. The chief judges of the courts of common pleas take the probate of all deeds. The governor appoints the two maſters in chancery, the eſcheator, and ſolicitor general. The attorney general is appointed by patent; the judge of the vice-admiralty court, the regiſter, the clerk of the crown, the ſecretary, and clerk of the council, the provoſt marſhal, and naval officer are appointed by patent. The caſual receiver and auditor general have their commiſſions from the crown; the ſurveyor general, and other officers of the cuſtoms are appointed from the department of the treaſury; and upon a vacancy in the cuſ-

toms

toms the ſurveyor general nominates *pro tempore*. The juſtices of the peace are appointed by a commiſſion iſſued by the governor with the conſent of the council; which commiſſion is generally iſſued ſoon after the appointment of a governor. The governor, by and with the advice of the council, appoints a chief juſtice of the court of grand ſeſſions, or general gaol delivery; which court is appointed by law to be held twice in every year. This court generally holds four days, and is formed by the chief juſtice, and any other five juſtices of the peace. Six freeholders from each pariſh are returned by the eldeſt member of council reſident in each pariſh, by virtue of the governor's writ (or commiſſion) to ſerve on the grand inqueſt, and petty juries. This court acquits or condemns all criminals, the commander in chief having a right to reſpite thoſe condemned from time to time. The juſtices in their ſeveral pariſhes hold a quarter ſeſſion for the appointment of conſtables, and rectifying of abuſes. The governor appoints a coroner to each pariſh. Gunners and matroſſes belonging to each of the five diviſions are under the command of the colonels of foot to which each diviſion belongs; but they are appointed by the commander in chief, at the recommendation of the ſaid colonels. The commiſſioners for taking care of the fortifications are the members of council and aſſembly, and field officers belonging to each precinct. The governor, as captain general, uſually preſides at the councils of war; but the commiſſion of preſident of the councils of war is often granted to the lieutenant-general. There are ſix regiments of foot militia in the iſland, and four of horſe, beſides a troop called the horſe guards. There is an excellent armoury, and alſo a good train of artillery in Barbados.'

To render this information concerning Barbados more compleat, we ſhall add what is given concerning its climate, trade, and ſoil, as follows:

'Nature hath been bountiful to fortify the coaſt of Barbados, and rendering the greateſt part of that iſland inacceſſible to ſhips of fifty tons and upwards. An extenſive reef of rocks runs from the ſouth point eaſterly to the north weſt. The other part of the coaſt the inhabitants have at a very great expence fortified, by erecting forts and batteries within gun-ſhot of each other; the repairs and maintenance of which amount to a great charge: an expence ſo heavy to the country, that it is to be hoped the government of Great Britain will ſome time or other by their aſſiſtance alleviate.

'The plantations of Barbados oppreſſed by taxes, impoveriſhed by miſmanagement, and loaded by the great and neceſſary expences of their management, yield not now the profits they formerly afforded: notwithſtanding the high eſtimation Europeans may ſet upon Weſt-India eſtates, yet it is an indiſputable fact, that the landed intereſt of Barbados (that is throughout the whole iſland) does not clear *communibus annis* four *per cent.* eſtimating the principal at what land uſually ſells for: the deſtruction of the woods of that iſland, though it renders the country more healthful, hath decreaſed the quantity of rain, and hath been thereby detrimental to the planters*. The ſoil of Barbados is

* 'To bear up againſt ſo many diſcouragements the utmoſt ſkill ought to be exerted in adjuſting the buſineſs of an eſtate; and though it is

is in general fruitful, but very different in different parts of the iſland, and frequently in the ſame eſtate. Some ſpots afford a heavy clay ſoil, others a light ſand; ſome a dark heavy, others a light red earth; ſome parts wet and ſwampy, others dry and gravelly: but the land, almoſt every where for the production of ſugar, requires rich manure; the preparation of which ſhews the ſkill of the planter, as ſome parts of the iſland require a light, others a heavy manure; and ſometimes both in the ſame eſtate. The manufacture of ſugar is ingenious as well as uſeful. It is attended with great labour and expence, and requires ſkill and induſtry to perfect it. It was very early introduced into this colony.

'The trade of Barbados is yet flouriſhing and conſiderable, notwithſtanding the diſcouragements given to it by taxes, by duties, by the acceſſion of the large iſland of Jamaica, by the conqueſt of Grenada, by the acquiſition of the late neutral iſlands, by granting a free port to Dominique, by the diſtillation of ſpirits upon the continent of America, by the want of a proper ſtandard or regulation of the value of gold throughout the Weſt India iſlands; and laſtly, by the clandeſtine trade, which the Dutch of St. Euſtatia have formerly been famed for.

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is true, that the want of ſeaſonable weather is ſufficient to baffle the greateſt abilities of the planter, yet it is equally true, that the failure of theſe eſtates proceeds very frequently from unſkilful management; ſo that when ſome eſtates that are well attended to, yield a very profitable income, others again afford little or no profit. Indeed it may be ſaid with juſtice and propriety, that an eſtate as often fails from the unſkilfulneſs of the proprietor in not maintaining a full quantity of ſtock upon it, as from the unſkilfulneſs of the ſteward (or manager): for the former, however, ſome reaſonable excuſes may be made, as the want of credit (a circumſtance always deſtructive to the good condition of a Weſt-India eſtate) or the want of opportunity to purchaſe ſtock: but for the latter no juſt apology whatever can be offered. Thus, notwithſtanding the uncertainty of profit, the unavoidable expence attending an eſtate is certain, and is inconceivably great. Suppoſe, for inſtance, an eſtate of only two hundred and fifty acres: to work this properly muſt be maintained upon it one hundred and ſeventy negroes, one hundred horned cattle, twelve horſes, forty ſheep, three tenants (or militia men) ſuppoſe with three in each family, who ſupport themſelves from the profits of the ground allowed them: a ſteward (or manager) whoſe annual ſalary may be from one hundred to one hundred and fifty pounds: an under ſteward (or driver) a d'ſhiller, and two apprentices, whoſe ſalaries together may be forty five pounds *per annum*: add to this the ſalaries of a town agent and book poſter at fifteen or twenty pounds each; of an apothecary at thirty, or forty pounds *per annum*; of a farrier at fifteen or twenty; the commiſſions of an Engliſh agent at two and an half *per cent.* freight of ſugars, taxes, duties, repairs of buildings, and many incidental expences: nor muſt we forget the maintenance of the proprietor and his family, with eight or ten ſervants. From theſe particulars may be learnt the reaſonableneſs of the above aſſertion, that the landed intereſt in general does not neat 4 *per cent.* annually. The land, though long worn, will, it is thought by many good planters, produce as much as ever it did, aſſiſted by manure.'

'The annual internal expence of Barbados amounts to ſixteen thouſand pounds, beſides the conſiderable duties paid to the mother country. Bridgetown, the metropolis of that iſland before the two deſtructive fires in 1766, conſiſted of about fifteen hundred dwelling-houſes and ſtores, chiefly built of brick and ſtone, and which were in general ſpacious, and elegantly decent: the rents of the houſes amounted to about forty thouſand pounds *per annum*. There are in that iſland three other towns of ſmaller note, called Oſtin's, St. James's, and Speight's.'

Incompatible as traffic and warfare may ſeem, it would be happy if in ſmall remote colonies, a proper attention could be paid, by a due regulation of their internal ſtrength, to the continual ſecurity, and occaſional defence, of ſuch places, without checking or oppreſſing the commerce; which can ill brook the imperious dominion of military government. This ſeems moſtly in the power of civil governors choſen from the reſpective places, with proper encouragement from Europe: and on this occaſion it may be hinted, that where the black inhabitants conſtitute a majority, the Barbadians ſeem juſtified in oppoſing the endeavours of the quakers, ſo noted for their principles of non-reſiſtance, to make converts of their negroes; which our Author ſays they did, about the end of the laſt century. For however much it may become us to ſet our affections on things above, it is a deſtructive kind of enthuſiaſm which teaches us to neglect our welfare below.

N.

Letters from a Farmer in Pennſylvania, to the Inhabitants of the Britiſh Colonies. 8vo. 2s. Almon. 1768.

WE have, in the Letters now before us, a calm yet full inquiry into the right of the Britiſh parliament, lately aſſumed, to tax the American colonies; the unconſtitutional nature of which attempt is maintained in a well-connected chain of cloſe and manly reaſoning: and though from this character, it is evident that detached paſſages muſt appear to a diſadvantage, yet it is but juſt to give our Readers ſome ſpecimens of the manner in which the author aſſerts the rights of his American brethren, ſubjects of the Britiſh government, as he pleads, carrying their birth-rights with them wherever they ſettle as ſuch.

'Colonies, ſays he, were formerly planted by warlike nations, to keep their enemies in awe; to relieve their country overburthened with inhabitants; or to diſcharge a number of diſcontented and troubleſome citizens. But in more modern ages, the ſpirit of violence being, in ſome meaſure, if the expreſſion may be allowed, ſheathed in commerce, colonies have been ſettled by the nations of Europe for the purpoſes of trade. Theſe purpoſes were to be attained, by the colonies raiſing for their mother country thoſe things which ſhe did not produce herſelf; and by ſupplying themſelves from her with things they wanted. Theſe were

were the *national objects* in the commencement of our colonies, and have been uniformly ſo in their promotion.

'To anſwer theſe grand purpoſes, perfect liberty was known to be neceſſary; all hiſtory proving, that trade and freedom are nearly related to each other. By a due regard to this wiſe and juſt plan, the infant colonies, expoſed in the unknown climates and unexplored wilderneſſes of this new world, lived, grew, and flouriſhed.

'The parent country, with undeviating prudence and virtue, attentive to the firſt principles of colonization, drew to herſelf the benefits ſhe might reaſonably expect, and preſerved to her children the bleſſings, upon which thoſe benefits were founded. She made laws, obliging her colonies to carry to her all thoſe products which ſhe wanted for her own uſe; and all thoſe raw materials which ſhe choſe herſelf to work up. Beſides this reſtriction, ſhe forbad them to procure *manufactures* from any other part of the globe, or even the *products* of *European* countries, which alone could rival her, without being firſt brought to her. In ſhort, by a variety of laws, ſhe regulated their trade in ſuch a manner as ſhe thought moſt conducive to their mutual advantage, and her own welfare. A power was reſerved to the crown of *repealing* any laws that ſhould be enacted: the *executive* authority of government was alſo lodged in the crown, and its repreſentatives; and an *appeal* was ſecured to the crown from all judgments in the adminiſtration of juſtice.

'For all theſe powers, eſtabliſhed by the mother country over the colonies; for all theſe immenſe emoluments derived by her from them; for all their difficulties and diſtreſſes in fixing themſelves, what was the recompence made them? A communication of her rights in general, and particularly of that great one, the foundation of all the reſt—that their property, acquired with ſo much pain and hazard, ſhould be diſpoſed of by none but themſelves—or, to uſe the beautiful and emphatic language of the ſacred ſcriptures, "that they ſhould ſit *every man* under his vine, and under his fig-tree, and *none ſhould make them afraid.*"

'Can any man of candour and knowledge deny, that theſe inſtitutions form an affinity between Great Britain and her colonies, that ſufficiently ſecures their dependence upon her? Or that for her to levy taxes upon them, is to reverſe the nature of things? Or that ſhe can purſue ſuch a meaſure, without reducing them to a ſtate of vaſſalage?

'If any perſon cannot conceive the ſupremacy of Great Britain to exiſt, without the power of laying taxes to levy money upon us, the hiſtory of the colonies, and of Great Britain, ſince their ſettlement, will prove the contrary. He will there find the amazing advantages ariſing to her from them—the conſtant exerciſe of her ſupremacy,—and their filial ſubmiſſion to it, without a ſingle rebellion, or even the thought of one, from their firſt emigration to this moment—and all theſe things have happened, without one inſtance of Great Britain's laying taxes to levy money upon them.

'How many Britiſh authors have demonſtrated, that the preſent wealth, power and glory of their country, are founded upon theſe colonies? As conſtantly as ſtreams tend to the ocean, have they been pouring the fruits of all their labours into their mother's lap. Good heaven! and ſhall a total oblivion of former tenderneſſes and bleſſings, be ſpread over the minds of a good and wiſe nation, by the ſordid arts of intriguing men, who, covering their ſelfiſh projects under pretences of

public good, firſt enrage their countrymen into a frenzy of paſſion, and then advance their own influence and intereſt, by gratifying the paſſion, which they themſelves have baſely excited.

'Hitherto Great Britain has been contented with her proſperity. Moderation has been the rule of her conduct. But now, a generous, humane people, that ſo often has protected the liberty of *ſtrangers*, is inflamed into an attempt to tear a privilege from her own children, which, if executed, muſt, in their opinion, ſink them into ſlaves: *and for what?* for a pernicious power, not neceſſary to her, as her own experience may convince her; but horribly dreadful and deteſtable to them.

'It ſeems extremely probable, that when cool, diſpaſſionate poſterity, ſhall conſider the affectionate intercourſe, the reciprocal benefits, and the unſuſpecting confidence, that have ſubſiſted between theſe colonies and their parent country, for ſuch a length of time, they will execrate, with the bittereſt curſes, the infamous memory of thoſe men, whoſe peſtilential ambition unneceſſarily, wantonly, firſt opened the ſources of civil diſcord between them; firſt turned their love into jealouſy; and firſt taught theſe provinces, filled with grief and anxiety, to enquire.'

As every community poſſeſſed of valuable privileges, and deſirous to preſerve the enjoyment of them, ought to be very cautious of admitting innovations from their eſtabliſhed forms of political adminiſtration, our Author does not confine his views to the immediate effects of the laws lately paſſed regarding America; but conſiders the neceſſary tendency of the precedents: thus he ſays,

'I have looked over every *ſtatute* relating to theſe colonies, from their firſt ſettlement to this time; and I find every one of them founded on this principle, till the *ſtamp-act* adminiſtration. *All before*, are calculated to regulate trade, and preſerve or promote a mutually beneficial intercourſe between the ſeveral conſtituent parts of the empire; and though many of them impoſed duties on trade, yet thoſe duties were always impoſed *with deſign* to reſtrain the commerce of one part, that was injurious to another, and thus to promote the general welfare. The raiſing a revenue thereby was never intended. Thus, the king by his judges in his courts of juſtice, impoſes fines, which all together amount to a very conſiderable ſum, and contribute to the ſupport of government: but this is merely a conſequence ariſing from reſtrictions, that only meant to keep peace, and prevent confuſion; and ſurely a man would argue very looſely, who ſhould conclude from hence, that the king has a right to levy money in general upon his ſubjects. Never did the Britiſh parliament, till the period above-mentioned, think of impoſing duties in America, *for the purpoſe of raiſing a revenue.* Mr. Grenville firſt introduced this language, in the preamble to the 4th of Geo. III. chap. 15, which has theſe words—"And whereas it is juſt and neceſſary that *a revenue be raiſed in your majeſty's ſaid dominions in America, for defraying the expences of defending, protecting, and ſecuring the ſame:* we your majeſty's moſt dutiful and loyal ſubjects, *the commons of Great Britain*, in parliament aſſembled, being deſirous to make ſome proviſion in this preſent ſeſſion of parliament, *towards raiſing the ſaid revenue in America*, have reſolved

reſolved to *give* and *grant* unto your majeſty the ſeveral rates and duties herein after mentioned," &c.

'A few months after came the *ſtamp-act*, which reciting this, proceeds in the ſame ſtrange mode of expreſſion, thus—"And whereas it is juſt and neceſſary, that proviſion be made *for raiſing a further revenue within your majeſty's dominions in America, towards defraying the ſaid expences*, we your majeſty's moſt dutiful and loyal ſubjects, the *commons of Great Britain, &c. give* and *grant*," &c. as before.

'The laſt act, granting duties upon paper, &c. carefully purſues theſe modern precedents. The preamble is, "Whereas it is expedient, *that a revenue ſhould be raiſed in your majeſty's dominions in America for making a more certain and adequate proviſion for defraying the charge of the adminiſtration of juſtice, and the ſupport of civil government in ſuch provinces, where it ſhall be found neceſſary; and towards the further defraying of the expences of defending, protecting, and ſecuring the ſaid dominions*, we your majeſty's moſt dutiful and loyal ſubjects, the *commons of Great Britain, &c. give* and *grant*, &c. as before.

'Here we may obſerve an authority *expreſly* claimed and exerted to impoſe duties on theſe colonies; not for the regulation of trade; not for the preſervation or promotion of a mutually beneficial intercourſe between the ſeveral conſtituent parts of the empire, heretofore the *ſole objects* of parliamentary inſtitutions; *but for the ſingle purpoſe of levying money upon us.*'

Again, in another place,

'What but the indiſputable, the acknowledged excluſive right of the colonies to tax themſelves, could be the reaſon, that in this long period of more than one hundred and fifty years, no ſtatute was ever paſſed for the ſole purpoſe of raiſing a revenue on the colonies? And how clear, how cogent muſt that reaſon be, to which every parliament, and every miniſter, for ſo long a time ſubmitted, without a ſingle attempt to innovate?

'England, in part of that courſe of years, and Great Britain, in other parts, was engaged in ſeveral fierce and expenſive wars; troubled with ſome tumultuous and bold parliaments; governed by many daring and wicked miniſters; yet none of them ever ventured to touch the Palladium of American liberty. Ambition, avarice, faction, tyranny, all revered it. Wherever it was neceſſary to raiſe money on the colonies, the requiſitions of the crown were made, and dutifully complied with. The parliament, from time to time, regulated their trade, and that of the reſt of the empire, to preſerve their dependence, and the connection of the whole in good order.'

The amount of preſent duties exacted in an unuſual way, is no part of the object in queſtion; for our Pennſylvanian Farmer obſerves,

'Some perſons may think this act of no conſequence, becauſe the duties are ſo *ſmall*. A fatal error. *That* is the very circumſtance moſt alarming to me. For I am convinced, that the authors of this law would never have obtained an act to raiſe ſo trifling a ſum as it muſt do, had they not intended by *it* to eſtabliſh a *precedent* for future uſe. To conſole ourſelves with the *ſmallneſs* of the duties, is to walk deliberately into the ſnare that is ſet for us, praiſing the *neatneſs* of the workmanſhip.

manſhip. Suppoſe the duties impoſed by the late act could be paid by theſe diſtreſſed colonies with the utmoſt eaſe, and that the purpoſes to which they are to be applied, were the moſt reaſonable and equitable that can be conceived, the contrary of which I hope to demonſtrate before theſe letters are concluded; yet even in ſuch a ſuppoſed caſe, theſe colonies ought to regard the act with abhorrence. For who are a free people? Not thoſe, over whom government is reaſonably and equitably exerciſed, but thoſe, who live under a government ſo *conſtitutionally checked and controuled*, that proper proviſion is made againſt its being otherwiſe exerciſed.

'The late act is founded on the deſtruction of this conſtitutional ſecurity. If the parliament have a right to lay a duty of four ſhillings and eight pence on a hundred weight of glaſs, or a ream of paper, they have a right to lay a duty of any other ſum on either. They may raiſe the duty, as the author before quoted ſays has been done in ſome countries, till it "exceeds ſeventeen or eighteen times the value of the commodity." In ſhort, if they have a right to levy a tax of *one penny* upon us, they have a right to levy a *million* upon us; for where does their right ſtop? At any given number of pence, ſhillings or pounds? To attempt to limit their right, after granting it to exiſt at all, is as contrary to reaſon—as granting it to exiſt at all, is contrary to juſtice. If they have any right to tax us—then, whether our own money ſhall continue in our own pockets or not, depends no longer on *us*, but on *them*. "There is nothing which" we "can call our own; or, to uſe the words of Mr. Locke—*what property have*" *we* "*in that, which another may, by right, take, when he pleaſes, to himſelf?*"

'Theſe duties which will inevitably be levied upon us—which are now levying upon us—are *expreſly* laid *for the ſole purpoſe of taking money*. This is the true definition of "*taxes.*" They are therefore *taxes*. This money is to be taken from *us*. *We* are therefore *taxed*. *Thoſe* who are *taxed* without their own conſent, expreſſed by themſelves or their repreſentatives, are *ſlaves*. *We are taxed* without our own conſent, expreſſed by ourſelves or repreſentatives. *We* are therefore SLAVES.'

Farther,

'Indeed nations in general are more apt to *feel* than to *think*; and therefore nations in general have loſt their liberty: for as the violation of the rights of the *governed* are commonly not only *ſpecious*, but *ſmall* at the beginning, they ſpread over the multitude in ſuch a manner, as to touch individuals but ſlightly; thus they are diſregarded. The power or profit that ariſes from theſe violations, *centering in few perſons*, is to them conſiderable. For this reaſon, the *governors* having in view their particular purpoſes, ſucceſſively preſerve an uniformity of conduct for attaining them; they regularly increaſe and multiply the firſt injuries, till at length the inattentive people are compelled to perceive the heavineſs of their burthen. They begin to complain and inquire—but too late. They find their oppreſſions ſo ſtrengthened by ſucceſs, and themſelves ſo entangled in examples of expreſs authority on the part of their rulers, and of tacit recognition on their own part, that they are quite confounded: for millions entertain no other idea of the *legality* of power, than that it is founded on the *exerciſe* of power. They then voluntarily faſten their chains by adopting a puſillanimous *opinion*, "that there will be too much *danger* in attempting a remedy"—or another

opinion no leſs fatal, "that the government has a *right* to treat them as it does." They then ſeek a wretched relief for their minds, by perſuading themſelves, that to yield their *obedience*, is to diſcharge their *duty*. The *deplorable* poverty of ſpirit, that proſtrates all the dignity beſtowed by Divine Providence on our nature—*of courſe ſucceeds.*'

With regard to the proper conduct of the colonies on this occaſion he premiſes the following queſtions:

'Has not the parliament *expreſsly avowed* their *intention* of raiſing money from us for *certain purpoſes?* Is not this ſcheme *popular* in Great Britain? Will the taxes impoſed by the late act, *anſwer thoſe purpoſes?* If it will, muſt it not take an *immenſe ſum* from us? If it will not, *is it to be expected*, that the parliament will not *fully execute* their *intention*, when it is pleaſing at home, *and not oppoſed here?* Muſt not this be done by impoſing *new taxes?* Will not every addition thus made to our taxes, be an addition to the power of the Britiſh legiſlature, *by increaſing the number of officers* employed in the collection? Will not every additional tax *therefore* render it *more difficult* to abrogate any of them? When a branch of revenue is once eſtabliſhed, does it not appear to many people *invidious* and *undutiful*, to attempt to aboliſh it? If taxes ſufficient to *accompliſh the intention* of the parliament, are impoſed by the parliament, *what taxes will remain* to be impoſed by our aſſemblies? If *no material taxes* remain to be impoſed by them, what muſt become of *them*, and the *people* they repreſent?'

Our Author all along however aſſerts that the real intereſt of Engliſh America conſiſts in its proper dependance on the mother country, at the ſame time that he ſtrenuouſly exhorts his countrymen, to oppoſe by all the ſuitable means in their power, every incroachment on thoſe conſtitutions under the ſanction of which they ſettled on thoſe remote and uncultivated ſhores, whereon they have ſo induſtriouſly eſtabliſhed themſelves. He remarks with a ſpirit which no one, it is apprehended, can condemn:

'I am no further concerned in any thing affecting America, than any one of you; and when liberty leaves it, I can quit it much more conveniently than moſt of you: but while divine providence, that gave me exiſtence in a land of freedom, permits my head to think, my lips to ſpeak, and my hands to move, I ſhall ſo highly and gratefully value the bleſſing received, as to take care, that my ſilence and inactivity ſhall not give my implied aſſent to any act, degrading my brethren and myſelf from the birthright, wherewith heaven itſelf "*hath made us free.*"

The conſequence of Great Britain exerting this diſagreeable power, he ſhews, in a long train of arguments, to have a tendency very fatal to the liberty of America, which he illuſtrates by examining into the application of the penſions on the Iriſh eſtabliſhment; and ſums up his reaſoning with the following poſitions:

'Let theſe *truths* be indelibly impreſſed on our minds—*that we cannot be* happy, *without being* free—that we cannot be free, *without being ſecure in our property*—that we cannot be ſecure in our property, *if*, *without*

without our conſent, others may, as by right, take it away—that *taxes impoſed on us by parliament*, do thus take it away—that *duties laid for the ſole purpoſe of raiſing money*, are taxes—that attempts to lay ſuch duties *ſhould be inſtantly and firmly oppoſed*—that this oppoſition can never be effectual, *unleſs it is the united effort of theſe provinces*—that therefore *benevolence of temper towards each other*, and *unanimity of counſels*, are eſſential to the welfare of the whole—and laſtly, that for this reaſon, every man amongſt us, who in any manner would encourage either *diſſention*, *diffidence*, or *indifference*, between theſe colonies, is an enemy to *himſelf*, and to *his country*.

'The belief of theſe truths, I verily think, my countrymen, is indiſpenſably neceſſary to your happineſs. I beſeech you, therefore, "teach them diligently unto your children, and talk of them when you ſit in your houſes, and when you walk by the way, and when you lie down, and when you riſe up."

'*What* have theſe colonies to *aſk*, while they continue free? or what have they to *dread*, but inſidious attempts to ſubvert their freedom? *Their proſperity* does not depend on *miniſterial favours doled* out to *particular* provinces. *They* form *one* political body, of which *each* colony is a *member*. *Their happineſs* is founded on *their conſtitution*; and is to be promoted by preſerving that conſtitution in unabated vigour, *throughout every part*. A ſpot, a ſpeck of decay, however ſmall the limb on which it appears, and however remote it may ſeem from the vitals, ſhould be alarming. We have *all the rights* requiſite for our proſperity. The *legal authority* of Great Britain may indeed lay hard reſtrictions upon us; but, like the ſpear of Telephus, it will cure as well as wound. Her unkindneſs will inſtruct and compel us, after ſome time, to diſcover, in our *induſtry* and *frugality*, ſurpriſing remedies—*if our rights continue unviolated:* for as long as the *products* of our *labour*, and the *rewards* of our *care*, can properly be called *our own*, ſo long will it be worth our while to be *induſtrious* and *frugal*. But if when we plow—ſow—reap—gather—and threſh—we find, that we plow—ſow—reap—gather—and threſh *for others*, whoſe PLEASURE is to be the SOLE LIMITATION *how much* they ſhall *take*, and *how much* they *ſhall leave*, WHY ſhould we repeat the unprofitable toil? *Horſes* and *oxen* are content with *that portion of the fruits of their work*, which their *owners* aſſign to them, in order to keep them ſtrong enough to raiſe ſucceſſive crops; but even *theſe beaſts* will not ſubmit to draw for their maſters, until they are *ſubdued* with *whips* and *goads*. Let us take care of our rights, and we *therein* take care of *our property*. "SLAVERY IS EVER PRECEDED BY SLEEP." *Individuals* may be *dependant* on miniſters if they pleaſe. *States ſhould ſcorn it*;—and if *you* are not wanting to *yourſelves*, you will have a *proper regard* paid *you* by *thoſe*, to whom if you are not *reſpectable*, you will infallibly be *contemptible*. But—*if we have already forgot* the *reaſons* that urged us, with unexampled unanimity, to exert ourſelves two years ago—if *our zeal* for the *public good* is *worn out* before the *homeſpun cloaths* which it cauſed us to have made—if *our reſolutions* are *ſo faint*, as by our preſent conduct to *condemn* our own late *ſucceſsful* example—if *we are not affected* by any reverence for the memory of our anceſtors, who tranſmitted to us it's freedom in which they had been bleſt—if *we are not animated* by any regard for poſterity, to whom, by the moſt ſacred obligations, we

are

are bound to deliver down the invaluable inheritance—THEN, indeed, any *miniſter*—or any *tool* of a miniſter—or any *creature* of a tool of a miniſter—or any *lower inſtrument of adminiſtration*, if lower there be, is a *perſonage* whom it may be dangerous to offend.'

In juſtification of the Letter-writer's loyalty, and the integrity of his intentions, he declares in a note,

'If any perſon ſhall imagine that he diſcovers in theſe letters the leaſt diſaffection towards our moſt excellent ſovereign, and the parliament of Great Britain, or the leaſt diſlike of the dependence of theſe colonies on that kingdom, I beg that ſuch perſon will not form any judgment on *particular expreſſions*, but will conſider *the tenour of all the letters taken together*. In that caſe, I flatter myſelf that every unprejudiced reader will be *convinced*, that the true intereſts of Great Britain are as dear to me as they ought to be to every good ſubject.

'If I am an *enthuſiaſt* in any thing, it is in my zeal for the *perpetual dependance* of theſe colonies on their mother country.—A dependance founded on *mutual benefits*, the continuance of which can be ſecured only by *mutual affections*. Therefore it is, that with extreme apprehenſion I view the ſmalleſt ſeeds of diſcontent, which are unwarily ſcattered abroad. *Fifty* or *ſixty* years will make aſtoniſhing alterations in theſe colonies; and this conſideration ſhould render it the buſineſs of Great Britain more and more to cultivate our good diſpoſitions towards her: but the misfortune is, that thoſe *great men*, who are wreſtling for power at home, think themſelves very ſlightly intereſted in the proſperity of their country *fifty* or *ſixty* years hence; but are deeply concerned in blowing up a popular clamour for ſuppoſed *immediate advantages*.

'For my part, I regard Great Britain as a *bulwark* happily fixed between theſe colonies and the powerful nations of Europe. That kingdom is our advanced poſt or fortification, *which remaining ſafe*, we under its protection enjoying peace, may diffuſe the bleſſings of religion, ſcience, and liberty, through remote wilderneſſes. It is, therefore, inconteſtibly our *duty* and our *intereſt* to ſupport the ſtrength of Great Britain. When, confiding in that ſtrength, ſhe begins to forget from whence it aroſe, it will be an eaſy thing to ſhew the ſource. She may readily be reminded of the loud alarm ſpread among her merchants and tradeſmen, by the univerſal aſſociation of theſe colonies, at the time of the *ſtamp-act*, not to import any of her MANUFACTURES. In the year 1718, the Ruſſians and Swedes entered into an agreement, not to ſuffer Great Britain to export any *naval ſtores* from their dominions, but in Ruſſian or Swediſh ſhips, and at their own prices. Great Britain was diſtreſt. *Pitch* and *tar* roſe to *three pounds* a barrel. At length ſhe thought of getting theſe articles from the colonies; and the attempt ſucceeding, they fell down to *fifteen ſhillings*. In the year 1756, Great Britain was threatened with an invaſion. An eaſterly wind blowing for ſix weeks, ſhe could not MAN her fleet; and the whole nation was thrown into the utmoſt conſternation. The wind changed. The American ſhips arrived. The fleet ſailed in ten or fifteen days. There are ſome other reflections on this ſubject worthy of the moſt deliberate attention of the Britiſh parliament; but they are of ſuch a nature that I do not chuſe to mention them publicly. I thought I diſcharged my duty to my country, by taking the liberty, in the year 1765, while the *ſtamp-act* was in ſuſpence, of writing my ſentiments to a man of the greateſt

greateſt influence at home, who afterwards diſtinguiſhing himſelf by eſpouſing our cauſe, in the debates concerning the repeal of that act.'

When we review a performance well written, and founded upon laudable principles, if we do not reſtrain ourſelves to a general approbation, which may be given in few words, the article will unavoidably contain more from the author of it, than from ourſelves; this, if any excuſe is needful for enabling our Readers, in ſome meaſure, to judge for themſelves, is pleaded as an apology for our copious extracts from theſe excellent letters.—To conclude; if *reaſon* is to decide between us and our colonies, in the affairs here controverted, our Author, whoſe name the advertiſements inform us is Dickenſon *, will not perhaps eaſily meet with a ſatisfactory refutation.

N.

* Of Pennſylvania. See his diſpute with Mr. Galloway, Review, vol. xxxii. p. 67. See alſo *The Regulations reſpecting the Colonies conſidered*, Rev. Vol. xxxiv. p. 238.

The Remains of Japhet concluded: ſee our laſt, p. 481.

IN the foregoing part of this article, we cloſed the book with an extract from part of the ſixth chapter, in which Dr. Parſons gives an account of the firſt peopling of Ireland; with obſervations on Dr. Keating's authorities and quotations; and of the *Pſalter* of *Tara*, &c. &c.

In this chapter too the Author very candidly takes occaſion to do juſtice to the authenticity of Mr. Macpherſon's OSSIAN; a work which, unfortunately for the merited reputation of it in this country, was firſt publiſhed at a juncture, when party-phrenzy made every thing that came from the northern part of Britain unpopular and unacceptable. In times unaffected with that illiberal, impolitical, narrow ſpirit, an acquiſition ſo honourable to the Britiſh iſlands, Ireland ſurely not excluded, would have, probably, been univerſally hailed with grateful acclamations.

The genealogy of *Mileſius*, who is *ſuppoſed to have* invaded Ireland 283 years after Pharaoh and his hoſt periſhed in the *Red Sea*, and very orderly traced up to the antideluvian *Lamech*, the father of *Noah*, will probably edify none leſs than thoſe antiquaries, who doing juſtice to the real or to the highly probable antiquities of Ireland, muſt be ſenſible that they ſtand in no need of ſuch groſs and palpable fictions to procure to them reſpect and belief.

The ſeventh chapter, among other things, contains the explanation of a curious Siberian medal, in the cabinet of the Empreſs of Ruſſia, by Colonel *Grant*, in a letter to Monſieur de L'Iſle.

This

This medal, according to *Strahlemberg*, is of a ſubſtance like *terra ſigillata*, of the exact ſize and ſhape of that copy he has given in the fifth table of his hiſtory of *Siberia*.

The Colonel, for reaſons deduced more at large in his letter, avers the characters in it to be of the antient Iriſh, and on that aſſumption gives the tranſlation as follows, in Latin, to which the Author ſubjoins the Engliſh.

Geamnaiḋ ſamlugad Naomta Dē ann ſna trí ſamluga,
Alma imago ſancta Dei in tribus imaginibus.
The acceptable image holy of God in three images.

Taiḃ ſi.	Crunnige	Naom	Tuil	Dē	aſdha,
Hiſce.	*Colligite*	*ſanctam*	*voluntatem*	*Dei*	*exillis,*
Theſe	gather	the holy	will of	God	from them,

Tuguide grād ſir.
Diligite eum.
Love him, or
Take up love for him.

The figure on the obverſe, is a human one, as to the body and lower extremities, but divided upwards into three faces. He ſits croſs-legged upon a low ſopha or ſtool: an arched urn, or ſomething reſembling it, is under the ſopha, but ſeems empty. It is thought that this figure is ſo made, with one body, three heads, and ſix arms, from an idea among the *Lamas* of Thibet (of whom this is taken to be a medal) of a *trinity in unity*; for the exiſtence of which idea among them, and for its ſpreading weſtward, there are ſome very plauſible reaſons offered.

However, we readily agree with this ingenious Writer in his opinion that 'it would be happy if ſuch gentlemen as underſtand this language, were properly encouraged to travel into theſe parts of *Scythia* (the north-eaſt) in order to penetrate a little more narrowly into their antiquities.' To which we venture to add, that if travels on motives of literature, and eſpecially of diſcoveries uſeful to mankind, in phyſic, aſtronomy, and other branches of ſtudy, were more frequent, the expence allowed for it by the public would not be worſe employed than thoſe great ſums are, which are diſſipated by ſo many private perſons in unmeaning trips to the continent.

The reſt of the chapter is employed in eſtabliſhing an affinity between *Perſian* and *German* words, and concludes with an account

count of the extenſiveneſs of the knowledge of a *plurality* in the *deity*, of which the orthodox Author pioufly makes an argument in favour of the Athanaſian *trinity*.

The eighth chapter proceeds to furniſh ſome obſervations on *Joſeph d' Acoſta*'s account of *Mexico* and *Peru*, in which the conformity of a tri-une deity is, *among other reaſons*, made uſe of as a corroborative of the notion that America, or at leaſt part of it, was peopled by colonies from the eaſtern Tartary. The objection againſt this opinion from the imagined diſtance, appears ſatisfactorily removed by the diſcoveries lately made, by means of the *Kamtſchatka* country, of a propinquity towards the north, ſufficient to give a greater degree of probability to this conjecture. But were the poſſibility ever ſo readily admitted, there remain, philoſophically ſpeaking, other objections, ſtrong enough to leave that point ſtill problematical. As to the idea adopted by ſome authors of America's being the *Atlantes*, mentioned to Solon by an Egyptian prieſt, to have been ſwallowed up by an earthquake, or, at leaſt, all the midland, the exiſtence of which made the vicinity of the two continents ſo much greater, the objections to it are ſo incomparably ſtronger, that it would be but a bad compliment to the reader to ſuppoſe he needed a ſpecification of them.

In the 9th chapter the *Welſh* and *Iriſh* languages are compared; the firſt under the name of *Gomerian*, and the other under that of *Magogian*, alluſive to the difference of the two migrating lines of *Gomer* and *Magog*, both the ſons of Japhet.

In this part of the work there are ſome very juſt and philoſophical accounts of the variations of the dialects of a mother language from each other, and from themſelves, illuſtrated with a competent number of examples. This forms an introduction to a copious liſt of *Welſh* and *Iriſh* words, in which the ſimilarity of ſound and ſenſe evinces the affinity of the two dialects, which ſurely may be granted without adopting the diviſion into *Gomerian* and *Magogian*. Neither of them, not even the *Iriſh* or *Erſe*, can be deemed the original tongue, which for obviouſly philoſophical reaſons, muſt be neceſſarily conſtituted of monoſyllabic primitives, the aſſemblage or coaleſcence of which into words, gives, with undeniable juſtneſs, the principal cauſes, for there are others, of the infinite variety of dialects into which the elementary language is ſplit, and diſguiſed, *ad infinitum*.

The 10th chapter, which muſt be the reſult of very curious reſearches, furniſhes the names of the *numerals* of *moſt of the nations of Europe*, antient and modern; with a rational commentary on their derivations: as alſo on the names of the moſt conſiderable nations of Aſia and America. We could with pleaſure have tran-

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ſcribed theſe *tables* into our Review; but the form of our work, will not conveniently admit them; and as for the author's learned *remarks*, which appear to be very candid and judicious, we could not pretend to make extracts from them.

Chapter the 11th contains hiſtorical obſervations upon alphabets, and on the invention of letters; in the courſe of which are introduced many probable and uſeful ſuggeſtions. The reſtriction of writing in the moſt antient times, to hieroglyphical characters, is, with great juſtice and ſtrength of reaſoning, exploded.

We could however wiſh not to have ſeen a quotation here introduced, by way of corroborative, from *Joſephus*, touching the antideluvian pillars of *Seth*, and his ſons, the one of ſtone, the other of brick, with the memorials of their diſcoveries and inventions for the benefit of poſterity, engraved on them, leaſt their ſcience ſhould be loſt, in the univerſal deluge, which they, it ſeems, foreſaw. '*The ſtone pillar* (ſays Joſephus) is yet to be *ſeen in Syria to this very day.*' But who believes him? *Credat Judæus Apella.*

While the antiquity of the art of writing reſts upon ſolid foundations, is there any need of mentioning ſuch idle nonſenſical opinions, as that "the iſſue of *Cain* perverted thoſe parts (of Adam's writings) that were hiſtorical of the theogony and worſhip of the TRUE GOD: that *Japhet* and *Shem* alſo made a proper uſe of thoſe writings, which were mutilated and abuſed by *Ham* and his deſcendants, in applying them to *idolatrous myſteries* and *ſorcery!*"

Such barbariſms, ſuch chimeras diſhonour the cauſe of truth which they mean to ſupport; nor does the Author, indeed, content with mentioning them as the opinions of others, urge them as adopted by himſelf. He is alſo perfectly juſt in his notions that the northern people ſtood poſſeſſed of the invention of letters, much more early than is commonly imagined, prior even to the Phenicians. What this writer ſays on this point, is at once ingenious and ſolid. The chapter concludes with a table of antient alphabets, illuſtrated by a commentary.

The 12th and laſt chapter offers to the curious reader, ſome remarks on the above-mentioned alphabets, by which the Author eſtabliſhes very clearly and ſatisfactorily, the antiquity of letters in the northern parts of the globe, and eſpecially of Europe. This, in truth, is ſo clear, that the prohibition of the Britiſh Druids from committing to writing, any thing on religion or the laws, muſt have been a political inſtitution, and not a conſequence of the invention of letters not having penetrated into theſe parts. On the contrary, from what this learned writer urges, independently of other conſiderations, it is more pro-

bable that the Greeks received their letters from the North, than that the North or the Gauls received it from them. He has alſo with great candor and politeneſs refuted the opinion of thoſe who deny to Ireland, eſpecially, any kind of learning or civilization before the importation of them by the great St. Patrick. Nothing can be more falſe nor more improbable.

Upon the whole, the work before us abounds in ſo many judicious and uſeful diſcoveries or ſuggeſtions, that they atone, as we conceive, for its defectiveneſs, in the main point of which the title propoſes the eſtabliſhment, the preſervation of the REMAINS of JAPHET, relative to the languages of Europe, and eſpecially to the Welch and Iriſh; the diviſion of which into *Gomerian* and *Magogian*, appears neither proved nor neceſſary to be proved, ſince the ſolid and intrinſic merit of this learned production remains little if at all affected by the failure.

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Medical Tranſactions, publiſhed by the College of Phyſicians in London. 8vo. 5s. Baker and Co. 1768.

HAPPY was it for medicine, and for every branch of natural philoſophy, when phyſicians and philoſophers quitted the uncertain road of abſtract theory and hypotheſis, and devoted their attention to experiment and obſervation.—When from well eſtabliſhed facts, they cautiouſly deduced ſuch general principles as were of common utility, and at the ſame time lead the way to further diſcoveries and improvements. We rejoice to find that the college of phyſicians have at length followed the example of other learned ſocieties, and we hope that the *medical Tranſactions* will be no inconſiderable addition to the common ſtock of uſeful knowlege.

The firſt article in this collection contains, *Remarks on the pump-water of* London, *and on the methods of procuring the pureſt water. By* William Heberden, *M. D. Fellow of the college of phyſicians, and of the Royal Society.*

Many of the pump-waters in London are impregnated with lime-ſtone, and the three mineral acids. The vitriolic acid united with the lime-ſtone forms a ſelenite: and the other two acids, viz. the acid of nitre, and the acid of ſea-ſalt, diſſolve a part of the lime-ſtone, and make it intimately mix with water, ſo as not to be ſeparated from it by boiling heat.—It appears from Dr. Heberden's experiments, that twenty grains make the greateſt, and ten the leaſt proportion of theſe ingredients, in a quart of water: that about one half of this reſiduum is lime-ſtone, uncombined with any acid: that this lime-ſtone ſeparates

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in boiling the water, and forms the cruſt which is found in all the veſſels in which pump-water is conſtantly boiled.

Where the ſimple lime-ſtone prevails, it is ſuſpected to occaſion pains in the ſtomach and bowels, glandular tumors and coſtiveneſs; and where much of it is united with acids, diarrhœas.—The moſt effectual method of freeing water from theſe heterogeneous ſubſtances is diſtillation: Dr. Heberden therefore concludes this paper with ſome uſeful directions for this proceſs. With reſpect to the muſtineſs and empyreuma of diſtilled water, he makes the following obſervations.—

'The firſt running of diſtilled water has a diſagreeable muſty taſte, as if there were ſome volatile putrid particles, which went off as ſoon as the water was heated. I once ſuſpected that this was owing to the worm's having contracted ſome muſtineſs, which was waſhed off by the firſt running; but upon trial I found it not owing to this cauſe. This taſte is not taken away, and does not ſeem to be much leſſened, either by time, or ventilation, or by having its air exhauſted by the air-pump. On this account, if the ſtill hold twenty gallons, it will be neceſſary to throw away the firſt gallon. All, which is diſtilled afterwards, though free from this muſtineſs, will yet have at firſt, in common with other diſtilled liquors, a diſagreeable empyreumatic or burnt taſte. This is eaſily diſtinguiſhed by every palate in freſh diſtilled rum, brandy, ſimple and compounded waters. The purer the water is, the leſs will there be of this empyreuma, and hence perhaps it happens, that pump-water diſtilled has more, and retains it longer, than what is diſtilled from river-water. But the pureſt is not free, ſo that even diſtilled water, which has ſtood till it has loſt its empyreuma, will have it again on being re-diſtilled.'

Diſtilled water may be freed from the burnt taſte, by keeping, boiling, or ventillation: and when thus procured and put into clean glaſs or ſtone bottles with glaſs ſtopples, will remain ſweet and unchanged for years.

Art. II. *Of the elephantiaſis, by Dr.* Thomas Heberden, *of* Madeira. *Communicated by Dr.* W. Heberden.

We have here a minute hiſtory of the elephantiaſis or leproſy.—After the hiſtory our Author obſerves, that a confirmed elephantiaſis is hardly ever radically cured: that it is hereditary but not infectious: that he has found moſt benefit from the bark in this diſeaſe; and gives one inſtance of a confirmed elephantiaſis, which was cured by this medicine. Mercurials he ſays, do not, as is commonly believed, exaſperate the diſorder.

Art. III. *Obſervations upon the Aſcarides. Communicated by Dr.* W. Heberden.

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The obſervations contained in this paper were received from a phyſician who was troubled with the aſcarides from his infancy.—The moſt uſeful remedy which his experience pointed out was the following.

'In general, the moſt uſeful purge, and which therefore was moſt uſually taken, was cinnabar and rhubarb, each ʒſs: this powder ſeldom failed to bring away a mucus as tranſparent as the white of an egg, and in this many aſcarides were moving about. The cinnabar frequently adhered to this mucus, which did not come off in ſuch large quantities, when a purge was taken without the cinnabar.'

Dr. Heberden ſays, that mucus or ſlime is the proper neſt of the aſcarides, in which they hive, and perhaps the food by which they are nouriſhed: that purges, by diminiſhing this mucus, never fail to relieve the patient: and that thoſe purgatives are the beſt which act briſkly, and of which a frequent repetition can be moſt eaſily borne. Hence probably may be deduced the good effects of two pounds of common ſalt taken by a patient who had long laboured under the worms; the hiſtory of which caſe is related in the next article. This extraordinary doſe of common ſalt operated violently both upwards and downwards, and at the ſame time brought away the worms: it likewiſe occaſioned a ſtrangury.

Art. V. *Of the night-blindneſs, or nyctalopia: by Dr.* W. Heberden.

The diſeaſe here deſcribed, ſucceeded the ſuppreſſion of a tertian ague by the bark and the cold-bath: it repeatedly affected the patient when on board a ſhip, and as conſtantly quitted him on returning to land. He had formerly been employed in lead-works, and by this employment had twice loſt the uſe of his hands.

Art. VI. *Obſervations on cancers: by* Mark Akenſide, *M. D. Fellow of the college of phyſicians, and of the Royal Society, and phyſician to her Majeſty.*

The cancer is ſo dreadful and obſtinate a diſeaſe, that every obſervation which may contribute to a more ſucceſsful practice in theſe unhappy caſes, deſerves very particular attention.—In the beginning of the year 1760, Dr. Akenſide almoſt entirely reſolved a painful ſchirrous ſwelling behind the ear, and healed an ulcerated cancer of the tongue, by the uſe of the corroſive ſublimate.

'About this time, ſays our Author, Dr. Stork's book was publiſhed at Vienna, and ſoon became the ſubject of general attention and converſation in England. Great things were now expected from the cicuta, notwithſtanding our late diſappointment

ment in the ſolanum. The city of Vienna had for ſome time been in conſiderable repute, as a ſchool of phyſic; and the late valuable acquiſition of the corroſive ſublimate, for which the materia medica had been indebted to the chief of that ſchool, made every one at this time liſten with ſome eagerneſs to the promiſe of a new medicine from thence; eſpecially in ſo terrible and untractable a diſeaſe as the cancer. Nor was ever any ſuch promiſe made in a larger or more liberal manner than by this author. However, as his facts were ſo circumſtantially told, and the Baron Van Swieten appealed to as a voucher for many of them, it ſeemed but reaſonable to expect that, though the cicuta ſhould not deſerve the character of a ſpecific for cancers, it would yet at leaſt prove more generally ſucceſsful than otherwiſe. Accordingly, with this perſuaſion, I tried it on a great variety of patients; in ulcerated cancers of different dates; in ſchirrhous tumors not yet ulcerated, but accompanied with lancinating pains; and in each of theſe, as they occurred, in different parts of the body, and in both ſexes. I alſo tried it in ſtrumous ſwellings and bad old ſores, both internally and externally: and, upon the whole, am able to confirm but a ſmall part of what Mr. Storck had prepared me to expect.'

It muſt be owned however, ſays Dr. Akenſide, that the cicuta in cancers, eſpecially of the uterus, looks like a ſort of ſpecific anodyne, and relieves the topical complaint in a degree much beyond what opium or the other narcotics can pretend to; and an anodyne ſo powerful as the cicuta will at leaſt procure a fairer opportunity for alterative and radical medicines, if ſuch can be found.

The practice therefore recommended by Dr. Akenſide, is to uſe the cicuta as a ſedative, and to join with it the bark and the corroſive ſublimate, as powerful alteratives.—Three hiſtories are related by our author. The firſt, a cancer in the uterus, cured by the cicuta and the bark: the ſecond, a cancer of the tongue, cured by the cicuta, corroſive ſublimate and the bark: and the third, a cancered lip, cured in the ſame manner; only with this difference, that after ten days, the cicuta was laid aſide, as it had removed the pains, and conſequently performed all that could be expected from it.

Dr. Akenſide thus candidly concludes his obſervations, 'It is impoſſible to review theſe hiſtories without obſerving that all of them, which terminate favourably, relate to a recent ſtate of the diſeaſe, where the ulceration was either not yet begun, or had not extended far, nor penetrated deeply. In inveterate cancers, where great portions of glandular or fleſhy ſubſtance were already corroded and melted down, the medicines abovementioned have not, within my obſervation, been of much

ſignificancy. But this diſeaſe gives ſuch early warning, that it may generally be obviated before it has made a very wide progreſs: in which caſe, time and experience will determine the juſt value of that method of cure which has now been deſcribed.'

Art. VII. *Of the uſe of ipecacoanha in aſthmas: By the ſame.*

'Phyſicians, ſays our author, frequently meet with inſtances of extreme difficulty of breathing, where there is neither fever, nor catarrh, nor topical pain, nor any appearance either of abſceſs, or obſtruction, or dropſy in the cheſt. The complaint is moſt common in thoſe whoſe thorax is ill-formed, or narrow; but happens not rarely, even where there is no ſuch obvious reaſon for it; in hyſteric and hypocondriac perſons eſpecially, in women labouring under obſtructions of the catamenia, or arrived at that ſeaſon of life when thoſe evacuations begin to leave them. It is generally accompanied with a quick, ſmall, unequal pulſe. It is often very ſudden in its attack, eſpecially at night; when, in the midſt of a ſound ſleep, the patient is awakened as in the agonies of death. This laſt ſymptom does, indeed, ſometimes happen to thoſe who have water in the thorax: but the two caſes are in general eaſily to be diſtinguiſhed by obſerving the habit of the body, the ſtate of the urine, and the other ſigns which accompany the ſeveral ſpecies of dropſy. As the aſthma, which we are conſidering, ſeems to conſiſt in a ſtricture, or ſpaſm, of the bronchia and membranous cells of the lungs, it is uſually diſtinguiſhed by the name of the convulſive, ſpaſmodic, or nervous aſthma.'

The medicine recommended in this diſeaſe, is the ipecacoan: during a violent paroxyſm of the ſpaſmodic aſthma, Dr. Akenſide ordered a ſcruple of ipecacoan to be inſtantly adminiſtred, and with great and immediate relief.—Where the indiſpoſition is chronical and habitual, he directs from three to five grains every morning; or from five to ten grains every other morning. It is juſtly obſerved, that the good effects do not depend upon exercíſe or the action of vomiting, but upon the antiſpaſmodic virtues of the ipecacoan.

Art. VIII. *A method of treating white-ſwellings of the joints: By the ſame.*

The method recommended by Dr. Akenſide, is the application of a bliſter round the part affected; which is to be kept open, and reduced to ſuch a ſize as the nature of the complaint may ſeem to require. He gives five inſtances of ſucceſsful practice in this way; and adds that nothing is to be expected from this treatment, where there is any ſenſible collection of fluid within the joint.

Art. IX. *A letter from Mr.* T. Lane, *of* Aldersgate ſtreet, *to* W. Heberden, *M. D. F. R. S.*

Mr. Lane in this letter relates ſome accurate experiments which were made with a view to aſcertain the beſt manner of preparing the cauſtic alkali; a medicine which has deſervedly acquired a great character for its efficacy in diſſolving the human calculus.—From theſe experiments it appears, that equal parts of quick-lime and pearl aſhes, afford a lixivium, in which the alkaline ſalt is entirely deprived of its fixed air, and is as powerful a ſolvent as if a greater proportion of lime had been added in the preparation:—that lime made from chalk, marle, oyſter-ſhells, or lime-ſtone, gave a lixivium, equally free from fixed air, and equally powerful as a ſolvent:—that there is no difference in the lixivium, whether prepared from the ſalt of tartar or from pearl-aſhes:—that the cauſtic volatile alkali has no power as a ſolvent:—and that the mineral or foſſile alkali gives a lixivium conſiderably leſs powerful than the vegetable. Hence Mr. Lane concludes, that ſoap when directed as a medicine for the ſtone, ſhould be made according to the formula of the London Diſpenſatory; the vegetable, yielding a more active ſoap, than the foſſile alkali.

Art. X. *On the operation of mercury, in different diſeaſes and conſtitutions: by* Edward Barry, *M. D. fellow of the college of Phyſicians, and of the Royal Society.*

This theory of the operation of mercury is deduced from the old mechanical principles.—Mercury, ſays Dr. Barry, acts on the circulating fluids by its gravity, fluidity or eaſy diviſibility: its greater action upon particular parts depends upon the ſituation and direction of the veſſels which receive it, and which are conſequently diſpoſed to receive it in greater or leſs quantity: and as to the evacuation, it will chiefly be produced, 'where there is the *leaſt reſiſtance*, where the excretory glands are moſt numerous, and their orifices moſt large.'—Dr. Barry is of opinion, 'that mercury does not act as a ſpecific in curing this diſtemper, but by its known properties of gravity and fluidity; and that if gold could be rendered equally fluid, its operation would be probably ſtronger than that of mercury.'

With reſpect to the operation of mercury on the pulſe, our author ſays, that when it proceeds in ſuch a manner as is to be wiſhed, the pulſe becomes remarkably equal, ſoft, and calm. As the obſervations which are here ſubjoined, may ſuggeſt ſome uſeful practical hints, we ſhall tranſcribe the paſſage.

'Hence it appears, that mercurial unctions, directed with a proper regimen, will be more ſafe and effectual, in ſtrong than in weak conſtitutions: for the force of circulation in the former will more freely diffuſe it through the arterial ſyſtem, and pro-

mote more equally the principal evacuations, eſpecially thoſe from the ſurface of the body, and their veſſels will more eaſily afterwards recover their natural tone, and the humours their conſiſtence. But the motion of the blood muſt, in ſuch, be cautiouſly kept within proper and temperate limits; for a greater velocity and ſtrength in the pulſe, always ſucceeds the firſt admiſſion of mercury into the blood, and a previous diſſolution of it; and when the operation proceeds well, and the circulation is more equally enlarged, the pulſe becomes remarkably equal, ſoft, and calm; whenever therefore this motion does not ſubſide, but increaſes, eſpecially when attended likewiſe with a local inflammation in the veſſels, and glands of the mouth, the blood will certainly acquire an increaſed tenacity, which will oppoſe and prevent the natural operation of mercury as a diſſolvent and deobſtruent: this not only renders its operation more ineffectual and dangerous, but has often laid the foundation of ſubſequent invincible diſorders; and I am well perſuaded that many inſtances of a caries of the bones and of the ſpina ventoſa, which have ſucceeded mercurial unctions, have been owing to an improper and large uſe of them, and that few inſtances are known in theſe northern climates, where theſe diſtempers are produced by the virulence of the infection; nor do I remember one caſe of this kind ſucceeding the uſe of the artificial preparations of mercury.'

As to the artificial preparations of mercury, they all chiefly differ in their degree of pointed acrimony; and their different operation and effects in different diſeaſes and conſtitutions may thence be determined. Hence our author deduces the ſurpriſing effects of the ſolution of the mercurius ſublimatus corroſivus; which by its great ſubtilty is capable of entering the moſt diſtant minute veſſels, and to which no other preparation of mercury can arrive.

Art. XI. *The hiſtory and cure of a dangerous affection of the œſophagus. By* N. Munckley, *M. D. Fellow of the College of Phyſicians, and of the Royal Society.*

'The ſeat of this malady is ſometimes near the top of the Œſophagus, and at other times farther down, nearer the ſuperior orifice of the ſtomach: in this laſt caſe the part of the alimentary tube, which is above the obſtruction, is frequently ſo dilated by the food, which is detained in it, as to be capable of containing a large quantity; and the kind of vomiting, by which it is again returned through the mouth, comes on ſooner or later after the attempt to ſwallow, in proportion to the nearneſs or remoteneſs of the part affected. In the laſt ſtage of this diſeaſe, not even liquids themſelves can be ſwallowed, ſo as to paſs into the ſtomach; and the patient dies literally ſtarved to death.

'On

'On the diſſection of ſuch as have died in this manner, the Œſophagus is found to be conſiderably thickened; and in ſome ſo contracted within at the diſeaſed part, as ſcarcely to admit the paſſing of a common probe; in others to adhere together, in ſuch a manner as entirely to cloſe up the paſſage, and not to be ſeparated without great difficulty.'

In this dreadful diſeaſe, no medicine has yet effected a cure except mercury. In recent and ſlight caſes, relief may be had by giving the mercury in ſmall doſes, and carrying it off by purgatives: but where the diſeaſe is more confirmed, nothing is of the leaſt avail, but mercury uſed in ſuch a manner as to raiſe a gentle but a conſtant ſpitting.

Art. XII. *An inquiry concerning the cauſe of the endemial colic of Devonſhire. By* George Baker, *M. D. Fellow of the college of phyſicians, and of the Royal Society, and phyſician to her Majeſty's houſhold.*

Of this inquiry we have already given an account in our review for January 1768, page 16.—The paper as now publiſhed contains ſome additional facts and obſervations.

Art. XIII. *An examination of ſeveral means, by which the poiſon of lead may be ſuppoſed frequently to gain admittance into the human body, unobſerved, and unſuſpected: By the ſame.*

Lead is ſo ſubtle a poiſon, makes a part of ſo many of our kitchen utenſils, and from its familiarity is ſo little ſuſpected, that the preſent inquiry is of very great importance.—When we conſider how readily a certain proportion of lead is diſſolved in all the vegetable acids, there can be little doubt, but that culinary veſſels lined with a mixture of tin and lead, may communicate pernicious qualities to acid foods.—To determine whether ſauces are ever impregnated with lead from the common tinned veſſels, ſeveral experiments were made with butter, water, ſalt, and diſtilled vinegar; the ſame trials were likewiſe made on ſome clear ſoup in which acid vegetables had been boiled; and it was evident that the ſoup as well as the ſauces had diſſolved ſome of the lead.—The beſt way to guard againſt this evil is either to uſe ſilver veſſels, or veſſels lined with pure tin.

The calces of lead are more eaſily diſſolved than the crude metal, and the common glazed earthen veſſels readily communicate their noxious qualities to acids. The cuſtom therefore of keeping pickles in ſuch veſſels cannot but be dangerous: and the practice among the lower claſs of people, of baking their fruit-tarts in a cheap kind of glazed earthern ware, is likewiſe to be ſuſpected.—'A friend of mine, ſays Dr. Baker, lately informed me, that, having obſerved a curran-tart, in ſuch a diſh, he expoſtulated with the miſtreſs of the family on the danger, which might be apprehended from this cuſtom;

and that ſhe anſwered, that "ſhe gave the preference to that ſort of earthern ware from a principle of frugality; it being a fact commonly known by all good houſe-wives, that fruit, baked in thoſe veſſels, requires a much leſs proportion of ſugar to ſweeten it, than when baked in any other veſſel whatever."

Dr. Baker condemns the uſe of lead in any part of the apparatus for diſtilling ſimple waters. An acid ariſes during the latter part of the diſtillation which may eaſily be impregnated with the lead.

He attributes the dry belly-ach of the Weſt Indies to their drinking new rum which has received a tincture from the lead in the diſtilling apparatus.—

'My ſuſpicions, concerning this ſubject, have been greatly confirmed by the authority of Dr. Franklyn of Philadelphia. That gentleman informs me, that, at Boſton, about forty years ago, leaden worms were uſed for the diſtillation of rum. In conſequence thereof, ſuch violent diſorders were complained of by the drinkers of new rum, that the government found it expedient to enact a law, forbidding the uſe of any worms, except ſuch only as were made of pure block-tin. This law having been enacted, the dry colic was much leſs frequently heard of than before. But the law was complied with only in part; for from that time to the preſent, inſtead of block-tin, they have uſed a pewter, containing a large proportion of lead. Dr. Franklyn likewiſe informed me, that the colic of Poitou is not ſo frequent a diſeaſe in any of the colonies, as it was formerly; and that the reaſon, commonly aſſigned, is, that the people now drink their punch very weak in compariſon with what they were formerly accuſtomed to; which uſed to be rum and water in equal quantities. He added, that they now alſo drink their punch, with more juice of freſh limes in it; and, as that juice, joined to certain laxative medicines, is at preſent their common remedy, when any are ſeized with the diſeaſe, ſo it is generally conſidered as the beſt perſervative againſt it.'

The next inquiry is whether lead be at all ſoluble in water, and Dr. Baker draws the following concluſion from the experiments.

'Hence it appears, that lead is not capable of ſolution in water, even in twelve years, but only of mixture and ſuſpenſion. But it likewiſe appears probable, that ſo much lead may be thus mechanically mixed with, and ſuſpended in water, as to communicate to it noxious qualities.'

'But is this metal, even when confined to external uſes, intirely innocent, and free from ſuſpicion? I have ſome reaſon to doubt, whether litharge, the common *baſis* of our plaſters, when uſed for the purpoſe of dreſſing iſſues, has not, in certain irritable conſtitutions, produced ſome of the ordinary effects of

of ſaturnine preparations, taken internally. There have been inſtances of children, thrown into convulſions, by ceruſſe, ſprinkled on excoriated parts.'—

The vapour which exhales from melted lead is very noxious. 'That the vapour, which exhales from melted lead, is capable of exciting the diſeaſe, which is our preſent ſubject, is a fact, frequently exemplified in the caſe of plumbers, and potters, and thoſe who are employed in making *ſhot*. But farther, it is proved by the experience of printers, that the uſing types, which have been ſuffered to ſtand too long before the fire, in order to dry them, has been followed by weakneſs and contraction of the fingers. Nay, from ſeveral caſes, which have been related to me on good authority, I have had reaſon to ſuſpect, that the vapour of this metal, even when heated by friction only, has occaſioned the colic of Poitou with all its conſequences.'

Thoſe paints in which lead enters the compoſition have doubtleſs their poiſonous effects: the too faſhionable application of ceruſſe to the ſkin has been followed by obſtinate colics; pains, tremors, and reſolution of the limbs; ſlow waſting fevers; and a pulmonary conſumption.—Dr. Baker concludes this uſeful inquiry with ſome curious obſervations concerning the effects of this poiſon on the muſcular fibres.

Art. XIV. *An attempt towards an hiſtorical account of that ſpecies of ſpaſmodic colic, diſtinguiſhed by the name of the colic of* Poitou: *By the ſame.*

Our author traces down the hiſtory of this diſeaſe from the earlieſt accounts of it, and at the ſame time points out its connection with what he ſuppoſes to be its ſpecific cauſe, viz. the noxious impregnations from lead.

He thus concludes his hiſtorical account.—'From what has been premiſed, it appears, that, in the earlier ages of the world, the colic of Poitou, although not unknown, was not a frequent diſeaſe; that it was originally deſcribed by authors of great antiquity, as the ordinary effect of the poiſon of lead; and that, during a courſe of many years, it was no otherwiſe mentioned in books, than as the effect of that poiſon. It appears likewiſe, that, as luxury, and refinement, and fraud increaſed in the world, this poiſon had more frequent opportunities of exerting its virulence on the human body; and that therefore the diſorder by degrees became more and more common. I am ſorry likewiſe to add, that there appears to be abundant reaſon to ſuſpect, that the art of medicine, itſelf, has contributed its part towards propagating this colic, by borrowing from the claſs of poiſons a ſubſtance, which, however efficacious it may have been in ſome violent complaints, has not hitherto been convertible into a ſafe remedy.'

Art. XV. *An examination of the ſeveral cauſes, to which the colic of Poitou has been attributed: By the ſame.*

The colic of Poitou has been attributed to a variety of cauſes.—1. The remains of fevers, the criſis of which has been imperfect, or which have not been properly treated.—2. Poiſons.—3. The abuſe of wine, and of other ſour and auſtere fermented liquors, and unripe acids.—4. The gout and rheumatiſm tranſlated upon the bowels.—5. Obſtructed perſpiration.—6. The ſcurvy.—7. Melancholy: and the paſſions of the mind.——Dr. Baker examines all theſe cauſes, and ſhews that the diſeaſes produced by them have not the pathognomonic ſymptoms of the colic of Poitou.—This examination therefore confirms his former opinion, that it is the peculiar operation of lead, to excite a diſeaſe ſo remarkably characterized as the colic of Poitou.

Art. XVI. *Of the bronchial polypus: by* R. Warren, *M. D. Fellow of the college of phyſicians, and of the Royal Society; and phyſician in ordinary to his Majeſty.*

The patient whoſe caſe is here related, had a great difficulty in breathing; a weight on the cheſt; a quick pulſe; a ſhort, dry, and almoſt inceſſant cough. Theſe complaints were very troubleſome and had greatly reduced the patient: ſhe was ſuddenly relieved by coughing up a large polypous concretion, which had been formed in the ramifications of the *aſpera arteria.*

Theſe ſymptoms returned irregularly, and were frequently relieved by a diſcharge of the Polypi.—'The diſorder, ſays Dr. Warren, went on in this manner till more than a year after the firſt attack; when ſhe began to complain of a pain in her right heel. As the pain increaſed, the returns of the oppreſſion became leſs frequent, and fewer *polypi* were thrown up. Some weeks after ſhe had complained of the pain in her heel, it was diſcovered that matter was formed there; and, upon letting it out, the *os calcis* was found carious. From the time that this matter was diſcharged (now more than two years ſince) ſhe has had no return of the difficulty of breathing; has brought up no more polypous concretions; and has been perfectly free from every pulmonic compl.int. The ſore in the heel has remained ever ſince; and a glandular ſwelling in the neck, which was in a ſtate of ſuppuration before, and at the time that the *polypi* were thrown up, continues ſtill to diſcharge.'

After this hiſtory, we have ſome obſervations on the nature and tendency of the diſeaſe; and a deſcription of the polypous concretions themſelves, illuſtrated by two engravings.

Art. XVII. *On the chicken-pox: By Dr.* W. Heberden.

From Dr. Heberden's account of this very common diſeaſe, he ſays that it may be thus diſtinguiſhed from the ſmall-pox. 1. That a veſicle full of ſerum appears on the top of the pock the ſecond or third day from the eruption.—2. That a cruſt covers the chicken-pox on the fifth day; at which time, thoſe of the ſmall-pox are not at the height of their ſuppuration.

Art. XVIII. *The epidemical cold in* June *and* July, 1767: *by the ſame.*

It attacked equally, ſays our author, both ſexes and all ages. Some infants were affected with it, and it appeared to be fatal to a very few old and infirm perſons; but in general it was leſs epidemical, and far leſs dangerous, than the cold of 1762.—It was plainly inflammatory, and bore bleeding very well.

Art. XIX. Flos cardamines *recommended to the tryal of phyſicians, as an antiſpaſmodic remedy: By* George Baker, *M. D. Fellow of the College of Phyſicians, and of the Royal Society, and Phyſician to her Majeſty's houſhold.*

The firſt caſe in which our author ſaw the good effects of this medicine, was an obſtinate *ſpaſmodic aſthma.*—He next tried it with two patients afflicted with the *chorea ſancti viti.*—Then in an *Hemiplegia*, which returned almoſt conſtantly every month, and was always ſucceeded and removed by convulſions.—The patient ſwallowed with great difficulty, and this ſymptom become more and more troubleſome after every paroxyſm.—It is remarkable, that from the time of her beginning the uſe of this powder, ſhe ſuffered only one ſlight return of her diſorder.—In the laſt caſe mentioned by Dr. Baker, this medicine alleviated the ſymptoms, but the diſeaſe proved fatal. There was a great weakneſs in the lower extremities attended with violent, irregular, and involuntary motions; and a number of other nervous affections. No radical cure could be expected in this caſe, for it appeared on diſſection, that the brain was leſſened and contracted, and had ſhrunk from under its covering, and the medullary ſubſtance was of a much firmer conſiſtence than natural.—Dr. Baker obſerves that he has tried it in two or three epileptic caſes, without ſucceſs.

The next article contains ſome facts and obſervations in confirmation of what was advanced by Dr. Baker in his inquiry concerning the endemial colic of Devonſhire.

This volume is concluded with the following queries by Dr. Heberden.

1. 'The peruvian bark has been given to a woman ſucceſsfully in the quantity of a drachm every three hours, two days after her delivery, for twenty four hours, without leſſening the lochia; and it has been frequently given to others during their catamenia without the leaſt interruption of them.

'In

'In the confluent ſmall-pox, a very free uſe of it has not ſeemed in a variety of caſes to have abated the ſpitting. Is there any juſt foundation for believing the bark to be ſo powerful an aſtringent, as to obſtruct any natural or critical evacuation, and thereby endanger the health; or to make us fear giving it upon theſe accounts, whenever there is any other good reaſon for its being given?

2. 'Does experience ſufficiently warrant that virtue ſometimes aſcribed to camphor of preventing a ſtrangury? two ſcruples of it given to a woman in a clyſter proved ſo irritating as to bring on pains reſembling thoſe of labour. Another woman was ſeized with a ſtrangury ſoon after ſhe had taken a camphor bolus, which ſhe herſelf imputed to the camphor, and no other probable cauſe of it could be aſſigned. Camphor is in its nature nearly allied to ſpirit of turpentine, one drachm of which taken internally brings on a ſtrangury, as certainly as cantharides.

3. 'Several patients labouring under eruptive fevers, who have happened to keep out of bed a little time every day, for ſeveral days together, have conſtantly found, that the eruption was greater, while they were up and cool, and that it began to fade as ſoon as they were hot in bed. Is it owing to experience or hypotheſis that eruptions are believed to be thrown out more vigorouſly by warmth and lying a-bed?

4. 'Is the gout ſo certain a remedy of other complaints as it is generally ſuppoſed? and is it not a much worſe evil than moſt of thoſe for the cure of which it is often deſired?

5. 'Palſies and apoplexies, which are only different degrees of the ſame diſtemper, moſt commonly attack thoſe, who are paſt the meridian of life, and frequently ſuch as are at leaſt upon the verge of old age. They are often the diſtempers of perſons worn out with cares and diſeaſes and time, and ſeldom of the young and vigorous, and of the ſubjects of inflammatory diſorders. The medicines likewiſe hitherto eſtabliſhed by experience to prevent their returns are almoſt all, except the purging ones, of the ſtimulating and cordial kind. Is not all this ſufficient to make us ſuſpect, that miſchief may be done by an indiſcriminate uſe of large bleedings for all who are ſtruck with ſuch complaints? Books do indeed make a diſtinction between a pituitous and ſanguineous apoplexy, in the latter only of which they recommend bleeding: but this difference is not eaſy to be ſeen, and ſeems hardly ever looked for in practice. Wherever the ſtate of health was ſuch, that there would have been juſt objections to taking away blood before the attack of a palſy or apoplexy, there, in my opinion, will always be a good reaſon, if not againſt bleeding at all, yet certainly againſt

againſt taking much blood, after ſuch an attack; and accordingly ſome apoplectic patients have appeared to me to have been hurt by large and repeated bleeding.'

D.

An Account of Corſica; the Journal of a Tour to that Iſland; and Memoirs of Paſcal Paoli. By James Boſwell, Eſq. 8vo. 6s. Dilly. 1768.

WE have here what, in the eye of many a miſinformed Engliſh Reader, may look like a prodigy; a *North* Briton fervently devoted to LIBERTY, and that with a degree of zeal almoſt romantic. Not a Milton, a Ludlow, or any of the moſt flaming republicans of Cromwell's days, could have been a warmer advocate for freedom, than Mr. Boſwell appears to be.

Inſpired by this animating ſpirit, and excited by a ſtrong enthuſiaſtic deſire to behold the MAN who, in theſe degenerate days of mock patriotiſm has ſo firmly ſtood forth, the uncorrupted and unconquerable champion of his country's liberties,—our young and gallant author made a ſpecial voyage to CORSICA, the ſcene of thoſe great and glorious deeds which have been atchieved by the truly noble PASCAL PAOLI! . . . But no words can do ſo much juſtice to this writer's ideas of the ſubject, or can ſo well explain his motives for viſiting the illuſtrious ITALIAN, as his own.

'Liberty, ſays Mr. Boſwell, is ſo natural, and ſo dear to mankind, whether as individuals, or as members of ſociety, that it is indiſpenſibly neceſſary to our happineſs. Every thing worthy ariſeth from it. Liberty gives health to the mind, and enables us to enjoy the full exerciſe of our faculties. He who is in chains cannot move either eaſily or gracefully; nothing elegant or noble can be expected from thoſe, whoſe ſpirits are ſubdued by tyranny, and whoſe powers are cramped by reſtraint.

'There are, indeed, who from the darkeſt prejudice, or moſt corrupt venality, would endeavour to reaſon mankind out of their original and genuine feelings, and perſuade them to ſubſtitute artificial ſentiment in place of that which is implanted by God and Nature. They would maintain, that ſlavery will from habit become eaſy, and, that mankind are truly better, when under confinement and ſubjection to the arbitrary will of a few.

'Such doctrine as this, could never have gained any ground, had it been addreſſed to calm reaſon alone. Its partiſans therefore have found it neceſſary to addreſs themſelves to the imaginations and paſſions; to call in the aid of enthuſiaſm and ſuperſtition; in ſome countries to inſtill a ſtrange love and attachment to their ſovereigns; and in others to propagate certain myſtical notions, which the mind of man is wonderfully ready to receive, of a divine right to rule; as if their ſovereigns had deſcended from heaven. This laſt idea has

has been cheriſhed for ages, from the "Cara Deum ſoboles, the beloved offſpring of the Gods," among the Romans, to thoſe various elevated and endearing epithets, which modern nations have thought proper to beſtow upon their ſovereigns.

'But whatever ſophiſms may be deviſed in favour of ſlavery, patience under it, can never be any thing but "the effect of a ſickly conſtitution, which creates a lazineſs and deſpondency, that puts men beyond hopes and fears: mortifying ambition, and other active qualities, which freedom begets; and inſtead of them, affording only a dull kind of pleaſure, of being careleſs and inſenſible."

'There is no doubt, but by entering into ſociety, mankind voluntarily give up a part of their natural rights, and bind themſelves to the obedience of laws, calculated for the general good. But, we muſt diſtinguiſh between authority, and oppreſſion; between laws, and capricious dictates; and keeping the original intention of government ever in view, we ſhould take care that no more reſtraint be laid upon natural liberty, than what the neceſſities of ſociety require.

'Perhaps the limits between the power of government, and the liberty of the people, ſhould not be too ſtrictly marked out. Men of taſte reckon that picture hard, where the outlines are ſo ſtrong, as to be clearly ſeen. They admire a piece of painting, where the colours are delicately blended, and the tints, which point out every particular object, are ſoftened into each other, by an inſenſible gradation. So in a virtuous ſtate, there ſhould be ſuch a mutual confidence between the government and the people, that the rights of each ſhould not be expreſly defined.

'But flagrant injuſtice, on one ſide or other, is not to be concealed; and, without queſtion, it is the privilege of the ſide that is injured, to vindicate itſelf.

'I have been led into theſe reflections from a conſideration of the arguments by which ingenious men in the refinement of politics have endeavoured to amuſe mankind, and turn away their attention from the plain and ſimple notions of liberty.

'Liberty is indeed the parent of felicity, of every noble virtue, and even of every art and ſcience. Whatever vain attempts have been made to raiſe the generous plants under an oppreſſive climate, have only ſhewn more evidently the value of freedom.

'It is therefore no wonder that the world has at all times been rouſed at the mention of liberty; and that we read with admiration and a virtuous enthuſiaſm, the gallant achievements of thoſe who have diſtinguiſhed themſelves in the glorious cauſe; and the hiſtory of ſtates who were animated with the principle of freedom, and made it the baſis of their conſtitution.

'Should any one tranſmit to poſterity the annals of an enſlaved nation, we ſhould ſleep over whole ages of the humbling detail. Every thing would be ſo poor, ſo tame, and ſo abject, that one might as well peruſe the records of a priſon-houſe.

'But we have a manly ſatisfaction in reading the hiſtory of the ancient Romans; even abſtracting from their connections and their broils with other ſtates. Their internal progreſs alone affords ample matter of ſpeculation to a judicious and ſpirited obſerver of human nature.

nature. We love to trace the various ſprings of their conduct, and of their advancement in greatneſs. We contemplate with pleaſure the ferments between the Patricians and Plebeians, the ſtrong exertions of rude genius, the vigorous exerciſes and hardy virtues of men uncontrouled by timid ſubjection.

'They who entertain an extravagant veneration for antiquity, would make us believe, that the divine fire of liberty has been long ago exhauſted, and that any appearances of it which are to be found in modern times are but feeble and dim. They would make us believe that the world is grown old, that the ſtrength of human nature is decayed, and that we are no more to expect thoſe noble powers which dignified men in former ages.

'But the truth is, that human nature is the ſame at all times, and appears in different lights merely from a difference of circumſtances. In the language of the ſchoolmen, the ſubſtance is fixed, the accidents only vary. Rome has yet the ſeven hills on which the conquerors of the world dwelt, and theſe are inhabited by Romans. Athens ſtill occupies the ſpace from whence philoſophy and genius diffuſed a radiance to all the nations around, and is poſſeſſed by Athenians. But neither of theſe people now retain any reſemblance of their illuſtrious anceſtors; this is entirely owing to the courſe of political events, which has produced a total change in their manners.

'That the ſpirit of liberty has flouriſhed in modern times, we may appeal to the hiſtories of the Swiſs, and of the Dutch; and the boldeſt proofs of it are to be found in the annals of our own country.

'But a moſt diſtinguiſhed example of it actually exiſts in the iſland of Corſica. There, a brave and reſolute nation, has now for upwards of ſix and thirty years, maintained a conſtant ſtruggle againſt the oppreſſion of the republic of Genoa. Theſe valiant iſlanders were for a long time looked upon as an inconſiderable band of malecontents, as a diſorderly troop of rebels, who would ſpeedily be compelled to reſume thoſe chains which they had frowardly ſhaken off. They have however continued ſteady to their purpoſe. Providence has favoured them; and Europe now turns her eyes upon them, and with aſtoniſhment ſees them on the eve of emancipating themſelves for ever from a foreign yoke, and becoming a free and independent people.'

The foregoing reflections were written before the late treaty between France and Genoa was known; in virtue of which ſcandalous compact it is ſaid the former have undertaken the conqueſt of theſe brave Iſlanders; in which ignoble deſign, it is hoped they will meet with only the ſucceſs they deſerve;—and every generous minded Reader, we doubt not, will join with Mr. Boſwell and the Reviewers, in ſaying AMEN!—But to return to our Author.

Mr. Boſwell, as we are informed, is a young gentleman of a conſiderable family in Scotland; and has been bred to the law. Having, as he tells us, reſolved to paſs a few years abroad, both for inſtruction and entertainment, he, unlike our young men of quality, who only viſit the ſcenes of foreign luxury

luxury and diſſipation, pitched upon Corſica, 'as a place which nobody elſe had ſeen, but where he ſhould find what was to be ſeen no where elſe, a people actually fighting for liberty, and forming themſelves, from a poor inconſiderable, oppreſſed nation, into a flouriſhing independent ſtate.'

The out-ſet of our author's journal bears no date; but we conclude from circumſtances, that he ſet out on his tour in 1764. When he arrived in Switzerland, (for he went thither, and proceeded to Rome, &c. before he went to Corſica) he viſited the celebrated J. J. Rouſſeau.

'This philoſopher was then living, ſays Mr. B. in romantic retirement, from whence, perhaps, it had been better for him never to have deſcended. While he was at a diſtance, his ſingular eloquence filled our minds with high ideas of the wild philoſopher. When he came into the walks of men, we know alas! how much theſe ideas ſuffered.'

The above remark is very juſt, and the cenſure implied in it is equally delicate both with reſpect to Rouſſeau who was our author's friend, and to Mr. Hume who is his countryman. We need ſay nothing more on this head, as the differences that happened between theſe two eminent philoſophic geniuſes, during Mr. Rouſſeau's reſidence in England, are ſo recent, ſo generally known, and have been ſo particularly noticed in our Reviews.

Mr. Boſwell was very courteouſly received by the citizen of Geneva; who having ſome correſpondence with the Corſicans, ſince their application to him for aſſiſtance in forming a body of laws to be eſtabliſhed in their iſland, he gave our author a recommendation to ſome of the principal people there.

We ſhall (for the preſent) paſs over our author's travels in Corſica, with the particulars of the hoſpitable entertainment he met with at the ſeveral places viſited by him before he was introduced to Paoli; and proceed immediately to his deſcription of that illuſtrious perſonage; and his account of the converſation he had the honour to hold with him.

'When, ſays he, I firſt came within ſight of Sollacaro, where Paoli was, I could not help being under conſiderable anxiety. My ideas of him had been greatly heightened by the converſations I had held with all ſorts of people in the iſland, they having repreſented him to me as ſomething above humanity. I had the ſtrongeſt deſire to ſee ſo exalted a character; but I feared that I ſhould be unable to give a proper account why I had preſumed to trouble him with a viſit, and that I ſhould ſink to nothing before him. I almoſt wiſhed yet to go back without ſeeing him. Theſe workings of ſenſibility employed my mind till I rode through the village and came up to the houſe where he was lodged.

'Leaving my ſervant with my guides, I paſt through the guards, and was met by ſome of the general's people, who conducted me into an antichamber, where were ſeveral gentlemen in waiting. Signor

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Boccociampe had notified my arrival, and I was ſhewn into Paoli's room. I found him alone, and was ſtruck with his appearance. He is tall, ſtrong, and well made; of a fair complexion, a ſenſible, free, and open countenance, and a manly, and noble carriage. He was then in his fortieth year. He was dreſt in green and gold. He uſed to wear the common Corſican habit, but on the arrival of the French he thought a little external elegance might be of uſe to make the government appear in a more reſpectable light.

'He aſked me what were my commands for him. I preſented him a letter from Count Rivarola, and when he had read it, I ſhewed him my letter from Rouſſeau. He was polite, but very reſerved. I had ſtood in the preſence of many a prince, but I never had ſuch a trial as in the preſence of Paoli. I have already ſaid, that he is a great phyſiognomiſt. In conſequence of his being in continual danger from treachery and aſſaſſination, he has formed a habit of ſtudiouſly obſerving every new face. For ten minutes we walked backwards and forwards through the room, hardly ſaying a word, while he looked at me, with a ſteadfaſt, keen and penetrating eye, as if he ſearched my very ſoul.

'This interview was for a while very ſevere upon me. I was much relieved when his reſerve wore off, and he began to ſpeak more. I then ventured to addreſs him with this compliment to the Corſicans. "Sir, I am upon my travels, and have lately viſited Rome. I am come from ſeeing the ruins of one brave and free people: I now ſee the riſe of another."

'He received my compliment very graciouſly; but obſerved that the Corſicans had no chance of being like the Romans, a great conquering nation, who ſhould extend its empire over half the globe. Their ſituation, and the modern political ſyſtems, rendered this impoſſible. But, ſaid he, Corſica may be a very happy country.

'Some of the nobles who attended him, came into the room, and in a little we were told that dinner was ſerved up. The general did me the honour to place me next him. He had a table of fifteen or ſixteen covers, having always a good many of the principal men of the iſland with him. He had an Italian cook who had been long in France; but he choſe to have a few plain ſubſtantial diſhes, avoiding every kind of luxury, and drinking no foreign wine.

'I felt myſelf under ſome conſtraint in ſuch a circle of heroes. The general talked a great deal on hiſtory and on literature. I ſoon perceived that he was a fine claſſical ſcholar, that his mind was enriched with a variety of knowlege, and that his converſation at meals was inſtructive and entertaining. Before dinner he had ſpoken French. He now ſpoke Italian, in which he is very eloquent.

'We retired to another room to drink coffee. My timidity wore off. I no longer anxiouſly thought of myſelf; my whole attention was employed in liſtening to the illuſtrious commander of a nation.

'He recommended me to the care of the Abbé Roſtini, who had lived many years in France. Signor Colonna, the lord of the manor here being from home, his houſe was aſſigned for me to live in. I was left by myſelf till near ſupper time, when I returned to the general

neral, whoſe converſation improved upon me, as did the ſociety of thoſe about him, with whom I gradually formed an acquaintance.

'Every day I felt myſelf happier. Particular marks of attention were ſhewn me as a ſubject of Great Britain, the report of which went over to Italy, and confirmed the conjectures that I was really an envoy. In the morning I had my chocolate ſerved up upon a ſilver ſalver adorned with the arms of Corſica. I dined and ſupped conſtantly with the general. I was viſited by all the nobility, and whenever I choſe to make a little tour, I was attended by a party of guards. I begged of the general not to treat me with ſo much ceremony; but he inſiſted upon it.

'One day when I rode out I was mounted on Paoli's own horſe, with rich furniture of crimſon velvet, with broad gold lace, and had my guards marching along with me. I allowed myſelf to indulge a momentary pride in this parade, as I was curious to experience what could really be the pleaſure of ſtate and diſtinction with which mankind are ſo ſtrangely intoxicated.

'When I returned to the continent after all this greatneſs, I uſed to joke with my acquaintance, and tell them that I could not bear to live with them, for they did not treat me with a proper reſpect.

'My time paſſed here in the moſt agreeable manner. I enjoyed a ſort of luxury of noble ſentiment. Paoli became more affable with me. I made myſelf known to him. I forgot the great diſtance between us, and had every day ſome hours of private converſation with him.

'From my firſt ſetting out on this tour, I wrote down every night what I had obſerved during the day, throwing together a great deal, that I might afterwards make a ſelection at leiſure.

'Of theſe particulars, the moſt valuable to my readers, as well as to myſelf, muſt ſurely be the memoirs and remarkable ſayings of Paoli, which I am proud to record.

'Talking of the Corſican war, "Sir, ſaid he, if the event prove happy, we ſhall be called great defenders of liberty. If the event prove unhappy, we ſhall be called unfortunate rebels."

'The French objected to him that the Corſican nation had no regular troops. We would not have them, ſaid Paoli. We ſhould then have the bravery of this and the other regiment. At preſent every ſingle man is as a regiment himſelf. Should the Corſicans be formed into regular troops, we ſhould loſe that perſonal bravery which has produced ſuch actions among us, as in another country would have rendered famous even a Mariſchal.

'I aſked him how he could poſſibly have a ſoul ſo ſuperior to intereſt. "It is not ſuperior, ſaid he; my intereſt is to gain a name. I know well that he who does good to his country will gain that: and I expect it. Yet could I render this people happy, I would be content to be forgotten. I have an unſpeakable pride, "Una ſuperbia indicibile." The approbation of my own heart is enough."

'He ſaid he would have great pleaſure in ſeeing the world, and enjoying the ſociety of the learned, and the accompliſhed in every country. I aſked him how with theſe diſpoſitions, he could bear to be confined to an iſland yet in a rude uncivilized ſtate; and inſtead of participating Attick evenings, "noctes cœnæque Deum,"

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be in a continual courſe of care and of danger. He replied in one line of Virgil,

Vincet amor patriæ laudumque immenſa cupido

This uttered with the fine open Italian pronunciation, and the graceful dignity of his manner, was very noble. I wiſhed to have a ſtatue of him taken at that moment.

'I aſked him if he underſtood Engliſh. He immediately began and ſpoke it, which he did tolerably well. When at Naples, he had known ſeveral Iriſh gentlemen who were officers in that ſervice. Having a great facility in acquiring languages, he learnt Engliſh from them. But as he had been now ten years without ever ſpeaking it, he ſpoke very ſlow. One could ſee that he was poſſeſſed of the words, but for want of what I may call mechanical practice, he had a difficulty in expreſſing himſelf.

'I was diverted with his Engliſh library. It conſiſted of ſome broken volumes of the Spectator and Tatler, Pope's Eſſay on Man, Gulliver's Travels, a hiſtory of France in old Engliſh, and Barclay's apology for the Quakers.'

Our Author promiſed to ſend him ſome Engliſh books; and he adds, in a *note*, that he has ſince furniſhed Paoli with the works of Harrington, Sidney, Addiſon, Trenchard, and other writers in favour of liberty. He alſo ſent him the Spectator, Tatler, and Guardian; and the works of Mr. Johnſon, author of the Rambler, &c.

'He convinced me, continues Mr. B. how well he underſtood our language; for I took the liberty to ſhew him a memorial which I had drawn up on the advantages to Great Britain from an alliance with Corſica; and he tranſlated this memorial into Italian with the greateſt facility. He has ſince given me more proofs of his knowledge of our tongue by his anſwers to the letters which I have had the honour to write to him in Engliſh, and in particular by a very judicious and ingenious criticiſm on ſome of Swift's works.

'He was well acquainted with the hiſtory of Britain. He had read many of the parliamentary debates, and had even ſeen a number of the North Briton. He ſhewed a conſiderable knowledge of this country, and often introduced anecdotes and drew compariſons and alluſions from Britain.

'He ſaid his great object was to form the Corſicans in ſuch a manner that they might have a firm conſtitution, and might be able to ſubſiſt without him. Our ſtate, ſaid he, is young, and ſtill requires the leading ſtrings. I am deſirous that the Corſicans ſhould be taught to walk of themſelves. Therefore when they come to me to aſk whom they ſhould chuſe for their Padre del Commune, or other magiſtrate, I tell them, you know better than I do, the able and honeſt men among your neighbours. Conſider the conſequence of your choice, not only to yourſelves in particular, but to the iſland in general. In this manner I accuſtom them to feel their own importance as members of the ſtate.

'Mr. B. obſerving, that things would make a rapid progreſs, and that we ſhould ſoon ſee all the arts and ſciences flouriſh in Corſica. Patience Sir, ſaid he. If you ſaw a man who had fought a hard battle, who was much wounded, who was beaten to the ground, and who with difficulty could lift himſelf up, it would not be reaſonable to aſk him

to get his hair well dreſt, and to put on embroidered clothes. Corſica has fought a hard battle, has been much wounded, has been beaten to the ground, and with difficulty can lift herſelf up. The arts and ſciences are like dreſs and ornament. You cannot expect them from us for ſome time. But come back twenty or thirty years hence, and we will ſhew you arts and ſciences, and concerts and aſſemblies, and fine ladies, and we'll make you fall in love among us, Sir.

'He ſmiled a good deal, when I told him that I was much ſurprized to find him ſo amiable, accompliſhed, and polite; for although I knew I was to ſee a great man, I expected to find a rude character, an Attila king of the Goths, or a Luitprand king of the Lombards.

'I obſerved that although he had often a placid ſmile upon his countenance, he hardly ever laughed. Whether loud laughter in general ſociety be a ſign of weakneſs or ruſticity, I cannot ſay; but I have remarked that real great men, and men of finiſhed behaviour, ſeldom fall into it.

'The variety, and I may ſay verſalility, of the mind of this great man is amazing. One day when I came in to pay my reſpects to him before dinner, I found him in much agitation, with a circle of his nobles round him, and a Corſican ſtanding before him like a criminal before his judge. Paoli immediately turned to me, "I am glad you are come, Sir. You proteſtants talk much againſt our doctrine of tranſubſtantiation. Behold here the miracle of tranſubſtantiation, a Corſican tranſubſtantiated into a Genoeſe. That unworthy man who now ſtands before me is a Corſican, who has been long a lieutenant under the Genoeſe, in Capo Corſo. Andrew Doria and all their greateſt heroes could not be more violent for the republic than he has been, and all againſt his country." Then turning to the man, "Sir, ſaid he, Corſica makes it a rule to pardon the moſt unworthy of her children, when they ſurrender themſelves, even when they are forced to do ſo, as is your caſe. You have now eſcaped. But take care. I ſhall have a ſtrict eye upon you; and if ever you make the leaſt attempt to return to your traiterous practices, you know I can be avenged of you." He ſpoke this with the fierceneſs of a lion, and from the awful darkneſs of his brow, one could ſee that his thoughts of vengeance were terrible. Yet when it was over, he all at once reſumed his uſual appearance, called out "come along;" went to dinner, and was as chearful and gay as if nothing had happened.

'His notions of morality are high and refined, ſuch as become the father of a nation. Were he a libertine, his influence would ſoon vaniſh; for *men will never truſt the important concerns of ſociety to one they know will do what is hurtful to ſociety for his own pleaſures.* He told me that his father had brought him up with great ſtrictneſs, and that he had very ſeldom deviated from the paths of virtue. That this was not from a defect of feeling and paſſion, but that his mind being filled with important objects, his paſſions were employed in more noble purſuits than thoſe of licentious pleaſure. I ſaw from Paoli's example the great art of preſerving young men of ſpirit from the contagion of vice, in which there is often a

ſpecies of ſentiment, ingenuity, and enterpriſe, nearly allied to virtuous qualities.

'Shew a young man that there is more real ſpirit in virtue than in vice, and you have a ſurer hold of him, during his years of impetuoſity and paſſion, than by convincing his judgment of all the rectitude of ethicks.

'One day at dinner, he gave us the principal arguments for the being and attributes of God. To hear theſe arguments repeated with graceful energy by the illuſtrious Paoli in the midſt of his heroic nobles, was admirable. I never felt my mind more elevated.

'I took occaſion to mention the king of Pruſſia's infidel writings, and in particular his epiſtle to Mariſchal Keith. Paoli who often talks with admiration of the greatneſs of that monarch, inſtead of uttering any direct cenſure of what he ſaw to be wrong in ſo diſtinguiſhed a hero, pauſed a little, and then ſaid with a grave and moſt expreſſive look, "C'eſt une belle conſolation pour un vieux general mourant, *En peu de tems vous ne ſerez plus.* It is fine conſolation for an old general when dying, *In a little while you ſhall be no more!*"—

'When he was aſked if he would quit the iſland of which he had undertaken the protection, ſuppoſing a foreign power ſhould create him a Mariſchal, and make him governor of a province; he replied, "I hope they will believe I am more honeſt, or more ambitious; for, ſaid he, to accept of the higheſt offices under a foreign power would be to *ſerve*."

'He reaſoned one day in the midſt of his nobles whether the commander of a nation ſhould be married or not. "If he is married, ſaid he, there is a riſk that he may be diſtracted by private affairs, and ſwayed too much by a concern for his family. If he is unmarried, there is a riſk that not having the tender attachments of a wife and children, he may ſacrifice all to his own ambition." When I ſaid he ought to marry and have a ſon to ſucceed him, "Sir, ſaid he, what ſecurity can I have that my ſon will think and act as I do? What ſort of a ſon had Cicero, and what had Marcus Aurelius?"

'He ſaid to me one day when we were alone, I never will marry. I have not the conjugal virtues. Nothing would tempt me to marry, but a woman who ſhould bring me an immenſe dowry, with which I might aſſiſt my country."

'But he ſpoke much in praiſe of marriage, as an inſtitution which the experience of ages had found to be the beſt calculated for the happineſs of individuals, and for the good of ſociety. Had he been a private gentleman, he probably would have married, and I am ſure would have made as good a huſband and father as he does a ſupreme magiſtrate and a general. But his arduous and critical ſituation would not allow him to enjoy domeſtic felicity. He is wedded to his country, and the Corſicans are his children.

'He often talked to me of marriage, told me licentious pleaſures were deluſive and tranſient, that I ſhould never be truly happy till I was married, and that he hoped to have a letter from me ſoon after my return home, acquainting him that I had followed his advice, and was convinced from experience, that he was in the right. With ſuch an engaging condeſcenſion did this great man behave to me. If

I could but paint his manner, all my readers would be charmed with him.

'He has a mind fitted for philoſophical ſpeculations as well as for affairs of ſtate. One evening at ſupper, he entertained us for ſome time with ſome curious reveries and conjectures as to the nature of the intelligence of beaſts, with regard to which, he obſerved human knowledge was as yet very imperfect. He in particular ſeemed fond of inquiring into the language of the brute creation. He obſerved that beaſts fully communicate their ideas to each other, and that ſome of them, ſuch as dogs, can form ſeveral articulate ſounds. In different ages there have been people who pretended to underſtand the language of birds and beaſts. Perhaps, ſaid Paoli, in a thouſand years we may know this as well as we know things which appeared much more difficult to be known. I have often ſince this converſation, indulged myſelf in ſuch reveries. If it were not liable to ridicule, I would ſay that an acquaintance with the language of beaſts would be a moſt agreeable acquiſition to man, as it would enlarge the circle of his ſocial intercourſe.'

[*To be continued.*] **G.**

Concluſion of the Account of Mr. Baretti's Book on the Manners and Cuſtoms of Italy.

IN our laſt number we gave a general view of what is contained in the firſt eight chapters of Mr. Baretti's work; we now proceed to the ninth, which contains a very ingenious defence of the Roman-catholic ſuperſtition, conſidered in a political view. Mr. Baretti tells us that the late Pope Benedict the Fourteenth once offered all the Italian princes an utter abolition of all holidays, Sundays excepted; which offer procured him the appellation of *papa proteſtante*, *the proteſtant pope*. After long debates and conſultations, every one of thoſe princes rejected the offer made by his holineſs, and choſe rather to go on in the old way.

'The reaſons urged, ſays he, for accepting the offered abolition may eaſily be gueſſed by any ſhop keeper in England, let him be ever ſo dull. We have lately got in Italy a pretty numerous ſet of young gentlemen, who can talk as glibly about political matters as any old member of the Robin Hood ſociety, and defiant, with as much eloquence and perſpicuity, upon arts, manufactures, and commerce, as any Britiſh grocer or haberdaſher of them all. Our young men of quality not only read Voltaire, Rouſſeau, the Marquis d'Argens, Monteſquieu, and other modiſh French writers, but likewiſe many Engliſh books tranſlated into Italian from the French. By means of ſuch ſtudies, it is inconceivable how our young men of quality encreaſe in wiſdom and ſcepticiſm every day.

'Counſellors of this caſt, we may well ſuppoſe, when the great queſtion concerning the offered abolition was agitated, launched out, with great force of ratiocination, upon "the prodigious advantages that would infallibly accrue to arts, manufactures and commerce, by exploding thoſe

thoſe uſeleſs and noxious feſtivals; upon the large additions which might be made to the preſent ſtock in trade, by the united labours of ſeveral millions of hands in the ſpace of forty or fifty days gained by the abolition every year; and on the ſtrong probability of underſelling our neighbours at foreign markets in a very ſhort time, which would quickly make us maſters of the whole commerce of the countries round, give us numerous fleets in a few years, and render the Italian name reſpectable once more to the whole world."

'After having opened this enchanting proſpect, we may likewiſe eaſily conceive, that thoſe young counſellors pointed out with great acuteneſs of obſervation, "the innumerable evils produced by idleneſs, the great parent of vice; and enlarged moſt pompouſly on the inexpreſſible happineſs which a nation enjoys, whoſe poor are ſo induſtriouſly inclined as to employ every moment of their time in inceſſant labour."

"Theſe, and other ſuch aſtoniſhing arguments were probably confirmed by the example of the Engliſh in particular, who by their unparalleled induſtry and natural love of labour, are all become very rich and very happy, the greateſt part of them being lords and ſquires, who not knowing what to do with their bags of money, run in ſhoals about the world to ſcatter it away, and eſpecially about Italy, where, amongſt other ſatisfactions, they obtain that of hearing ſongs, ſung in the trueſt taſte, and of contemplating the moſſy ruins of ancient Rome, together with the half-defaced works of Michelangelo and Raphael."

'But now, Mr. Sharp, let us turn the leaf, and ſee what is contained in the next page; that is, let us hear the anſwer given to thoſe learned and wiſe counſellors by an old-faſhioned ſtaunch Machiavelian, and his reaſons againſt accepting the offered abolition.

'The fellow began his ſpeech with this old, very old obſervation, that "*the plurality muſt needs be ever poor, let their induſtry be ever ſo great, and their labour ever ſo inceſſant.*" He then went on in this ſtrain:

"If this be true, as it is without doubt, that labour is the greateſt murderer of men, as it appears by the ſhort ſpace that the laborious part of mankind live, when compared to the long time lived by the idle, why ſhould we be ſo uncharitable as to ſhorten the lives of our countrymen with an increment of fatigue? what is there in the world that deſerves the getting, if it muſt be got at ſo dear an expence? Pray, gentlemen, what do we want farther than what we have? Does not Italy, one year with another, produce corn for us all? It certainly does, ſince we ſend many ſhip-loads of it to Spain and Turkey when the crop proves tolerable, beſides furniſhing Switzerland with almoſt all the bread that is eaten there? Then Italy produces a great deal more wine than we could poſſibly drink, if we were all turned into ſponges. We have cattle enough to furniſh the whole peninſula with meat: we have horſes, aſſes, and mules in abundance: the whole land ſwarms with fowls, both wild and tame; and the ſea, which encompaſſes us on three ſides, and our rivers and lakes, are very liberal to us of very good fiſh. As for cheeſe, we have ſuch quantities, and ſo good, that all the nations of Europe will taſte of it, as likewiſe of our Bologna-ſauſages, and macaroni, and vermicelli, and other ſuch good things. Then we have very luſcious grapes, and melons, and apples, and pears, and figs, and plumbs, and oranges, and lemons, and all other ſorts of

fruits in an aſtoniſhing abundance. Our gardens give us cabbages, and ſallad, and all kinds of pot-herbs twenty times more than we need. You all know what prodigious quantities of oil we ſend abroad, beſides what we uſe at home: you all know what plenty of good rice ſome of our provinces yield, and turkey-corn, and cheſnuts, which make up the chief food of our low people. You know what quantities of beans and peas, and other kinds of pulſe, we may conſume of our own growth. Our mountains yield near as much iron and copper as we want, beſides ſo much fine marble of all ſorts, both for uſe and ornament, that we might build new cities, if we thought it neceſſary. We have no need of buying any kind of timber from abroad, as we have oaks, and elms, and fir-trees, and walnut-trees, more than our carpenters will ever want, beſides black and red ebony, and many other fine woods for cabinet-making. We have fewel for firing, flax to make linen, and hemp enough to hang us all, if we had a mind to it. We have wool enough to cloath all the lower part of our people, and hides and ſkins enough for our ſhoes and gloves; and a thouſand other bleſſings, for which we ought to be thankful; and above all the nations in the world, except perhaps the Chineſe, we have an immenſe quantity of ſilk, which our ground produces every where. This article alone, good ſirs, is more than equivalent to all the ſuperfluities which our preſent general luxury and corruption makes us dream we want from other countries. Our ſilk alone will procure us coffee from Arabia, ſugar from Martinico, pepper, cinnamon, cloves, and nutmegs from the Eaſt-Indies; pilchards, herrings, and ſalmon from Falmouth, Yarmouth, and Carrickfergus; and as much gold and ſilver from Peru and Potoſi as will facilitate all kinds of mercantile buſineſs among us; and yet the balance of trade be ſtill in our favour. We have already ſo much tobacco of our own growth, that if we improve a little farther the cultivation of it, we ſhall in a little time want no more either from Virginia or from Salonicchio. What then, in the name of confuſion, would theſe gentlemen want more? What need have we to increaſe our natural riches with papal abolitions? Are we not a nation numerous enough, and as ſtrong and as healthy, as any other nation? And what do theſe beardleſs gentry talk about the Engliſh, and bring their example to ſupport their ultramontane reaſoning? The Engliſh, we allow, are a very ingenious and induſtrious people, as we ſee by their cloaths, their watches, and their Birmingham-wares. They are a people that hate idleneſs as much as they hate the French and the devil. But is it poſitively true, that they are all lords and ſquires, becauſe they hate idleneſs and love hard work? Yet, ſuppoſe this was true, what would it ſignify? What buſineſs have we to make lords and ſquires of all our poor? Is it not better for them to live a long life in idleneſs, than to be for a few years labouring lords, and hard working ſquires? Then our idle poor propagate much faſter than the laborious Engliſh, if it be true, that the country of the Engliſh, though ſomewhat larger than ours, ſcarcely contains half as many inhabitants; and you all know, gentlemen, that propagation has been the chief end of our creation. But alas, gentlemen! let us ſaddle an additional weight of labour on our poor, and deprive them at the ſame time of their rejoicing feſtivals and raree-ſhows, what will be the conſequence? The conſequence will be, that they will work their own deſtruction. It is true, that our ſtock in trade will certainly grow a little

larger,

larger, for a while, after the abolition, and bring perhaps ſome few cart-loads of money into our country from foreign parts. But then the cheapneſs of money will cauſe dearneſs of proviſions, and encreaſe much the price of all the neceſſaries of life: and then our poor will be poor indeed, as it is certain they have as good backs as any poor in Chriſtendom to undergo labour; but have, on the other hand, no more wit than the other poor in Chriſtendom to make their profit of their labour, and get their ſhare of the aforeſaid cart-loads of money. Skilful computers, who are ſeldom of their claſs, will get all that money to themſelves; and a few will have plumbs and large eſtates, while thouſands ſhall be obliged to labour, pine, and ſtarve. Then dearneſs of proviſions and other neceſſaries will often make them angry, and upon the leaſt ground of complaint they will aſſemble riotouſly, and burn and deſtroy granaries and mills, and throw corn and cheeſe into ponds and rivers to make them cheap; and ſeditiouſly ſurround the dwellings of our nobility and chief people, whom they ſhall dream to be the authors of their wants; and create great confuſion in all parts of the country; and thus we ſhall bring upon us ſuch evils and calamities as we are ſtill total ſtrangers to. Let us therefore ſuffer the good creatures to live on as they have done theſe many ages; let them gaze with wonted ſuperſtition on their wooden ſaints and paſte board Madona's; let them enjoy their feſtivals and rareeſhows; and a fig for theſe outlandiſh politics imported in French books, that turn the heads of all our reading youth, and never will do Italy any good!"

In the beginning of this chapter, Mr. Baretti gives an account of the populouſneſs of Italy, which will ſurprize the generality of readers. Italy, upon a moderate computation, he ſays, contains very near fourteen millions of people, excluſive of its three great iſlands, Sicily, Sardinia, and Corſica. At firſt view, we looked upon this account as greatly exaggerated, but upon conſidering the matter attentively, and what Mr. Baretti ſays in regard to it, we are convinced that his eſtimate may be depended upon as not running very wide of the truth.

The tenth chapter contains ſome general remarks on Italian muſicians in England; Voltaire's opinion of Engliſh literature, his encomiums on Goldoni, &c. We are ſorry to ſee Mr. Baretti treat Mr. Voltaire in ſo unbecoming and illiberal a manner. When Voltaire criticizes the Engliſh, Italian, and Spaniſh writers, there is no end, we are told, of his miſtakes, of his diſingenuity, of his foppery, and of his arrogance. Whether he commends or diſapproves, his cenſure, according to Mr. Baretti, is the offspring of envy, and his praiſe the child of affectation.—This character of Voltaire is mere outrage, and merits no criticiſm: the bare mentioning it is ſufficient to confute and expoſe ſo extravagant a rant. Mr. Baretti ſays further, what every reader who is converſant with Voltaire's character and writings knows to be falſe, that he *never knew Engliſh enough to conſtrue a page of ſimple proſe.*

In the eleventh and twelfth chapters, Mr. Baretti gives an

account of the origin, progreſs, and preſent ſtate of the Italian ſtage. As this account is curious and entertaining, and, in our opinion, one of the moſt valuable parts of the whole work, we cannot deny ourſelves the pleaſure of laying a conſiderable part of it before our Readers.

'It is commonly believed, ſays our Author, that the two firſt regular dramas which made their appearance in the weſtern world ſoon after the revival of learning, were the comedy of *Calandra* by Cardinal Bibiena, and the tragedy of *Sophoniſba*, by Giangiorgio Triſſino: the Calandra exhibited at Florence for the firſt time, and the Sophoniſba at Vicenza.

'The pleaſure given by thoſe two compoſitions, and by many other written at the ſame time, muſt have been very great and very univerſal, ſince in the large library bequeathed a few years ago by Apoſtolo Zeno to the Dominican friars in Venice, there is a collection of about four thouſand ſuch performances, all written within the ſpace of a century, which go now amongſt us by the appellation of *commedie antiche, antient comedies*, whether they are comedies, tragedies, or tragi-comedies.

'I have read in my younger days a large number of theſe *commedie antiche*, which are all ſtill much admired by many of our ſcholars, on account of their having been moſt ſcrupulouſly modelled upon the tragedies of Sophocles and Euripides, and the comedies of Plautus and Terence. But I do not wonder at the neglect in which they fell towards the beginning of the laſt century, which neglect ſtill continues. The tameneſs of their diction, the want of intereſting incidents, the inſipid ſimplicity of their plots, and, above all, the Greek and Roman manners that prevail in the beſt of them, at length cloyed and diſguſted the greater part.

'Our theatrical compoſers were therefore obliged to furniſh their audiences with entertainments of more vivacity and greater intrigue. Accordingly another ſpecies of drama was cultivated throughout Italy, more conformable to the chearful temper of the nation, and more analogous to our cuſtoms; and the perſonages of this new kind of dramatic entertainments played in maſks.

'Ricoboni, a famous Italian comedian at Paris, in a work which he has dedicated to an Engliſh queen, has very ſatisfactorily proved, that the maſked actors of the *commedie dell' arte* (a cant name for thoſe burleſque plays ſubſtituted to the *commedie antiche*) are not wholly of modern invention, but lineally deſcended from the Attellanas of the Romans, which kept their power of pleaſing the Italians from generation to generation through all the barbarous ages, ſtanding their ground in many obſcure parts of Italy againſt the regular tragedies and comedies produced by the numerous ſucceſſors of Triſſino and Bibiena.

'Each of theſe maſked perſonages in the *commedie dell' arte* was originally intended as a kind of characteriſtical repreſentative of ſome particular Italian diſtrict or town. Thus *Pantalone* was a Venetian merchant, *Dottore* a Bologneſe phyſician, *Spaviento* a Neapolitan braggadocio, *Pullicinella* a wag of Apulia, *Giangurgolo* and *Coviello* two clowns of Calabria, *Geljomino* a Roman beau, *Beltrame* a Milaneſe ſimpleton, *Brighella* a Ferrareſe pimp, and *Arlecchino* a blundering ſervant of Bergamo.

'Each of theſe perſonages was clad in a peculiar dreſs; each had his

his peculiar maſk; and each ſpoke the dialect of the place he repreſented.

'Beſides theſe and a few other ſuch perſonages, of which at leaſt four were introduced in each play, there were the *Amoroſos* or *Innamoratos*; that is, ſome men and women who acted ſerious parts, with *Smeraldine*, *Colombina*, *Spilletta*, and other females who played the parts of *ſervettas*, or *waiting-maids*. All theſe ſpoke Tuſcan or Roman, and wore no maſks.

'Not many of the compoſitions, in which theſe maſked perſonages with the innamoratos and ſervettas were introduced, are to be found printed, becauſe they were ſeldom written. Their authors only wrote in a very compendious way the buſineſs of each ſcene in a progreſſive order; and ſticking two copies of the *ſcenario* (ſo this kind of dramatic ſkeleton is called) in two lateral back parts of the ſtage before the entertainment began, each actor caught the ſubject of each ſcene with a glance whenever called forth by his cue, and either ſingly or colloquially ſpoke extempore to the ſubject. Of theſe ſcenarios, or ſkeletons, a good many are ſtill extant. One Flaminio Scala, a comedian, has publiſhed fifty of his own invention in 1611. I once ſaw the book, but could not make much of any of his plots, which are not eaſily unravelled but by comedians long accuſtomed to catch their reciprocal hints.—

'A foreigner cannot eaſily conceive with what readineſs our actors perform their extempore parts, and how difficult it is, both for natives and foreigners, to find out that they ſpeak extempore. Mr. Garrick told me in Venice, that the comedian who pleaſed him moſt in Paris, was the *Pantalone* of what they call there *la Comedie Italienne*: and the famous *Carlin*, who perſonates Harlequin on the ſame ſtage, though he has brought himſelf to ſpeak almoſt always in French, ſpeaks with ſuch volubility and propriety, that his audience never can diſtinguiſh between his extempore and his written parts. Had Mr. Garrick heard *Sacchi* and *Fiorili* in Italy, I will venture to ſay, that he would have received from them full as much ſatisfaction as he did from the Harlequin and the Pantaloon at Paris.

'But the delight given by theſe extempore performances depends chiefly on the abilities of the actors; and able actors in this way cannot be many, eſpecially in a country where there are no ſuch immenſe towns as London and Paris, that can afford a maintenance to numbers of them at once, out of which many will be brought by emulation to approach more or leſs to excellence. The Italians therefore, in order to help the middling actors, have introduced muſic upon the ſtage about the beginning of the laſt century, which brought about the formation of thoſe muſical dramas, now called *operas*, when they are ſerious, and *opera buffas* or *burlettas*, when they are burleſque.

'Of the firſt writers of operas, whether ſerious or burleſque, ſcarcely any have eſcaped oblivion, and none of them really merited to have their names preſerved. Zeno and Metaſtaſio are the only two, who are entitled to this honour.

'Apoſtolo Zeno found the opera quite rude and imperfect, and he brought it within the juriſdiction of the Ariſtotelian precepts. As he was a great maſter of Greek, he endeavoured to give it a Greek caſt, and crouded it with duo's, trio's, and choruſſes, imitating as much as he

he could the ſtrophe, antiſtrophe, and epode of the ancient Greek tragedies.

'But though Zeno's invention be great, his characters various, his ſentiments juſt, and his plots well contrived, yet his diction has ſo little livelineſs and elegance, and his verſification is ſo uncouth, that his operas are ſtill read by many, but ſet to muſic by few or none; and I have often fancied, that if his dramatic performances were well tranſlated into another language, they might be read with greater pleaſure than any of Metaſtaſio's, as the ſentiments are more thick ſown, his invention greater, and his characters better marked than Metaſtaſio's.

'Metaſtaſio's operas upon the whole are far from having all Zeno's dramatical perfections; but they are likewiſe far from having his chief defects. The elegance, livelineſs, and rapidity of Metaſtaſio's diction are not to be paralleled, and his numbers are enchanting. His airs, duo's, and choruſſes run into muſic with ſurpriſing facility, and our compoſers have but little trouble in cloathing them with harmony; ſo that it is chiefly to him, that they owe that honour of muſical pre-eminence which they have inconteſtably enjoyed throughout Europe for theſe many years.

'As for our *opera buffas* or *burlettas*, though we have a multitude of them, yet not one is worth reading. Abſurdity, meanneſs, and a little ribaldry too, are their chief ornaments. Yet our muſical compoſers know at preſent their trade ſo well, that they render them pleaſing to the numerous vulgar. Every ſenſible Italian is aſhamed of them, and looks with contempt and indignation on thoſe verſemongers who write them. But their ſhame, contempt, and indignation are of no ſervice to their country, as not only the low minded Italians are delighted with them, but even the nations that boaſt of politeneſs and taſte ſuperior to ours, make it a point to encourage ſuch mongrel compoſitions.

'The *commedie dell arte*, the *operas*, and the *burlettas*, were not the only theatrical entertainments ſubſtituted by the Italians to the *commedie antiche*. They invented likewiſe two other dramas, one called *commedie paſtorali*, Paſtoral Plays, the other *commedie ruſtiche*, Ruſtic Plays.

'Of paſtoral plays ſome hundreds are ſtill to be found in the collections of the curious. But as paſtoral life never exiſted but in the innocent imagination of love-ſick girls, paſtoral plays could never allure the many, and ſupport themſelves long. None of them, for aught I know, has been exhibited in Italy within theſe fifty years, and our young people only ſtill read a few of them; namely, *Aminta* by Taſſo, *Paſſor Fido* by Guarini, *Filli di Sciro* by Bonarelli, and *Alceo* by Ongaro; to which our harmleſs nuns join the *Filarmindo*, the author of which I do not at preſent recollect. But our critics and people of taſte look upon theſe and other ſuch compoſitions with much leſs eſteem than our forefathers did, as they find them abounding with imaginary manners, unnatural ſentiments, puerile conceits, and epigrammatical turns. The faſhion of paſtoral plays is now ſo utterly exploded throughout Italy, that the revered name of Politian himſelf cannot reſcue his *Orfeo* from total diſregard; and the learned themſelves ſcarce know the exiſtence of that performance.

'As to *ruſtic plays* we never had many, and of them only the *Tancia* is generally known to polite readers. This *Tancia* was written by Michelangelo

chelangelo Bonaroti, a nephew of the famous Michelangelo. It is a regular drama in rhyme; and its perſonages are Florentine peaſants. The naiveté of its language, and the truth of its manners are delightful.'—

When the names of the French tragic writers, and eſpecially thoſe of Corneille and Racine, began to be commonly known in Italy, ſome of the Italian wits, Mr. Baretti tells us, thought of giving their countrymen tragedies modelled after the French manner. Accordingly many ſuch were written in a little time, among which the *Merope* by the Marquis Maffei, the *Uliſſe* by Lazzarini, the *Elettra* by Count Gaſparo Gozzi, and a few more, met with great approbation on ſeveral ſtages of Italy; and it is probable, our Author thinks, that they will not ſoon be forgotten, as they are not written with that humility of language and weakneſs of verſification which predominate in all the antient Italian tragedies.

Almoſt all the tragedies of Corneille, Racine, Crebillon, and Voltaire, tranſlated into blank verſe, have been repreſented of late, Mr. Baretti ſays, by the Italian actors; but the vulgar cannot yet be brought to reliſh ſuch compoſitions. They are ſtill ſtrangers to the pleaſure of weeping, and would ſtill have kept invariably faithful to their Harlequins, Pantaloons, Brighellas, and the other maſks, if Goldoni and Chiari had not made their appearance, as they did, about eighteen or twenty years ago.

The character given of Goldoni by our Author is as follows:

'Goldoni is a very voluminous playmonger, having publiſhed no leſs than thirty volumes of comedies. As his chief ſcope is always buſtle and ſhow, he has ſtunned the ears and captivated the hearts of the vulgar, and of the Venetian gondoliers eſpecially, to whom he has paid ſo many fine compliments in many of his plays, praiſing them for their aſtoniſhing knowledge, taſte, and morality, that they proved his beſt friends for a long while. But his language is the moſt nauſeous medly of words and phraſes, taken from ſeveral of the Italian dialects, and tuſcanized in a moſt ridiculous manner, beſides being ſeaſoned with abundance of galliciſms. His ſentiments are conſtantly ſo trite and ſo vulgar, whether he makes a ducheſs or a footman ſpeak, that thoſe of one may ſuit as well fit the other. Goldoni knows no art, no ſcience. His blunders in law and in ethics, in phyſic and anatomy, in geography and natural hiſtory (for the fellow talks of every thing) are numerous beyond conception. In one of his plays, he makes a Londoner hint at the canals of London, imagining London to be ſuch a town as Venice; and makes another Engliſhman talk of a moſt dreadful and unfrequented foreſt within twenty miles of London, where an outlawed Scotch lord hid himſelf in a mountainous cave for many years. The manners of his country he paints after the life indeed, making the coffee-houſe men in Venice draw their ſwords and fight duels in their own ſhops, or before them, and diſarm gentlemen, whoſe livery they wore for many years before they took to the trade of ſelling coffee. He makes a gentleman go to beſiege in a military form the houſe of his neighbour in a populous town,

town, with a ſquadron of his domeſtic ſervants. He makes ladies, diſguiſed like pilgrims, go in ſearch of their runaway huſbands, or fight bravely with ſword and dagger either men or other ladies. As he has been uſed from his childhood to that ſlaviſh meanneſs and total dependance, in which the Venetian nobility keep their ſubjects, he has the idea of nobility ſo ſtrongly impreſſed upon him, and reveres it with ſuch an abjection, that he conſtantly gives it the preference to virtue itſelf. *Il decoro delle famiglie*, ſays he very gravely in one of his prefaces, *non deve eſſere ſacrificato ad merito del virtù*. "The dignity of high deſcent ought not to be proſtituted to the merit of virtue." Full of theſe vile notions he draws his low ſelf in all his characters, and renders an Engliſh peereſs outrageouſly mad at the thought of her brother's marriage with a virtuous woman of low rank. Then he ſends an Engliſh lord to the houſe of another, with poſitive orders from the king to try him in a ſummary way, his majeſty having heard that his lordſhip is jealous of his new bride, and deſirous that ſhe ſuffer no injury in his kingdom, if her guilt is not proved: but if it ſhould appear on the other hand, that ſhe has violated her fidelity to her huſband, he is reſolved to puniſh her.—

'What can I ſay more of this Goldoni, but that he is the author of the two *Buona Figliuola's?* Yes; he is the author of theſe two ſtupendous burletta's, which the Engliſh have lately ſo much admired in the Hay-market; not on account of the words to be ſure, for the words they do not underſtand; and if they did, the mere ſuppoſition of their approbation would be too great an affront to their underſtandings; but on account of Piccini's muſic, which might render Hurlo-Thrumbo a maſterpiece of harmony; and on account of Lovattini's power of hiding dulneſs and animating ſtupidity with his voice, his action, and his humour.

'This heterogeneous Italian wit, who, as I ſaid, has rendered himſelf the idol of the Venetian canaille; this chief object of contempt with all thoſe Italians that are not canaille; this ſame Goldoni is one of the greateſt men of the age with Monſieur de Voltaire. Goldoni, if you will take Voltaire's word, is the ſon and the painter of nature. Nothing can cope with Goldoni's genius. The goddeſs of comedy has whiſpered wit in his ear, after having impregnated his fancy with humour. Goldoni, the immortal Goldoni, has reſcued Italy from harlequins and Gothic barbarity, and brought back once more the happy days of Plautus and Terence, together with thoſe ſtill happier ones of Leo the Tenth, and Clement the Seventh. Goldoni's works ſhall laſt as long as taſte; and the great-grand-daughter of the great Corneille, who lives with him, ſhall by his direction ſtudy Goldoni's works, that ſhe may not only learn from them pure Italian, but alſo politeneſs, decency, and virtue.'

As to the Abbot Pietro Chiari, he is, if poſſible, Mr. Baretti tells us, ſtill worſe than Goldoni in every particular.

None of Goldoni's and Chiari's productions ſays he, can really ſtand the teſt of criticiſm. They both were born without wit, and educated without learning. Yet an epidemical frenzy in their favour ſeized the Venetians, both high and low, and quickly ſpread itſelf from Venice to almoſt all parts of Italy.

'Theſe fruitful geniuſſes in the ſpace of about ten years ſupplied our many ſtages with ſeveral hundred of plays; and Goldoni in particular boaſted in one of them, intitled *Il Theatro Comico*, that he had compoſed

poſed "fixteen comedies in a year," of which he produced the titles from the mouth of an actor.

'Such a rapidity of entertainments rendered the two pſeudo-poets abſolute ſovereigns of the ſtage; and no body knows how long their empire would have laſted, if ſome learned men, tired with their double deluge of nonſenſe, had not begun to harraſs them both with criticiſm.

'One Carlo Gozzi, younger brother to count Coſparo Gozzi already mentioned, was the firſt that fell hard upon Goldoni and Chiari; and many others ſoon followed. The two bards, finding themſelves attacked very cloſely, thought prudent to ſuſpend their mutual animoſity, clapped up a haſty peace, and joined to oppoſe their cenſurers. Chiari was a great proſe-ſcribler as well as a comedy-monger; ſo that a briſk paper-war was quickly commenced, which grew hotter and hotter by rapid degrees.

'It happened one day, that Carlo Gozzi met with Goldoni in a bookſeller's ſhop. They exchanged ſharp words; and in the heat of the altercation Goldoni told his mercileſs critic, that it was an eaſy taſk to find fault with a play; but deſired him to obſerve, that to write a play was a very difficult one. Gozzi replied, that to find fault with a play was really eaſy: but that it was ſtill eaſier to write ſuch plays as would pleaſe ſo thoughtleſs a nation as the Venetians; adding with a tone of contempt, that he had a good mind to make all Venice run to ſee "The Tale of the Three Oranges" formed into a comedy. Goldoni, with ſome of his partizans then in the ſhop, challenged Gozzi to do it if he could; and the critic thus piqued, engaged to produce ſuch a comedy within a few days.

'Who could ever have thought that to this trifling and caſual diſpute Italy ſhould owe the greateſt dramatic writes that it ever had! Gozzi quickly wrote a comedy in five acts, intitle *I tre Aranci*, The Three Oranges, formed out of an old woman's tale, with which the Venetian children are much entertained by their nurſes. The comedy was acted, and the three beautiful princeſſes born of the three enchanted oranges made all Venice croud to the theatre of St. Angelo.

'It may eaſily be imagined, that Goldoni and Chiari were not ſpared in the *Tre Aranci*. Gozzi found means to introduce in it a good many of their theatrical abſurdities, and expoſed them to public deriſion. The Venetians, like all other Italians, do not greatly care for the labour of ſearching after truth, and their imagination runs too often away with them, while their judgment lies dormant. But point out ſenſe to them, and they will inſtantly ſeize it. This was remarkably the caſe on the firſt night that the comedy of the Three Oranges was acted. The fickle Venetians forgot inſtantly the loud acclamations with which they had received the greateſt part of Goldoni and Chiari's plays, laughed obſtreperouſly at them both, and applauded the Three Oranges in a moſt frantic manner.

'This good ſucceſs encouraged Gozzi to write more; and his new plays changed in a little time ſo entirely the taſte of the Venetian audiences, that in about two ſeaſons Goldoni was utterly ſtripped of his theatrical honours, and poor Chiari totally annihilated. Goldoni quitted Italy and went to France, confiding much in Mr. Voltaire's intereſt and recommendations, which, as I have heard, procured him the place of

Italian

Italian maſter to one of the princeſſes at Verſailles, and Chiari retired to a country-houſe in the neighbourhood of Breſcia.

'In the years 1764 and 1765 I have ſeen acted in Venice ten or twelve of Gozzi's plays, and had even the peruſal of two or three of them in manuſcript; and no works of this kind ever pleaſed me ſo much: ſo that, when I ſaw Mr. Garrick there, I lamented that he did not come in carnival-time, that he might have ſeen ſome of them acted; and I am confident he would have admired the originality of Gozzi's genius, the moſt wonderful, in my opinion, next Shakeſpeare, that ever any age or country produced. The caſt of Gozzi's mind leads him to ſtrike out many characters and beings not to be found in nature, like that of Caliban in the Tempeſt; and yet moſt natural and true like Caliban's.

'To his aſtoniſhing power of invention, ſo rare amongſt modern poets, Gozzi joins great purity and force of language, harmony of verſification, intricacy of plot, multiplicity of incidents, probability of cataſtrophe, variety of decoration, and many other excellencies expected in the modern drama. It is a pity that this author could never be prevailed upon to publiſh his plays. He has reſiſted the ſtrongeſt ſolicitations of his friends, without giving any ſatisfactory reaſon for his averſion to ſuch a publication. Some attribute it to his partiality for an actreſs, to whom he leaves the profits ariſing from their exhibition: but this I can ſcarcely believe, as her profits from ſuch a publication would be much more conſiderable than thoſe which ſhe reaps by her acting. I rather think that having no great value for his audience, Gozzi ſets likewiſe but little value on the things that pleaſe them: and perhaps it was a ſimilar reaſon, that kept Shakeſpeare from publiſhing a correct and complete edition of his plays while he lived. May the good genius of the Italian ſtage befriend Gozzi's compoſitions, and not ſuffer it to be robbed of them! I hope they will meet with a better fate than Shakeſpeare's, and that future commentators will not be put to the trouble of reſtoring his paſſages, rectifying his ſentences, explaining his obſcurities, and adjuſting his orthography.

'Such was the origin and progreſs, and ſuch is the preſent ſtate of the Italian ſtage. I will not ſay that Mr. Sharp ought to have given ſuch a circumſtantial account of our theatrical abilities and performances. A ſtranger, as I ſaid before, has need to live the beſt part of his life in a foreign country to qualify himſelf for ſuch narrations; and any man may ſtand eaſily excuſed when he paſſes lightly over ſuch ſubjects in his travelling accounts. But no ſtranger can avoid the imputation of ſelf-conceit when, on his return home after a ſhort ramble over any country, he launches out into ſuch ample and multifarious ſubjects, and pretends to give his countrymen true ideas of things, of which he knows nothing, and could know nothing. Let any man unacquainted with Italy read Mr. Sharp's Five Letters on the Italian ſtage, and he will preſently conclude that the Italians are a people moſt miſerably ignorant of theatrical matters; that they have baniſhed all ſenſe and propriety from their drama's; and that they cannot be pleaſed with any thing but farcical buffoonery. But is this giving a true idea of the Italians and of their ſtage? Certainly not. The mighty cenſurer ought to have got better information before he wrote on ſuch a ſubject; and ſince he pretends to ſuch ſkill in Italian, as to know even the Venetian dialect, he ought to

have

have mentioned Carlo Gozzi and Metaſtaſio, as they are dramatic writers not to be equalled by any of modern England and France. What ſhall we then call Mr. Sharp's Five Letters?'

We are ſorry that the limits aſſigned to this article oblige us to take leave of Mr. Baretti, and to content ourſelves with referring our Readers to the remaining chapters of his work; where, notwithſtanding his illiberal manner, and ſtrong prejudices, they will meet with a great variety of entertainment, and much information in regard to the preſent ſtate of literature, phyſic, law, divinity, muſic, and the polite arts in Italy, with the peculiarities of character among the ſeveral Italian nations. It is almoſt needleſs to obſerve, as our Readers muſt have made the obſervation before us, that few, if any inſtances, can be produced of foreigners, who have written in the Engliſh language with ſo much ſtrength and propriety as Mr. Baretti. R.

MONTHLY CATALOGUE,
For JULY, 1768.

MISCELLANEOUS.

Art. 8. *An Eaſy Introduction to Mechanics, Geometry, Plane Trigonometry, meaſuring Heights and Diſtances, Optics, Aſtronomy. To which is prefixed, an Eſſay on the Advancement of Learning by various Modes of Recreation.* By Mr. John Ryland of Northampton. 12mo. 3s. Dilly.

A Very brief compendium of the common problems and principles in thoſe branches of ſcience ſpecified in the title. Drawn up, not as the title affirms, by *Mr. John Ryland*, but, as the preface explains it, by *a friend* in *his houſe*, whoſe name was he at liberty to mention it, would do him honour, 'excite the public attention, and very much promote the ſale of the book.' A ſecret which with equal propriety might have reſted between the real and putative parents of this doubtful iſſue.

We are farther informed that 'it is not deſigned for the learned; it was written for the uſe of boys, and, with no deſign to go any farther than my own ſchool; but the trouble of tranſcribing, with exactneſs, by each youth that wanted it, would be ſo great, as to prevent the eaſy communication of this kind of knowlege.'

We ſhould not have pauſed at this paſſage, did there not appear a twofold inconſiſtency in it, which profeſſors of ſcience, uſed to preciſion, ought to avoid. A performance advertiſed to the public, appears evidently intended for whoever will buy it, and the more the better: add to this, that if the only motive for printing it, was to ſave the young tyros the trouble of tranſcribing, it appears calculated to ſave them that kind of trouble which was the likelieſt to imprint the inculcated truths on their memories.

Our Author proceeds in the preface to give what he calls a 'general canon or rule for ſingle proportion tranſpoſed four ways.' This is nothing more than four ſtatings of four proportional numbers; which being directly proportional, are alſo inverſly ſo. As this is recommended to maſters, that their ſcholars may be taught to find each of the four numbers, it is apprehended he might have ſtated it more neatly for them

them, in an analytic form: as, if $a : b :: c : d$, then $ad=bc$. Whence $a=\frac{bc}{d}$, $d=\frac{bc}{a}$, $b=\frac{ad}{c}$, and $c=\frac{ad}{b}$; which ſhews the rule for finding all the terms.

The propoſal our Author makes of ordering the common ſports and playthings of children to inculcate philoſophic principles, may be done incidentally, but ſcarcely in a regular courſe; nor will their minds be equal to the taſk, until they are ſuperior to the uſe of them: when indeed the reference to theſe familiar objects by way of illuſtration, may be made with ſucceſs. His propoſal to teach the ſeveral ſciences, as geography, geometry, aſtronomy, optics, anatomy, &c. by means of playing-cards adapted to the elementary parts of them, does not appear ſo expedient. Mr. Molyneux, indeed, in one of his letters to Mr. Locke, mentions his contrivance to teach his ſon the alphabet, and to ſpell, by this means; and it is a good way of inſinuating the knowlege of theſe characters, the mere objects of memory, into the mind of a child; but to extend the practice to the teaching the longitude and latitude of places, the parts and properties of figures, the bones and other parts of the human frame, and the like, in ſport, and by memory, appears to be arrant trifling, and miſpending of precious time. This would be to load the youthful memory with a jumble of matter, while the underſtanding continued uninformed; as it muſt be, without a careful and cautious acquiſition of ſcientific principles by the regular way of deduction and analogy.

Nor can we altogether approve of what he calls his *living orrery*, to be played by ſixteen boys in a field, each repreſenting a primary planet, and their reſpective ſecondaries; with a large boy in the center, for the ſun *. Theſe boys are to ſet themſelves in motion in proportion to their times and diſtances; and he ſays that 'half an hour ſpent in this play once a week, will, in the compaſs of a year, fix ſuch clear and ſure ideas of the ſolar ſyſtem, as they can never forget to the laſt hour of their lives.' Now on the contrary it rather appears, that by this game, eſpecially if they are to act the diurnal as well as annual motions, (in which caſe it would reſemble a derviſes dance) the whole ſolar ſyſtem would be liable to a vertigo, and all the planets would drop from their reſpective orbits †.

On the whole we cannot help conſidering this (whoever was the writer) as a crude and trivial performance.

* Our Author might improve his orrery, by a chain of boys hand in hand to repreſent Saturn's ring.

† N. B. This *living orrery*, with the aſtronomical cards, are adverti[ſ]ed to be had of Mr. Bowles in St. Paul's Church-yard! N.

Art. 9. *An Eſſay on Deſign in Gardening.* 8vo. 1 s. 6d. White.

A looſe collection of general hints enriched with claſſical quotations, in which the Writer diſplays more reading than practical knowlege. He conſiders deſign in gardening *meerly* as an object of taſte; ſo that whoever looks into his performance from an expectation of meeting with inſtructions to carry into execution, under diverſity of climate and ſituation, to unite the agreeable with the *uſeful*, under the various circumſtances in which his ground may be placed, will be diſappointed. The Author writes, however, in the ſtyle of a man of taſte; and his eſſay in that view, may be read with improvement, as well as entertainment.

Art. 10.

N.

Art. 10. *The Private Correſpondence of Dr. Francis Atterbury, Biſhop of Rocheſter, and his Friends, in* 1725. Never before publiſhed. 4to. 6 d. Becket.

This famous Prelate's private correſpondence, here made pub'ic, is with Sir Hector Maclean, Cameron of Lochiel, the Marquis of Seaforth, Clanronald, and the Pretender himſelf; and the letters, if genuine, were written during the Biſhop's reſidence in France. The anonymous Editor does not inform us on what authority he pronounces theſe letters to be authentic; but we have no doubt of their being ſo: and that they are ſufficient to evince the good underſtanding between Atterbury and the partizans of the Stuart family.

Art. 11. *Some Remarks on a late Diſſertation* upon Head-dreſſes, with uſeful Inſtructions relating to that Art.* By R. Ward, Gentleman and Lady's Hair-dreſſer, Peruke and Tete-maker. 8vo. 1 s. Nicoll, &c.

Mr. Ward diſſents, in ſome particulars, from the *learned* Hair-dreſſer who lately favoured the public with his *critical* enquiry into the myſteries of curling and powdering the head of a beau. But let no one deem too irreverently of this controverſy: it is at leaſt as uſeful an one as moſt, and as innocent as any.

* See Review, vol. xxxvi. p. 236.

Art. 12. *A Treatiſe upon the Culture of Peach trees.* Tranſlated from the French. 8vo. 2 s. Dodſley, &c.

Any treatiſe of horticulture tranſlated from one language to another, and for the uſe of another country, ſhould be undertaken by one, whoſe knowledge in the ſubject will enable him to accommodate it to the country he tranſlates for. Without this, none but the experienced and intelligent gardener, who knows how to make the proper allowances which an alteration of circumſtances calls for, can receive any benefit from it; while thoſe of more confined knowlege are miſled. To the former however, this treatiſe may be recommended as an uſeful practical manual for the culture of the peach; as it appears to be the reſult of experience. **N.**

Art. 13. *The Hiſtory of Cheſs, together with ſhort and plain Inſtructions, by which any one may eaſily play it without the Help of a Teacher.* 8vo. 2 s. 6 d. ſew'd. Wilkie.

It appears from this hiſtory, which profeſſes to be collected from the moſt conſiſtent accounts of the origin of this famous and ingenious game, that cheſs was invented in India, in the ſixth century of the Chriſtian æra, as an amuſement for a diſconſolate queen, one of whoſe ſons was killed in a war with his brother, who diſputed the regal ſucceſſion with him; that from thence it paſſed into other countries, and was brought into England by the French in the 11th century, at the time of the Norman conqueſt.

The account of the alterations this game has undergone, with the various methods of making the pieces played with, and the high eſtimation in which this game has been always held; cannot but afford much

much entertainment to the adepts in this military ſport: eſpecially as the hiſtorical anecdotes of it give riſe to many miſcellaneous and uſeful inquiries.

There is a material diſtinction between the games of ſkill and thoſe of hazard: and though both may be perverted, the moſt deſtructive conſequences generally reſult from the latter. The wiſeſt men of all ages, have been ſenſible of the propriety of temporary relaxations from our more ſerious purſuits; and thoſe games which depend upon judgment, are generally the amuſement of thoſe who have ſenſe enough not to give themſelves up to them in any dangerous degree.

N.

Art. 14. *Terra Auſtralis Cognita: or, Voyages to the Terra Auſtralis, or Southern Hemiſphere, during the ſixteenth, ſeventeenth, and eighteenth Centuries. Containing an Account of the Manners of the People, the Productions of the Countries hitherto found in the ſouthern Latitudes, and the Advantages that may reſult from further Diſcoveries on this great Continent. To which is added by the Editor, ſome Thoughts on the Advantages of forming Colonies in the Terra Auſtralis.* Vols. II. and III. 8vo. 12s. Edinburgh printed, and ſold by Hawes, &c. in London.

An account of the firſt part of this collection is to be found in vol. xxxvi. p. 284 of our Review; to which, little remains now to be added concerning theſe two volumes. Had nothing been ſelected but what bore an immediate reference to the places mentioned in the title, one volume might have compriſed the whole; ſince, voyages upon other deſtinations, whoſe writers may have had very ſlight and tranſient views of the ſouthern coaſts in queſtion, while they give particular deſcriptions of other parts, now well known, are very little to the preſent purpoſe: and had the proper diſcoverers, after being well choſen, been as properly abridged, and illuſtrated by pertinent references to the correſponding parts of their different relations, that their ſeveral accounts might have been compared on peruſal; it would have ſhewed *an endeavour* to fulfil the promiſes in the title. But no ſuch marks of induſtry and attention to the main object of the work appear, the voyages, or parts of voyages, being many of them ſo abruptly introduced, that the reader remains ignorant of the quality and deſtination of the names they are given under; as well as even the names and ſtrength of the veſſels, unleſs they ſhould caſually occur in the courſe of the ill-abridged narratives. Indeed, notwithſtanding the many navigators ſpecified in the contents, Fernand de Quiros, Francis Pelſart, Abel Taſman, Commodore Roggewein, and one or two more, contain all we at preſent know of the ſouthern hemiſphere; and theſe are already to be found in Harris's and other collections. Whether the particulars contained in the yet unauthenticated voyage lately publiſhed of Commodore Byron, may be added to the number, muſt remain for time to determine. From the foregoing premiſes, it is ſufficient to ſay of the reflections added by the Editor at the end, that they are preſumptive and ſanguine.

N.

Art. 15.

Art. 15. *The Academy of Play; containing a full Deſcription of, and the Laws of Play, now obſerved in the ſeveral Academies of Paris, relative to the following Games, viz. Piquet, Quadrille, Ombre, Quintill, Piquemdrill, Imperial, The Reverſe, Papillon, L'Ambigu, Commerce, Tontine, Lottery, Ma Commere, La Mariée, Triomphe, The Beaſt, La Mouche, Man D'Auvergne, The Farm, The Game of Hoc, L'Emprunt, Le Poque, Romeſtecq, Sizette, Guinguette, Le Sixte, Vingt-quatre, La Belle, Gillet, Cul Bas, The Cuckoo, Bruſquembrille, The Comet.* From the French of the Abbe Bellecour. 12mo. 3s. F. Newbery.

The following advertiſement to this treatiſe, which appears to be the Tranſlator's addreſs to the Engliſh reader, will explain the nature of the undertaking.

'As an *academy of play* may ſound odd in the ears of thoſe who have never been in France, it may be proper to obſerve here, that there are in Paris ſeveral public places for play, which are, each of them, under the inſpection of a maſter or ſuperintendant, and are called Academies: and as they are open to all comers, and nothing is paid by thoſe who do not play, and only a trifling conſideration for the cards, by ſuch as do, it is eaſy to conceive, that in a city ſo populous as Paris, they do not want for company. Now as the method of play, obſerved in theſe public rooms, is the ſtandard for all private companies, it is with ſtrict propriety, that this treatiſe, which is deduced from them, is called The Academy of Play.

'It may perhaps be objected, that it would have been more compleat, if the Engliſh games, ſuch as Whiſt, All Fours, Cribbage, &c. had been added; but as there are but few perſons, that have not already learned thoſe games, and as thoſe few may be readily inſtructed by ſuch as have, and as ocular example is ever preferable to the beſt written precepts, it would have been rather adding a ſuperfluous weight, than any real merit to the work.'

To view gaming in a moral light, our Engliſh Hoyle is already too much ſtudied for the welfare of families, when an alluring amuſement becomes a ſerious buſineſs: in which view the tranſlation of this work muſt be looked upon as a dangerous article of importation from the centre of caprice and diſſipation. It is the honour of Paris to take the lead in all the uſeleſs arts, but the toleration of ſuch fatal *public* academies, is a refinement which we hope they will preſerve the excluſive privilege of enjoying. As for us, never having had the honour of being initiated in theſe ſeminaries, we refer the review of this article to thoſe who can boaſt that advantage.

The latter paragraph of this advertiſement, is as good an argument againſt the whole treatiſe as againſt the exceptions. As thoſe games would indeed have added a ſuperfluous weight to a ſuperfluous performance.

N.

Art. 16. *Feſtivous Notes on the Hiſtory of the renowned Don Quixotte.* Firſt publiſhed by Edmund Gayton, Eſq; in 1654. Reviſed, with Corrections, Alterations, and Additions; and

adapted to the modern Tranſlations of that celebrated Work. 12mo. 3s. Becket, &c.

When authors, or ſtory-tellers, promiſe mirth and feſtivity, it ſeldom proves ſo joyous and happy, as what ariſes ſpontaneouſly, and without expectation.

Theſe *notes*, as the reader is informed in the preface, are not intended to elucidate the author, but merely to introduce laughable obſervations and ſtories, as the title imports. Theſe laughable obſervations are, however, for the moſt part, trivial, bald, punning, and pedantic; and the ſtories interſperſed make it a mere jeſt-book. Thoſe annotations which, by the chronology of the alluſions, fall to the ſhare of the editor, may be included under the ſame idea. Had Gayton, aſſiſted by his editor, burleſqued a performance ridiculouſly ſerious, their attempt might have paſſed; but the juſtly admired humour in Don Quixotte, makes their affectation of wit and pleaſantry appear to peculiar diſadvantage. In brief, it happens in this, as in many other inſtances, that the text is more acceptable without the commentary than with it. N.

Art. 17. *Anecdotes of the five Muſic-meetings, on account of the Charitable Foundations at Church-Langton: in which many Miſrepreſentations and groſs Falſhoods, contained in a Book intitled The Hiſtory of the above Foundations, are fully detected, and confuted, upon indubitable Evidence.* By W. Hayes, Doc. Muſ. Organiſt and Muſic-Profeſſor in the Univerſity of Oxford. 8vo. 1s. Walter, &c.

In our Number for June, 1767, p. 483, we gave a ſhort account of Mr. Hanbury's hiſtory of his charitable foundations at Church-Langton. In that hiſtory, the Rev. Author inſerted ſome ſevere animadverſions on Dr. Hayes, who aſſiſted, by contract, at the muſic-meetings above-mentioned. The ſum of Mr. Hanbury's complaint is here reduced to three grand points, viz. That the time had been fixed for the Doctor's convenience; that he neglected to attend the firſt morning's performance; and that, by ſo doing, the charity loſt the taking of 100 pounds. From theſe charges Dr. Hayes endeavours to vindicate himſelf; he recriminates on Mr. H. and there is much perſonal abuſe on both ſides.

Art. 18. *A Deſcription of the Mock Election at Garrat, on the ſeventh of this Month*. Wherein is given an hiſtorical Account of its firſt Riſe, the various Cavalcades of the different Candidates, the Speeches they made upon the Huſtings, the whimſical Oath of Qualification, and an authentic Copy of their ſeveral droll printed Addreſſes.* Collected for the Amuſement of a Country Friend. By a Perſon on the Spot. 8vo. 1s. Bingley.

The corporation of Garrat being, as this droll Deſcriber ſets forth, deprived of its privilege of ſending members to parliament by the mayor taking part againſt Cromwell, during the civil war, has ever ſince kept up a burleſque election; the laſt of which is here deſcribed for the entertainment of the curious, and all lovers of *fun*. N.

* June.

Art. 19.

Art. 19. *An Account of a ſavage Girl, caught wild in the Woods of Champagne. Tranſlated from the French of Madam de H——t.* 12mo. 1s. Edinburgh, printed by Kincaid and Co. Sold by Richardſon and Co. in London.

In the Mercury of France for December, 1731, as we are here told, mention is made of a young wild girl, found in a wood near Chalons; and in this pamphlet is given an account of this human phenomenon, partly collected, as the Author avers, from actual converſations with Mademoiſelle le Blanc herſelf: for ſuch was the name given to this extraordinary foundling. The tranſlator, in his preface, informs us, that he alſo had opportunities of converſing with her in France, in 1765; and he ſuppoſes ſhe may be yet living.—This young ſavage was as wild as any creature of the woods or the deſart, when ſhe was diſcovered and ſecured by the late Viſcount d' Epinoy, at his country-houſe at Songy, a village near Chalons in Champagne: at which time ſhe was judged to be about ten years old. With great difficulty, in a courſe of years, ſhe was tamed and taught to *live like a Chriſtian*:—which, however, did not very well agree with her conſtitution; for that was greatly impaired by the *reformation* they wrought in her. The proteſtant reader will ſmile at the pucker which the good people of France were in, about the ſalvation of the ſoul of this poor ſavage: which, however, they effectually *ſecured*, by baptizing and initiating her into the myſteries of the holy Catholic church of Rome.—As to the country to which Mademoiſelle le Blanc is ſuppoſed to have been indebted for her birth, we have nothing but the conjectures of our author, and ſome others, on that head; according to which, ſhe ſeems to paſs for a native of the country of the Eſkimaux, or ſome other nation adjoining to Hudſon's Bay. By what means ſhe got into France, is a problem which ſhe herſelf was not able to ſolve: but from the few dark and confuſed particulars which ſhe could give, after ſhe had learnt a little of the French language, thoſe about her have been led to conclude, that ſhe was ſtolen away from her native country by ſome European mariners, who ſold her as a ſlave, perhaps ſomewhere in the Weſt Indies; from hence ſhe was re-ſold, and afterwards ſhipwrecked: and this muſt have been on the coaſt of France, from her being found in the woods of Champagne. There was a *negroe girl*, about the ſame age, ſhipwrecked with her; but what became of *her* is uncertain; for theſe two poor forlorn young wretches quarrelled, fought, and ſeparated, but a few days before the little Eſquimaux fell into the hands of M. d' Epinoy.—On the whole, the account of this ſurprizing ſtranger to this part of the world, is very extraordinary *; but the ſtory is told in a tedious rambling manner: and the tranſlation too will often offend the ear of the Engliſh reader, by

* The ſtories that are told of her amazing ſwiftneſs, ſo that ſhe could run down wild game like a greyhound; of her ability in ſwimming and diving, by which ſhe could catch whatever fiſh ſhe pleaſed;—of her extraordinary ſtrength and agility in climbing trees, precipices, &c. and leaping like a ſquirrel from one tree to another; of her carnivorous appetite, &c. &c. are almoſt incredible, notwithſtanding they are ſaid to have had the ſanction of that celebrated naturaliſt, M. de la Condamine.

the ungrammatical, Scottiſh, idioms and phraſes, which occur in almoſt every page: and which we think the more remarkable, as the tranſlator appears from his preface, to be a ſenſible man, and a ſcholar.

Art. 20. *Remarks on a Pamphlet, entitled,* A Mirror, &c. *(written by C——s L—s, M. D.) drawn from the Proceedings of a General Court Martial, on the Trial of an Appeal, brought before them by David Blakeney, a Matroſs. Alſo an Appendix, containing the Copies of ſeveral Depoſitions, &c. The whole deſigned as an Anſwer to the many falſe and groundleſs Aſſertions, impoſed on the Public as Facts, by that candid Author.* 8vo. 1s. 6d. Dublin printed, London reprinted, for Steel.

An account of Dr. Lucas's Caſe of David Blakeney, may be ſeen, p. 324 of the laſt volume of the Review; the truth of the circumſtances was not doubted, when ſo avowedly publiſhed, and the repreſentation there given of the treatment this matroſs received, was ſuch as would naturally occur from the ſtate of the facts. A collection of circumſtantial remarks on the doctor's pamphlet appears however, very ſevere indeed, authenticated by vouchers containing atteſtations both civil and military, of a direct contrary nature; by the aid of which, the doctor is charged with the groſſeſt falſities and miſrepreſentations under every article he has ſtated. Particularly with regard to the circumſtances of cruelty by which the puniſhment of Blakeney was aggravated. Until therefore we know more of a recent matter ſo oppoſitely repreſented, the doctor is left in no very graceful dilemma; from which it remains for him to extricate himſelf. Blakeney is here repreſented as a turbulent factious man, who ſingly, and alone, not as the repreſentative of his corps, perſiſted in maintaining charges againſt his officers unjuſt in their nature, becauſe every order of government is conſtantly inſerted in the regimental books, as the authority by which ſtoppages are made, which are read and underſtood by the men of every company. The reaſons of theſe ſtoppages are here explained, of which ſome are obligatory and others voluntary; and upon Blakeney's contumacious manner of urging his complaints he was ſentenced to a puniſhment provided by the articles of war: it is alſo inſiſted that he had every ſatisfaction given on each head of his complaint; that the proceedings were regular and conſiſtent; and that the puniſhment, neceſſary for preſerving peace in the corps by ſtigmatizing a factious member of it, was executed *totally* void of all thoſe revengeful opprobriums, inſiſted on by Dr. Lucas.

The caſe of Blakeney, after all, appears nevertheleſs rather hard. Blakeney's complaint ſtates twelve articles of grievance; one was by the court admitted to be ſo, yet was the aggrieved plaintiff ſentenced to a very ſevere puniſhment indeed, for proſecuting a vexatious and groundleſs complaint! Our military Apologiſt however juſtifies this from a caſe which he ſtates in the following terms:

'Suppoſe a perſon tried in a civil court for three different crimes, and only convicted of two of them; would it be unjuſt and illegal to puniſh him for thoſe two, becauſe he was acquitted of the third?'

This caſe the Author produces as applicable to the preſent ſubject. Had Blakeney been the *defendant*, proſecuted for theſe articles of complaint *againſt him*, it might have ſuited: but the caſe is really inverted, for

for here the officers being acquitted, by their own verdict, of eleven articles *they* were charged with, and *convicted* by their own confeſſion of *one*, this caſe only proves, *they* ought to be puniſhed for that one. But to take the inſtance in its real circumſtances; as the officers did not puniſh themſelves in the grievance confeſſed, and Blakeney was to be content with bare redreſs; equity would require they ſhould alſo have been ſatisfied with juſtifying themſelves as to the reſt.

Moreover, as to another article reſpecting falſe muſters; this, though juſtified by the court-martial on the plea of preſcription, indulging officers in the liberty of muſtering their ſons, which is practiſed with the allowance of commanders in chief; yet cuſtom cannot in equity juſtify any practice injurious to others, even though carried on *with* the conſent of the commander in chief.

Again, the Dr. charges the court with ſuppreſſing an article of complaint founded on a charge made for the conveyance of the ſoldiers pay, which they previouſly ſatisfied by an *ex poſt facto* reimburſement. N° 2. of the Appendix is referred to as an anſwer to this complaint, but rather unluckily; for though lieut. Robinſon as adjutant, exculpates *himſelf* from this affair, his depoſition fixes it on the commanding officer, who actually ordered the reſtitution, which the adjutant acknowleges to have made.

On the whole, however, Dr. Lucas has much to anſwer; and from the variance between theſe two relations of one fact, the beſt that can be ſuppoſed is, that the Doctor collected the chief of his materials from the ſufferer's account of the matter: and theſe remarks would have appeared with a better grace, if the Author, who attacked a perſon in public character, the writer of an avowed publication, ſo tartly and cavalierly, had as openly ſet his own name to his performance.

N.

Art. 21. *Uſeful Hints to thoſe who make the Tour of France. In a Series of Letters, written from that Kingdom.* By Philip Thickneſſe, Eſq; 8vo. 4 s. Kearſly.

We have received conſiderable entertainment in the peruſal of theſe letters. The Author is a man of obſervation; and a gentleman: which is ſaying enough (if our judgment may be relied on) to recommend his performance to the notice of our Readers.—We ſhould have given ſome extracts from this book; but the multiplicity of publications obliges us to croud many valuable pieces into our catalogues, which, in a time of literary ſcarcity, might have contributed to public information or entertainment, by a more extended view of them, in larger articles.

Art. 22. *The Speech of Mr. George Johnſtone, in the General Court of Proprietors of Eaſt-India Stock, on the Subject of the Reſtitution for private Loſſes, in the War againſt Caſſim Ali Cawn.* Folio. 1 s. Becket.

Mr. Johnſtone argues ſtrongly and pathetically in behalf of the reſtitution; and his ſpeech affords a number of curious anecdotes relating to the company's affairs, and the paſt conduct of their ſervants, in the Eaſt-Indies.

Relating to WILKES.

Art. 23. *The remarkable Hiſtory of the Riſe and Fall of Maſaniello, the Fiſherman of Naples. Containing an exact Relation of the Tumults and popular Inſurrections that happened in that Kingdom, on Account of the exceſſive Taxes, and other Oppreſſions of the People.* 12mo. 1 s. 6 d. ſew'd. Brown, Shoe-Lane.

It is plain that the reviver of this old ſtory meant to pay a compliment to Mr. Wilkes, by dedicating it to that gentleman; but it may be doubted whether Mr. W. could think himſelf obliged to the editor for exciting ſuch a comparative idea in the minds of the public.—Maſaniello was a black-guard, and a madman, who, backed by an enraged multitude, found means to ſubvert the ſtate of Sicily:—what reſemblance does ſuch a man, or what ſimilitude do his violent and crazy proceedings bear to the character and conduct of the celebrated repreſentative for the county of Middleſex?

Art. 24. *A Second Letter to the Right Hon. the Earl T——e. In which the Proceedings relative to J——n W——s from March 28 to June 18, are minutely conſidered; the Perſon clearly pointed out who was the Cauſe of the preſent Diſtractions; and a curious anecdote with regard to Lord M.'s Family, never before publiſhed.* 8vo. 1 s. Henderſon.

After an attentive peruſal of this *Second* Letter to the Earl T——e, we find no cauſe to alter our opinion of the Author; concerning whom we honeſtly expreſſed our ſentiments in our laſt month's Review, p. 505. If the man is poor, and writes for bread, we heartily pity him, and wiſh him a more profitable employment.

Art. 25. *Liberty chaſtiſed: or Patriotiſm in Chains. A Tragi-comi-political Farce: as it was performed by his M——s S——ts in the Year* 1268. By Paul Tell-truth, Eſq; 8vo. 1 s. Steare.

A farcical repreſentation of the riots, &c. that happened in St. George's Fields, in conſequence of Mr. Wilkes's impriſonment. The Writer is violent for Wilkes; and introduces ſeveral ſtrange characters, in order to ridicule and vilify the Lords Bute, Mansfield, &c. &c. He has ſome notion of humour; and draws a tolerable picture of a mob; yet, on the whole, he is but a ragamuffin kind of an author.

Art. 26. *A ſhort Examination into the Conduct of Lord M——d, through the Affair of Mr. Wilkes.* 8vo. 6 d. Steare.

A—Nothing.

MEDICAL.

Art. 27. *An Anſwer to Mr. Kirkland's Eſſay, towards an Improvement in the Cure of thoſe Diſeaſes which are the Cauſe of Fevers. Wherein is ſhewn the Error of his Arguments for the Uſe of cold Water in extinguiſhing Fevers.* By Archibald Maxwell, Surgeon. 8vo. 1 s. 6 d. Becket.

We are by no means fully convinced of the truth of the doctrine which is advanced by Mr. Kirkland, at leaſt in its greateſt latitude.

Mr.

Mr. Maxwell, however, has thrown very little light upon the ſubject in queſtion. After filling upwards of ſixty pages, with obſervations, either little to the purpoſe, or ſuch as every one muſt be acquainted with who has read and thought on medical ſubjects, Mr. M. thus takes his leave.—'It may perhaps be neceſſary to apologize for the preceding attempt, the maxim *ne ſutor ultra crepidam* preſenting itſelf to my view; yet the attack coming from one, not in the firſt of the medical diſtinctions, that conſideration may have its weight in excuſe; and if a more formidable blow be hereafter aimed from another quarter, I doubt not but it will be properly and finally repelled by one of that body, whom it more immediately concerns, and whoſe learning can no where find itſelf excelled.'—Mr. Kirkland, take care of yourſelf!—This Mr. Maxwell is a very *Drawcanſir*; and is *the more to be feared as he talks ſo freely about Seconds.*

D.

Art. 28. *An experimental and practical Enquiry into the ophthalmic, antiſcrophulous, and nervous Properties of the mineral Water of Llangybi, in Carnarvonſhire. To which is annexed, an Eſſay on the Prize Queſtion, propoſed by the Royal Academy of Bourdeaux, for the Year* 1767, *on the Subject of analizing mineral Waters.* By Diederick Weſſel Linden. 8vo. 2s. Almon, &c.

According to the experiments of Dr. Linden, the Llangybi mineral water contains, 1. A primary virgin earth, of a metallic nature. 2. A very ſmall quantity of alkali, but no more than what will naturally adhere to this earth. 3. Phlogiſton, in very great abundance, demonſtrable even after evaporation in a ſhining ſubſtance or vehicle. 4. A great quantity of volatile mineral ſpirits. 5. A volatile acid, by which all theſe contents are diſſolved and united with the water.

As to the medicinal virtues of theſe waters, they are really wonderful. Of which our readers can make no doubt, when they are informed by Dr. Linden, that in a *gutta ſerena* they are preferable to any other medicine whatever; and that they *cure* the *cataract.*

From the eſſay which is annexed to this inquiry, our author appears to be a good *practical chemiſt.*

D

Art. 29. *The medical Miſcellany; or a Collection of Caſes, Tracts, and Commentaries; exhibiting a view of the preſent State of medical and chirurgical Practice and Literature in England.* 8vo. 1s. 6d. Nicoll.

The Author of the Medical Miſcellany, intends to publiſh four numbers in the ſpace of the year, ſo as to compleat a volume for 1768. —'He attempts only, he ſays, to hold a ruſh-light, as it were, to thoſe great luminaries of ſcience who move in a higher ſphere; contented, if in his little orb, he can collect ſufficient ſupplies to keep his glimmering taper alive, and attract ſome degree of notice from the public, though he pretends to ſhine only with borrowed luſtre.'—The continuance of this miſcellany, it ſeems, depends in a great meaſure on the aſſiſtance of the good natured public.—'What materials the author hath already collected, will be offered to the public, till the whole ſtock is exhauſted; and if no ſupplies come in, *the book muſt ſoon be cloſed.*'

closed.'—' What then, (to uſe our author's own words) can be reaſonably expected from this preſent attempt?'—Why we apprehend if he is not ſupplied with materials of a better quality than his own, *the book muſt ſoon be cloſed.* D.

RELIGIOUS *and* CONTROVERSIAL.

Art. 30. *Sacrificium Miſſaticum, Myſterium Iniquitatis:* Or, A Treatiſe concerning the Sacrifice of the Maſs (never before printed) by the Reverend and learned Mr. Henry Pendlebury, M. A, of Chriſt's College, Cambridge; Author of a Tract on Tranſubſtantiation, publiſhed by Archbiſhop Tillotſon, and ſome other valuable Pieces.—A ſhort Account of the Author's Life is prefixed *; and the whole is earneſtly recommended to the particular Attention both of the Proteſtants and Papiſts of theſe Kingdoms. 8vo. 5 s. Cooke. 1768.

The Editor of this poſthumous Treatiſe, Mr. J. Houghton of Nampt-wich, tells us, in his preface, that his principal view in this publication, is to ſerve the PROTESTANT RELIGION, by erecting a barrier againſt the incurſion of Popery:—that having had the original authentic manuſcript a conſiderable time in his hands; and finding it to contain, in his opinion at leaſt, a clear and ſolid refutation of the MAIN POINT of genuine Popery, he thought it his duty to publiſh it.

The original author appears to have thoroughly ſtudied his ſubject, and to be perfect maſter of it—' The language, [to uſe the Editor's words] is elegantly plain and ſimple; and ſuch an air of purity, ſincerity, and unaffected integrity runs through the whole, as cannot fail of pleaſing every perſon of ſenſe: but the chief excellency of all, is the REASONING, which is clear, ſtrong, and [to an unbiaſſed mind, in ſome degree] irreſiſtible.'

' The Editor pretends, he ſays, to no other ſhare of merit in this performance, than as a faithful tranſcriber, and tranſlator of ſeveral paſſages of Latin, for the benefit of the Engliſh reader.' Yet he immediately adds, that—' he has digeſted it, he thinks, in a better order than in the original, and rendered the ſeveral tranſitions from one argument to another *more eaſy*; changed ſome few obſolete words, for others exactly ſynonymous, that are in more frequent uſe; and carefully reviſed and *corrected the whole.*'—But ſtill, notwithſtanding *all his corrections*, he frankly acknowledges, that—' had the author finiſhed it himſelf, it would doubtleſs have appeared with greater advantage.'

Mr. Pendlebury's intention in this treatiſe, ſuppoſed to have been wrote during the reign of James II. was, to draw the portraiture of the POPISH MASS, ' which as he juſtly obſerves, in his introduction, is both a groſs prophanation of the *Lord's table*, and a piece of the moſt monſtrous and abominable idolatry, that ever was ſet up in the world.' —In ſupport of this aſſertion, he gives, in chap. I. a *delineation of the maſs, as uſed in the church of Rome*; and ſhews it to be the great DA-

* Heretofore publiſhed, along with a treatiſe, intitled, Inviſible Realities.

GON,

CON, or DIANA of the *Romaniſts*; for which they have raiſed innumerable broils, and ſhed rivers of Proteſtant blood.

In Chap. II. he takes *a view of the foundations upon which the Romaniſts endeavour to eſtabliſh the maſs*, and gives very ſatisfactory *anſwers to their arguments*,—In Chap. III. he produces many *poſitive arguments againſt the Popiſh doctrine of the maſs*; and clearly ſhews, that it is no *true* and *proper* ſacrifice.

Chap. IV. contains *a review of the whole*; from whence this concluſion is drawn, that the maſs has not the leaſt foundation in Scripture; but that it is in fact 'a horrible prophanation of the *Lord's Supper*, and a heap of moſt monſtrous and prodigious abominations. They call it, indeed, an *ineffable myſtery*, and ſo he ſays, it is,—but of iniquity, of impiety, of blaſphemy.'

Amongſt the *practical reflections*, of which the fifth and laſt chapter conſiſts, he exhorts his readers to flee from popery: and then gives a conciſe ſummary of his preceding arguments againſt the *maſs*,—'as having no divine inſtitution;—as neither the ſame ſacrifice that Chriſt offered once on the croſs, nor another, but a new and late invention of Antichriſt.'—'That it is repugnant to the Lord's Supper;—deſtroys the nature of the ſacrament, and introduces a new ſacrifice, contrary to Scripture, contumelious to Chriſt, and injurious to Chriſtians;—that it ſets up a moſt contemptible idol; eſtabliſhes idolatry; draws perdition on the ſouls of men, by directing them to falſe dependencies;—and laſtly, that it is founded on a monſtrous fiction.'—'Theſe conſiderations, as he juſtly concludes, 'carry in them motive and inducement enough to an everlaſting deteſtation of it.' P.

Art. 31. *A Syſtem of Divinity, eccleſiaſtical Hiſtory, and Morality; collected from the Writings of Authors of various Nations and Languages, and of the nobleſt Doctors of the Chriſtian Church; which opens a Paſſage almoſt to the whole Diſcipline of the Jews and Chriſtians. Deſigned alſo to teach the Reader a perfect Skill in Hebrew, Greek, and Latin.* By George Adams, M. A. 8vo. 5s. Bladon, 1768.

As we muſt own that we do not always thoroughly underſtand this Author's meaning; we ſhall therefore beg the favour of him to review his work himſelf:—his own account of which, in the *Introduction*, is as follows. 'In order—to unite the minds of men profeſſing one religion, in the moſt uſually controverted points of it; eſpecially ſuch as have of late made the greateſt noiſe among us; as the Sacrament of the Lord's Supper, the Divinity of Chriſt, free-will, election and reprobation, the reſurrection of the dead, and a future ſtate, and the knowledge and belief of the antients and moderns on thoſe points, and other doctrines; I have compiled this ſyſtem; in which I have not barely confined myſelf to the opinions of Engliſh authors, and their explications of ſeveral texts of Scripture, in the proof of any doctrine, or deciſion of any controverſy; but have likewiſe taken to my aſſiſtance the opinions and explications of foreign divines, ſchoolmen, fathers, and poets, in their own ſeveral languages.'—'I have likewiſe taken in the determinations of the antient and modern rabbins of various religious controverſies.'——'And for the benefit of the Engliſh reader, I have tranſlated the ſeveral paſſages into Engliſh from their ſeveral originals.'—

The

The above may ſerve to ſhew the *intention* of the work before us: and for the *manner of its execution*, take, as a ſpecimen, what the Author ſays upon *the apoſtolical conſtitutions*.

'Our diſputing now turns itſelf to the apoſtolical conſtitutions, which although at laſt in the time of *Epiphanius* they have been reduced into that form in which they are now beheld, but yet they contain chiefeſt and to be worſhipped ordinances or conſtitutions of the primitive church, and breathe that majeſty, which altogether agrees with the primitive ages. For we doubt not they are collected from writings of the moſt ancients doctors of the Chriſtian church, eſpecially we have the Greek and Æthiopic church conſenting, in which all know a great price to have been put upon this book, they chiefly, unto whom the moſt new controverſies of the Engliſh moved by the moſt famous man *W. Whiſton* are not wholly, directly unknown, both they call forth to thoſe conſtitutions, who are buſy or earneſt about to prove the ſacrifice of the maſs, which poſſeſſeth in the Roman church, beſides others alſo, who from writing of antients, the oblation of the euchariſt.'—That we might not miſrepreſent our author, we have printed the above quotation, *verbatim et punctuatim*; and can aſſure thoſe who are *pleaſed with this manner of writing* that they will not be diſappointed of entertainment in the perusal of the book itſelf. **P.**

Art. 32. *The Articles of the Church weighed againſt the Goſpel; and found wanting: or, a third Attempt to draw Chriſtians to the Belief and Practice of Chriſtianity; with ſome Queries relative thereto. To which is added, the public Recantation of George Williams, the Heretic; and alſo the Creed of a Church-man.* By George Williams, a Livery-Servant. 8vo. 1s. Becket and Co.

If experience did not ſhew, that things of this kind are frequently done with impunity; it might well ſeem 'a bold ſtroke [to uſe this writer's own expreſſion] for a perſon in the loweſt ſtation in life, to attack the articles of the eſtabliſhed church.' But, doubtleſs, as he goes on, 'every man may, with *decent* reſtrictions, *publiſh* as well as *enjoy*, his own opinions.'—Within what *decent* bounds *he* hath reſtrained his pen, may be learnt from the following apoſtrophe: —'Haſte ye, O ye miniſters of the church—Run ye even to the gallows, with the ſacrament in your hands, and give the murderer a ſafe paſſport to the kingdom of heaven!' p. 34.—This is *his comment* upon an expreſſion, made uſe of in the beginning of the firſt Exhortation to the Communion; the ſenſe of which, every candid reader will allow he has, at leaſt, *miſunderſtood*.—Mr. Williams, however, has collected together many ſhrewd remarks upon, and ſome ſtrong objections againſt, ſeveral paſſages in the articles, and liturgy, of the church; which would certainly be moſt effectually obviated, and removed, by a judicious REVIEW of the whole.—an event long wiſhed for, and ſtill as earneſtly deſired, we will venture to ſay, by great numbers of the eſtabliſhed clergy, as it can poſſibly be by any of thoſe, who are ſo very ready to bring *railing accuſations* againſt them.—The *queries*, at the latter end of this pamphlet, are *rational* ones: but, what is called the *Creed of a Church-man*, is nothing more than an aſſemblage of *contradictions*, tacked together in no very *candid* manner.

P. Art. 33.

Art. 33. *A Collection of Tracts, published between the Years* 1729 *and* 1759, *in the Defence and Explanation of Chriſtianity and its Evidence.* By Henry Stebbing, D. D. late Chancellor of Sarum. Improved and prepared for the Preſs by the Author, and now republiſhed by Henry Stebbing, D. D. Morning Preacher to the Hon. Society of Gray's Inn. 8vo. 6 s. in Boards. Davis and Rymers. 1767.

To this volume of tracts, we find prefixed *a preface* by *the Editor*, and *another* by the late *Author*. In the former we are told, that had the author lived longer, he would probably have put them to preſs himſelf: being written, ſays the Editor, in defence and explanation of Chriſtianity, he might think them a proper ſupplement to the two volumes of ſermons, which he publiſhed on practical Chriſtianity. 'Some of theſe tracts, continues our Editor, contain the controverſy, which the author had with the preſent Biſhop of Glouceſter; the republication of which needs no apology: the public will eaſily allow it to be a duty of natural and neceſſary juſtice; and will permit them to be ſet forth *in their own vindication*. His Lordſhip, by repeated editions of his writings, is frequently reminding the public, of the illiberal manner in which he hath treated the author; and it is a duty in the author's friends to take care, that *his* writings may remind the public how little he deſerved ſuch treatment.'—'At the time when theſe tracts were written, ſays the *Author* in his preface, Chriſtianity had been fiercely attacked, by its open, profeſſed enemies, and the clergy found themſelves under a more than common call to exert themſelves in its defence, &c. &c.'—'The author of the Divine Legation of Moſes, continues he, may not perhaps like his company *; but he has no right to complain. I point not at the MAN as to his real internal character (of which I know nothing) but I cenſure his WORKS, which hurt the cauſe he endeavours to ſupport. Whatever excuſe ſuch writers may be entitled to, their errors certainly deſerve correction; for the miſchief is the ſame, whether it comes from the enemy with intention to deſtroy, or from the ill-pointed direction of a friend and ally. In reprinting theſe pieces, I have not followed the example of the author in cramming the margin of my book with ſecond thoughts, commonly worſe than the *firſt*. I have left them to reſt upon their original ſtrength, and my buſineſs has been to contract rather than to enlarge. To this purpoſe I have ſtruck out ſeveral paſſages which I thought might well be ſpared; and the concluſion of *the Hiſtory of Abraham juſtified*, which is for the moſt part perſonal, I have, in decency to his EPISCOPAL character (ſince acquired) entirely ſuppreſſed.

* *Tindal* and *Woolſton*; againſt whom ſeveral of theſe tracts are written.

Art. 34. *A Letter to a young Gentleman*†, *under Sentence of Death.* 12mo. 3d. Nicoll.

The Author very earneſtly exhorts the unhappy perſon to whom this

† If we conjecture aright, this perſon was Mr. Gueſt, a clerk in the bank; who was executed laſt year, for diminiſhing the coin of this kingdom.

letter

letter was addreſſed, to commune with his own heart, and to turn and truſt only to a REDEEMING GOD, for mercy. A preſent of books was ſent with this letter, among which was Mr. John Payne's tranſlation of Thomas a Kempis *of the imitation of Chriſt*. The Writer of this pious exhortation is, probably, Mr. P. himſelf; as we conclude from circumſtances, particularly from the Author's zealous attachment to the principles of the famous Mr. Law.

Art. 35. *A Letter to the Right Hon. the Lord Chancellor, concerning the Mode of Swearing, by laying the Hand upon, and kiſſing the Goſpels.* By a Proteſtant. To which is added, another Letter by the ſame hand, relative to ſome Abuſes committed on the Lord's Day immediately preceding what is commonly called Lord Mayor's Day, laſt Year. 8vo. 6d. Keith.

A trifling puritanical objection to a trifling mode, the eſſence remaining the ſame. This writer would hold up his hand in ſwearing, but not kiſs the book. But if he does not mean to weaken the ſanction, as ſurely he cannot,

'Tis ſtrange ſuch difference ſhould be
'Twixt tweedle dum, and tweedle dee.'

The ſtrongeſt objection he produces againſt kiſſing the goſpels, is becauſe the cuſtom is derived, it ſeems, from paganiſm; Cicero having told us that one of the Sicilian idols had its chin worn out by kiſſing: but if we are ſuperſtitiouſly to reject any mode becauſe ſomething ſimilar to it was practiſed by pagans; it is a ſufficient reaſon to argue againſt aſſembling in churches, for divine worſhip, becauſe pagans had their temples for the like purpoſe.

The ſecond letter is of like import with the firſt; but the worthy citizens of London, will have more cogent objections to it, whenever their Lord Mayor's day happens on a Monday: when the preparation of the dinners, &c. of the ſeveral companies, on the preceding day, become objects of no trifling attention. Some decency, however, as to public view, in their ſeveral neceſſary avocations at ſuch a ſeaſon, would not tend to weaken the regard paid to the ſabbath. **N.**

POETICAL.

Art. 36. *The Paſtor, a Poem: or a Caution againſt Error and Deluſion. With a Remark on the Doctrine of Perfection.* Recommended to the World in general; the Methodiſts in particular: and dedicated to the Rev. Mr. Whitefield. 4to. 1 s. Tilley on Fiſhſtreet-hill.

To ſay that religion does not appear to the trueſt advantage in a poetical dreſs, is really paying it no bad compliment; eſpecially if we take Ned Ward's character of poetry;—who thus repreſents it,

'Poetry's fabulous, looſe, and prophane,
For truth you muſt never depend on't,
'Tis the juvenile froth of a phrenzical brain,
Hung with jingling tags at the end on't.'

Certainly religion, as a rational ſyſtem, is not the moſt proper ſubject for poetry, whoſe greateſt excellence depends on the flights of imagination,

tion. Hence we generally find religious poets more frequently betrayed into an indulgence of fancy, than mindful of the ſacred truths they ſadly diſguiſe. A ſober reader, for inſtance, might conclude the ſaints to be a bloody-minded ſet of men, as, like Daredevil in the old play, they rave ſo much of *blood*, and *blood*, and *blood*; eſpecially *innocent blood*. The Writer before us undertakes to characterize two ſorts of paſtors, 'the one in a ſtate of nature, blind to himſelf and the ſpirituality of the word of God; the other a faithful ambaſſador of the prince of peace, acting under the influence of the holy ſpirit.' Yet to argue from his own contraſt only, there is no great difference between them, which often happens in caſes where writers prove too much: thus our Author ſays,

I care not what thoſe doctors ſay,
Who only preach for hire or pay.

Now, if this gentleman will undertake to prove that there is any place of devotion either eſtabliſhed or tolerated, where pay is not either exacted or received, the matter is decided. But this he will not endeavour to conteſt; for he admits that his mere ſpiritual paſtor

By prudence does increaſe his ſtore,
And daily adds a little more;
Not merely for the ſake of riches,
To hoard them up like ſome poor wretches,
Who ne'er beſtow a ſingle mite,
Unleſs to get advantage by't.
But to diſpenſe the ſame abroad:
To give the poor, to lend the Lord.

And might not a wicked one exclaim, Where is the diſintereſtedneſs of this? Does not your ſpiritual paſtor in this inſtance, intend—to get advantage by it? Does he not receive money gratuitouſly from his flock, and *lend* it to the Lord on his own proper account? Does he not from this repreſentation hope to reap the growing advantage, whether in this world or the next, *himſelf?* Is not the merit pleaded as *his own?* We leave this to our Author's more mature conſideration.

Again, after ſtating the intereſted views and frail conduct of the worldly-minded paſtor, he adds,

Attend them to their houſes, then
You find them juſt like other men.

This may be readily granted a man who in his preface profeſſes himſelf convinced of this truth—'that the beſt of men are but men at the beſt;' and then let him try what advantage he can make of it. Indeed our Author is not to be told the propenſities of human nature, for the ſaint is a little waggiſh in his deſcription of his paſtor in a ſtate of nature;

Nor does he leſs delight in fiſh,
And thinks a maid a pretty diſh.

All the difference is, they are ſometimes called *maids*, and ſometimes more piouſly, *handmaids*.

Though conſiſtency is hardly to be expected in men who weave and maintain intricate propoſitions, yet it may be of ſervice ſometimes to ſhew that natural reaſon may happen to find out palpable contradictions, though they may lay claim to ſuperior ſources and methods of conſtruction. Our Author ſays,

The ſcripture for this end was given,
To ſhew mankind the way to heaven.
Let commentators write for gain,
Yet ſacred writ is clear and plain,
So clear and plain from error freed,
That man may run, and yet may read.

This now is common ſenſe, and every rational reader will ſubſcribe to the truth of it; but what can we ſay to the ſame writer, who in the ſame work, ſays *per contra*,

The law of God is holy, good,
But not by nature underſtood.

Much more of this kind might be produced; but *we* have had enough; and ſo, no doubt, have our Readers. N.

Art. 37. *Miſcellaneous Poems.* By Elizabeth Rolt, of Cheſham in Bucks. 12mo. 1s. Turpin.

We are very ſorry, that, notwithſtanding our warm prepoſſeſſion in favour of every production of a lady's pen, we cannot poſſibly ſay any thing in praiſe of the poetical performances of Mrs. Elizabeth Rolt, of Cheſham in Bucks.

Art. 38. *The Battle of the Bonnets, a political Poem.* From the Erſe. 4to. 2s. 6d. Bingley.

A re-publication, with a new title, of *The Battle of the Genii*, firſt publiſhed about three years ago; and mentioned in our Review, Vol. xxxii. p. 276.

Art. 39. *Poems.* By T. Underwood, late of St. Peter's College, Cambridge. 8vo. 5s. Bath printed, and ſold by Dodſley, &c. in London. 1768.

Of Mr. Underwood's poetic abilities we have already apprized our Readers; ſee our accounts of *The Snarlers*, *Impartialiſt*, &c.

Art. 40. *A Dialogue in Hudibraſtic Verſe. Occaſioned by the Publication of a Volume of Poems by T. U——d.* 4to. 6d. Bath printed, and ſold by Leake there, and by Hawes and Co. in London.

In this dialogue, Jack thus interrogates Tom:

——Prithee, Tom, what's thy pretence,
To ſcribble without rhyme or ſenſe?

Tom anſwers:

Why faith, Jack, if I needs muſt tell ye,
An empty noddle, purſe, and belly.

Now if this expoſition of Mr. Underwood's motives for writing be a true one, as we verily believe it is, what a wanton piece of cruelty is it in this Dialogue-writer, to fall foul upon ſo unfortunate a bard! Our Author cannot plead the Reviewers' excuſe for the wholeſome ſeverities they ſometimes inflict on the ſcribbling culprits of the age: they are obliged, *ex officio*, to wield the laſh of criticiſm; but what could provoke this Hudibraſtic *Bang-beggar** thus to *lay on* this rhyming vagrant? we hope it was not envy—rank envy and malice, excited by the view of Mr. U.'s copious liſt of ſubſcribers!

* A provincial term for a pariſh beadle.

Art. 41.

Art. 41. *One thouſand, ſeven hundred, ſixty-eight; or, paſt Twelve o'Clock, and a Cloudy Morning. In two Cantos. Canto I.* 4to. 1s. 6d. Bingley.

This politico-poetic Bellman would willingly have a *touch at the times*, but he is ſo cautious and fearful of ſuffering for his meaning, if he has any, that he dares not ſpeak plain enough to be underſtood. The method which ſome writers have, of hiding their wit and ſatire, under a page full of ſtars and daſhes, is very provoking to the honeſt reader, who neither is in, nor can get into, the ſecret. Speak out, gentlemen, if you have any thing to communicate to the public that is worth its hearing; if not, pray hold your unmeaning larums, which only make a prepoſterous unintelligible clamour.

Art. 42. *Things as they are.* 4to. 1s. Bingley.

Of this ſtrange medley of Rhymes—about Wilkes, and Bute, and St. George's Fields, and all the reſt of it—our Readers may form as good a judgment from the following lines, as we can from a peruſal of the whole pamphlet:

'Ah Wilkes! thy fate's the fate of fate;
The law that holds thee, law of ſtate.'

— — — —

'Ah Wilkes! thy genius and thy merit,
Did half thy brethren but inherit,
They ſoon would ſet thy body free,
And all huzza for LIBERTY!'
And all huzza for ſuch rare POET-*ree.*

DRAMATIC.

Art. 43. *The Indiſcreet Lover: a Comedy. As it was performed at the King's Theatre in the Hay-market, for the Benefit of the Britiſh Lying in Hoſpital in Brownlow-Street.* By Ab. Portal. 8vo. 1s. 6d. Kearſly.

If this is not an excellent comedy, it is an agreeable and a moral one. Mr. Portal's former writings have been mentioned in our Review, with moderate approbation. His literary talents are certainly not contemptible; but he will pardon us if we cannot rank him with our firſt-rate dramatic poets.

Art. 44. *Timon of Athens.* As it is acted at the Theatre-Royal on Richmond-green. Altered from Shakeſpeare and Shadwell. 8vo. 1s. 6d. Hingeſton.

Not having Shadwell's Timon at hand, we cannot ſay how far the preſent Editor may have availed himſelf of the alterations made by Mr. Shadwell in Shakeſpeare's original play. The play, however, in this its new form, is, in ſome reſpects, better fitted for the ſtage, than it is in the original; and has been acted with deſerved applauſe at the pretty theatre in Richmond: where the part of Apemantus is well ſupported by Mr. Love.

NOVELS.

Art. 45. *Light Summer Reading for Ladies: or the Hiſtory of Lady Lucy Fenton.* Small 8vo. 3 Vols. 9s. Robinſon and Roberts.

Whatever general objections may be urged againſt the manufacture of novels, we are naturally diſpoſed to be entertained with an agreeable ſtory which has no obvious bad tendency. The Hiſtory of Lady Lucy is conveyed in the modiſh Clariſſean epiſtolary way; ſhe is deeply in love, but will not give up her coquettry, until the temporary loſs of her reſolute lover diſtracts her ſo, that ſhe is at length brought to a better way of thinking, and more propriety of conduct. Matters, to be ſure, are carried to an extravagant length; and when the happy reconcilement takes place, ſuch an effuſion of tenderneſs enſues! as muſt ſurfeit every reader not intoxicated with this ſpecies of compoſition. The deſcription of ſuch ſcenes are more likely to do harm than good, and a very little experience in common life will convince any one, that they had much better be acted in private for their *own* benefits: for, as one of the parties in the correſpondence now before us ſenſibly obſerves, 'certainly a third perſon makes a ridiculous figure.' We are inclined to think that a third perſon is not the only ridiculous figure at ſuch exhibitions. N.

Art. 46. *The New Clariſſa: a true Hiſtory.* By Madame de Beaumont. 12mo. 2 Vols. 6s. Nourſe.

This work, which was firſt publiſhed in French, is, as the title imports, a profeſſed imitation of the celebrated Clariſſa of Mr. Richardſon; but, like other imitations, will hardly have the ſame merit aſcribed to it which originals enjoy. The principal heroines are Engliſh catholics, and the preſent Clariſſa has a correſpondent. Lady Harriet, whoſe vivacity is to anſwer that of Miſs Howe in Richardſon. Clariſſa has a vile abandoned father, whoſe unnatural behaviour to his wife and family occaſioned his ſiſter to purchaſe a reſignation of his daughter Clariſſa to her, by whoſe care ſhe was educated, and who, when ſhe died, left her a large eſtate; when her regard to her father and his ſeeming reformation, laid her open to a ſcheme which he formed of deceiving her into a marriage with a youth who, under an Italian title, was more than probably his baſtard ſon. By this ſcheme he hoped to get poſſeſſion of the greater part of her fortune, the previous ſteps to this marriage having been accompanied by many villainous practices. The plot being diſcovered at the inſtant of its intended conſummation, he becomes enraged, and confines her and her mother in ſeparate apartments; but Clariſſa creeping up the chimney in the night, gets over the tops of the houſes into the fields, where ſhe puts herſelf under the protection of a French journeyman barber, while her father frames an accuſation againſt her and her mother, of an intention to poiſon him, and conforms to the church of England to exclude her from her inheritance. Warned by the fatal errors of the original Clariſſa, whoſe hiſtory ſhe had read, ſhe inſtantly marries her protector, who turns out to be a reduced baron. She reſolves to reſign every thing to her father, and after many great diſtreſſes, retires with her huſband to his mother, who, with a very ſcanty income, lived near Bourdeaux, and carried on a philoſophical

philoſophical plan of rural improvements in her village neighbourhood. While ſhe remained here, the huſband of her friend Harriet collected proofs of her father's guilt, but at her deſire made no farther uſe of them than to reduce him to a compoſition, by which he enjoyed the poſſeſſion of her fortune for his life, the reverſion to her and her heirs. The ſtory ends with her entering warmly into the plan of her mother-in-law, which conſiſts of a wild impracticable extenſion of good principles, being a religious improvement of a kind of Utopian ſchemes. N.

Art. 47. *The Life and Adventures of Sir Bartholomew Satſkull, Baronet. Nearly allied to moſt of the great Men in the Three Kingdoms.* By Somebody. 12mo. 2 Vols. 6s. Williams.

Permit us to exclaim once more, Alas poor Yorick! There are not only calumniators who violate the regard generally paid to the dead, but others, more miſchievous, who by their envious, vile imitations, continually remind us of thy faults, while they ſhew themſelves not to have the leaſt conception of thy excellencies!

There is one degree of propriety however in this heterogeneous compoſition, which is the name adopted by the Hero. N.

Art. 48. *The Companion for the Fire-ſide: or Winter-evening's Amuſement. Being a curious Collection of inſtructive Stories, Tales, Fables, Allegories, Hiſtorical Facts, &c. ſelected from the beſt Writers in ſeveral Languages.* 12mo. 3s. Cooke.

This ranks very well with Joe Miller's Jeſts, and other collections of that ſtamp; which have more readers and admirers than Newton and Locke.

Art. 49. *The Diſtreſſed Wife, or the Hiſtory of Eliza Wyndham; related in a Journey from Saliſbury.* Small 8vo. 2 Vols. 5s. Cooke in May Fair.

A very affecting intereſting narrative of the diſtreſſes of a young gentleman and his wife, occaſioned by the cruel arts of a wicked ſtep mother; which however were happily diſcovered and terminated juſt in time to ſave the injured parties from deſtruction, and to reſtore them to happineſs; greatly to the relief of the reader, who cannot help ſympathizing in the different ſcenes of unhappineſs ſo naturally deſcribed. It alſo includes a melancholy relation of the diſaſtrous fate of a clergyman and his family, occaſioned by a profligate young nobleman; and is on the whole much ſuperior to the common run of this kind of performances. N.

Art. 50. *The Woman of Honour.* 12mo. 3 Vols. 9s. Lownds, &c.

This work is of the ſentimental kind of romances; and is caſt in the faſhionable mold of *letters to and from the principal perſonages who figure in the ſtory.* The ſtory, however, ſeems to have been woven together merely to ſerve as a vehicle of conveyance between the author and reader, of a great variety of ſentiments and obſervations on *men, manners*, and *things*,—as the phraſe is.—The *novel*, however, is not an unintereſting

one; and many of the Writer's remarks (though all are not equally important or new) are ſuch as ſhew him to be a perſon well acquainted with the world, and better qualified for making a figure in the republic of letters, than the generality of thoſe who apply their talents, ſuch as they are, to the ſpecies of compoſition known by the name of *novel-writing*.

Art. 51. *The Orphan Daughters.* A moral Tale. 12mo. 2 Vols. 6s. Noble.

The hiſtory of two ſiſters, whoſe father unhappily left their future fortunes to be determined by their prudence; of which the eldeſt having the greateſt ſhare, was in the end the more compleatly happy: and this conſtitutes the moral of the ſtory.

If there is any real uſe in the preſent race of novels, it ariſes from their being adapted to, and conveying leſſons for, the proper conduct of their Readers in common life. But mere common life will not furniſh entertaining or affecting incidents ſufficient to engage attention: ſome extraordinary and even improbable circumſtances are therefore called in aid. But however theſe may be diverſified, the common machinery by which they are all conducted, as hard-hearted, avaricious fathers, proud mothers, baſe, abandoned, libertine lovers, ſtolen or pretended marriages, ſham arreſts, the uſual workings of the tender paſſions, rivals, exalted double-refined love, heroic fortitude, poverty and diſtreſs, unexampled generoſity, unexpected good fortune, and improbable coincidences of events; all the e conſtitute ſuch a general ſameneſs as will, to thoſe who are doomed to read them all, render them at length tireſome. Curſory readers however, who turn over books to kill time, and ſentimental ones who reading from a better motive make more diſtinction in what they read, will find the orphan daughters good ſort of girls, and their hiſtory a pretty, affecting, moral tale, as the title expreſſes.

N.

Art. 52. *The Happy Extravagant: or Memoirs of Charles Clairville, Eſq;* 12mo. 2 Vols. 6s. Noble.

The plan of this novel was to precipitate a thoughtleſs young fellow into an uninterrupted ſeries of perplexities and diſtreſſes, but always to extricate him by ſome ſtrange temporary relief, until two volumes were filled with them; when at the cloſe he is happily united with his firſt love. They contain therefore a quick ſucceſſion of wonderful incidents, which will delight thoſe who love to be ſurprized in every chapter.

N.

Art. 53. *The Point of Honour. A Novel.* 12mo. 2 Vols. 6s. Noble.

A novel of the tender affecting kind. The point of honour turns upon a young gentleman of noble family being diſappointed in the object of his affection by her being forced into another marriage. In this interval a title deſcends to him, and he contracts another and ſtronger paſſion, which, when he is on the point of ſucceeding in, after overcoming the many obſtacles and ſcruples neceſſary to heighten the diſtraction of the fond

fond ſwain, behold he is called upon to fulfil his prior vows, the obſtacle being now removed: this is hard indeed, and the conflict is great; but he reſolves to acquit himſelf honourably. The widow however is found irrecoverably in a conſumption, from her former fate, and her death releaſes him, with the acceſſion of her fortune: here now are ſome hopes, but then his other love is alſo deſperately ill on the occaſion, and her diſorder terminates in the ſmall-pox! Here then is a point of honour on her ſide. This however being alſo healed without a ſcar, matters end, as uſual, to the ſatisfaction of all parties.

Such is the outline of the main plot of this ſtory, which is enriched with ſubordinate epiſodical parts, not badly ſupported.

N.

Art. 54. *Memoirs of a Scoundrel.* By an Injured Fair. 12mo. 2 Vols. 6s. Cooke.

The idle curioſity of thoſe who having few affairs of their own to mind, or under a neglect of them, are inquiſitive after thoſe of others, will always render even fiction acceptable, and ſecure attention toward every thing promiſing entertainment of the narrative kind. The preſent courſe preſented to the public, is in fact a libel upon the worſt characters in human nature; and as to its tendency, it is, in few words, a ſuitable article to claſs with the Tyburn Chronicle, publiſhed under ſanction of the royal patent.

N.

POLITICAL.

Art. 55. *The Liberty of the Subject and Dignity of the Crown, maintained and ſecured without the Application of a military unconſtitutional Force, or the Tyranny of any inconſiderate Miniſter. Supported by the Opinion of a Lord High Chancellor of England.* Inſcribed to Sir Richard Perrot, Bart. 8vo. 1s. 6d. Kearſly.

It is a trite obſervation, that no laws are better than the Engliſh, at the ſame time that none are worſe executed; an obſervation of which the peruſal of this tract will not fail to remind the reader. The Author proves to ſatisfaction that the excellent diſtribution of the executive power according to our old Saxon model, has amply provided for enforcing due obedience to the legiſlature: and indeed it appears to conviction, as well from experience, as from the reaſons and facts here produced, that when the real ſpirit of our conſtitution is adhered to, and *ſuitably* executed, its deciſions are always valid, always reſpected; for no people are more jealous of their conſtitution, than the Engliſh. But when our laws are remiſsly carried into execution, or when they are perverted to wrong intentions, the body politic ſenſible of the diſorder, becomes agitated, and confuſions enſue, In ſuch a ſituation to plead the neceſſity of reſtoring quiet by turning the military force upon the people, can only proceed from weak heads or baſe hearts.

'Our regular troops, ſays this judicious Writer, may be, and doubtleſs are, as good as any in the world; they have ſerved and ſaved the nation at home and abroad; they have contributed to our honour and our happineſs. May they long continue to do ſo. But let this never be made uſe of as a reaſon to put the civil power into their hands, by making

making uſe of them to ſupport and maintain the laws, which it is very certain may be vigorouſly and effectually put in execution without them.' And as he elſewhere obſerves, the catching hold of the occaſion of any violent popular proceeding under colour of that common aphoriſm, that deſperate diſeaſes require deſperate remedies, is more likely to increaſe than eradicate the miſchief.

The Engliſh law he ſhews was always able to maintain its dignity by its own power; and—'that even the greateſt ſubjects, and ſuch as were heirs apparent to ſovereignty, were not permitted to inſult its miniſters with impunity, and that when theſe miniſters, neglecting their duty, forgetting their oaths, and violating that truſt committed to their charge, attempted to betray and confound the law, they were, though *ſervants* to the *king*, puniſhed as *traitors* to the *conſtitution*. Theſe ſingular acts of favour and countenance from the crown, were abundantly repaid by the law, by the propagating thoſe two celebrated maxims, *that the* crown is *always* a minor, and *that the* king *can do no wrong*; for, by this means, the royal character was always covered, and the perſon of the ſovereign ſecure, ſo long as the conſtitution ſubſiſted.

'To underſtand the true ground of this, we muſt conſider that, according to the conſtitution, the will of the king is made known by his miniſters; the Archbiſhop of Canterbury, and Primate of all England, ſignified it to the clergy in points relating to the church; the chancellor, in common acceptation of ſpeech, is the *keeper* of the king's *conſcience*; and the judges make known the *law* by his authority, and in his name.

'Theſe therefore were made accountable, in caſe of offences. They were ſuppoſed to have capacity in every reſpect equal to their offices, and, as they might lay theſe down, if they received commands detrimental to the welfare, or contrary to the laws of the land, ſo whatever they delivered in the king's name, they delivered at their own peril; and thus, according to the maxims, the miniſter did the wrong, and nothing was imputed to the throne.

'Taking this altogether, it was very conſiſtent; and the ſeveral parts of the conſtitution acting in their full vigour, the crown and the nation were equally ſafe, and all this from the known meaning and proper operation of the LAW.'

This is clearly proved from the indecent outrages heretofore incident at the executions of our criminals, when our ſheriffs neglecting their duty at ſuch ſeaſons, truſted to their deputies, who being alſo remiſs from example, their ſubordinate officers were not much more diligent: here then an acceſſion of military force appeared neceſſary to ſecure the execution of our laws from contempt. But no ſooner did the ſheriff Janſſen reſolve to attend his duty in his proper capacity, than diſmiſſing this unconſtitutional aid, the legal proviſions were ſhewn adequate to the intention, and the dignity of law recovered by the proper exertion of it in the worthy magiſtrate.

In brief, ſenſible vigilant magiſtrates who underſtand their offices, without being wantonly officious in their duty, will on every occaſion demonſtrate the *only proper uſe* of military force, to be in defence of the national body againſt foreign enemies of their country; and in *this* duty, our army always maintain the Britiſh character with *honour*.

The

The lord high chancellor mentioned in the title-page, is Sir Thomas More, from whoſe Utopia, ſome ſenſible obſervations are produced relative to our penal laws.

N.

Art. 56. *The True Sentiments of America: Contained in a Collection of Letters ſent from the Houſe of Repreſentatives of the Province of Maſſachuſets-Bay, to ſeveral Perſons of high Rank in this Kingdom: together with certain Papers relating to a ſuppoſed Libel on the Governor of that Province, and a Diſſertation on the Canon and Feudal Law.* 8vo. 2s. 6d. Almon.

Moſt, if not all theſe papers, have already appeared, before they were thus collected: and it is but ſtrict juſtice to ſay the remonſtrances they contain are penned with manly ſpirit, and with decent freedom.

N.

Art. 57. *A Letter to the Right Reverend Father in God, John Lord Biſhop of Landaff; occaſioned by ſome Paſſages in his Lordſhip's Sermon, on the 20th of February* 1767; *in which the American Colonies are loaded with great and undeſerved Reproach.* By William Livingſton. 8vo. 6d. New-York printed, London reprinted for Buckland, &c.

By this letter it appears that the above-mentioned ſermon, preached before the ſociety for the propagation of the goſpel in foreign parts, contained aſſertions and reflections founded on inadequate information. The character of the coloniſts is here warmly defended, and thoſe who intereſt themſelves in this matter will meet with ſatisfactory information reſpecting the ſeveral particulars diſcuſſed; which we muſt decline entering into, for want of room.

N.

Art. 58. *A Very Odd Thing.* By an Upright, Downright, Very Odd Fellow. Humbly inſcribed to Every-body. 8vo. 1s. Steare.

A very odd kind of political rhapſody indeed; amounting all together to—downright nonſenſe; but the Author, no doubt, intended it for *humour*, to *hum* the partizans of Mr. Wilkes, and to laugh at my lord mayor.

N.

Art. 59. *The Court of Star-Chamber, or State of Oppreſſion.* 8vo. 6d. Steare.

Gives an account of the eſtabliſhment, enormities, and diſſolution of the infamous court of ſtar-chamber; but the author would more than inſinuate that the diſſolution of it was little better than mere matter of formality; that it only conſiſted in diſmantling the judges, and pulling down the ſeats and benches; but that the oppreſſive practices of that hateful court of injuſtice, were ſtill continued.—The Author has alſo ſome remarks upon Magna Charta: but in all that he advances, he appears to be only a raw ſchool-boy in politics and in literature:—ſome forward young prattle-box, who probably ſteals from his proper buſineſs that time which he idly waſtes in repeating to the public what they had received much better information of before.

Art. 60.

Art. 60. *A Letter to his Grace the Duke of Grafton on the preſent Situation of public Affairs.* 8vo. 1s. Almon.

In this well-written epiſtle, the Author gives ſuch a view of the preſent ſituation of our public affairs, as will make the reader's heart ach, if it be really intereſted in the welfare of his country.—We hope, however, that things are not quite in ſo bad a ſituation as this writer apprehends or *repreſents* them to be; and that he has made the worſt of *them*, in order to make the beſt of his view in writing this letter: viz. to favour the deſigns of the party with which he may poſſibly be connected.

SERMONS.

I. *The Prayer of Agur*, illuſtrated in a Funeral Diſcourſe. By the Author of two Diſcourſes and a Prayer, delivered extempore, at the Quaker's yearly Meeting in Briſtol. Taken down in Characters, by a Member of the Church of England. 4to. 1s. Newbery, &c.

In our Review for December laſt, we mentioned, with approbation, the *two diſcourſes and prayer* referred to in the title-page of the *ſermons* now before us, for there are *two* of them. They are both ſaid to have been preached at Briſtol, in May, 1767; and a prayer, by the ſame eminent ſpeaker, is added, as delivered at the cloſe of each diſcourſe. The ſame commendation beſtowed on the former publication, may, in ſubſtance, be applied to this: but, at the ſame time, we would not be underſtood as giving any preference to theſe extemporary orations, above the written diſcourſes of our eſtabliſhed clergy in general, or of many of our diſſenting miniſters. We have only deemed them extraordinary, as coming from the quakers; who have not been long famous for the rationality and correctneſs of their ſermons.

II. Before the ſons of the Clergy, at the anniverſary Meeting, at St. Paul's, May 5, 1768. By Rob. Pool Finch, M. A. Chaplain to Guy's Hoſpital. Rivington.

III. At St. Bride's, London, April 28, 1768, before the Governors of the Hoſpitals for the Small-pox and Inoculation. By James Hallifax, D. D. Rector of Cheddington in Bucks, and Vicar of Ewell, in Surry. Publiſhed for the Charity, and ſold by Mr. Reynolds in Bartlet's Buildings, Holborn.

IV. *The Chriſtian warrior finiſhing his courſe.* On the Death of the Rev. Mr. Joſ. Hart,—at Jewin-ſtreet, by John Hughes; with an Oration at Mr. Hart's Interment, by And. Kinſman, 1s. Keith, &c.

THE MONTHLY REVIEW,

For AUGUST, 1768.

Concluſion of the Account of Clarke's Connexion of the Roman, Saxon, and Engliſh Coins. *See Review for May*, 1768.

MR. Clarke's third chapter, which treats on the ſhilling and thrimſa of the Saxons, their methods of paying money, the Roman miliarenſis, and the innovations in the nummulary language of the Romans, contains a profuſion of learning, and furniſhes ample matter of attention and enquiry to the antiquarian and the critic. Our Author opens this chapter with proving that the word *ſhilling* came from the Latin *ſicilicus*, which ſignified, in that language, a quarter of an ounce; and he obſerves, that the Shilling kept its original ſignification, and bore the ſame proportion in the Saxon pound, as *ſiciliicus* did in the Roman and the Greek: it was exactly the forty-eighth part of the Saxon pound. The Saxons, in their money-computations, made ſome difference in reckoning the pound by tale and by weight; and Mr. Clarke ſhews that this cuſtom began long before, and continued long after, the Saxon times; after which, he gives an elaborate account of the Saxon ſhilling, and the Roman coins, together with the alterations they became liable to, at various periods. In the courſe of his inquiries into theſe ſubjects, he hath diſcuſſed ſeveral queſtions relative to the *aureus*, the *miliarenſis*, and other pieces of money, and has taken particular pains to correct the miſtakes into which Gronovius has fallen, in his book *de ſeſtertiis*. In our Author's hiſtory of the Saxon ſhilling, we meet with ſome circumſtances which may ſerve to convince us that our anceſtors were richer than is generally ſuppoſed. The ſhilling, ſays he, was coined, at firſt, for what the word ſignified, a quarter of an ounce; and at laſt for the fifth part of it. This alteration happened in Edward the Firſt's or Athelſtan's reign; and was probably owing to the incurſions and depredations of the Danes. They had for ſome

time harraſſed almoſt all Europe by perpetual invaſions. We ſuffered in common with our neighbours. It is amazing how a nation at that time with little trade, without any ſupplies at home, and under a perpetual ravage from abroad, could ſupport the great tributes and exactions, which were then paid or taken by military execution. The Saxons were undoubtedly poſſeſſed of much more caſh, not long after their firſt ſettlements, than is commonly imagined. When Ina the Weſt-Saxon carried his arms into Kent to revenge the death of Mollo his predeceſſor's brother, that ſingle county raiſed, if we could depend upon Malmſbury, 30,000 marks of gold, by way of contribution to purchaſe peace. The Saxon chronicle informs us, that in 27 years they paid above 207,000 l. in tributes, an immenſe ſum! equal to eight or nine millions now; beſides the much greater ſums, that were wreſted out of their hands by the plunder of their country. This is the obſervation of Aſſer, one of the Weſt-Saxon biſhops, who knew the truth of it by a ſorrowful experience, that the Danes looked upon theſe tributes, as the leaſt profitable part of their expeditions, *majorem pecuniam furtiva præda, quam pace, adepturi.* It appears, on the other hand, from Mr. Clarke's account of the changes introduced in the Roman money, that the wealth of that great empire, no later than the reign of Heraclius, was diminiſhed to a very narrow compaſs. The conſuls, long before this, were obliged to make their donatives in ſilver only. And the emperors at laſt did the ſame thing; they reduced their miſſilia to ſilver; firſt to tetra drachms, and, in the beginning of the ſeventh century, to coins of half that value. How much was the caſh of that empire, which commanded the riches of almoſt the whole world, ſunk and diſſipated in a few centuries! an event, ſufficient to convince all future diſpenſers of public money, that, how great ſoever their funds are, they moſt certainly have a bottom. Thoſe princes, who were ſo remarkably diſtinguiſhed by their public donatives, and uſed to diſtribute their imperial munificence in gold, and ſometimes in pieces of great value, were reduced to the neceſſity of diſperſing this cuſtomary benevolence in didrachms, coins worth very little more than one of our preſent ſhillings. Indeed, ſuch was the poverty of the empire, ſo early as from the middle of the third century to the beginning of the fourth, and ſuch the confuſion of that period, that great innovations were made in the nummulary language of the Romans. Their denarius was much ſunk from its ancient figure and eſtimation; and to indulge themſelves in the pleaſing ſound of more property than they poſſeſſed, the names of the old ſilver coins were, by a ridiculous affectation, transferred to the braſs. Our learned Author, among his other enquiries concerning the Roman ſicilicus, and the Saxon ſhilling, hath proved, at large, that

that they were actual coins; and that they were not merely denominations of money, as hath been aſſerted by Gronovius, with regard to the ſicilicus, and by Fleetwood and all our antiquaries, except Sir Andrew Fountaine, with reſpect to the ſhilling. In the diſcuſſion of theſe points, we meet with ſome curious criticiſms upon the ſcriptures, and upon Homer; and the chapter is concluded with an account of the Saxon thrimſa, which is ſhewn to have been three parts in five of the Saxon ſhilling, or three pence. The thrimſa was firſt coined in the reigns before Athelſtan, during their greater affluence in caſh, and was deſigned purely for the convenience of exchange, as the propereſt diviſion that could be made in their money, without a fraction, between the ſhilling and the penny. But when the ſhilling was reduced, it was of little uſe, and by degrees entirely laid aſide. The way of computing by thrimſas was chiefly uſed in the more mercantile parts of this kingdom, among the eaſt, and weſt, and ſouth Saxons; and poſſibly coined only among them: for it appears that in the inland provinces, the Mercians reckoned generally by the ſhilling. An appendix is added to this chapter, to prove that the word *nummus*, in Plautus, is always uſed for the *drachma*; and that the *ſhekel* of the Hebrews was no more than a quarter of an ounce.

Mr. Clarke, in order to open his enquiry concerning the Saxon gold coins with greater freedom and advantage, begins his fourth chapter with an account of the ſeveral *aurei*, that were current in Europe from the decline of the Roman empire in the weſt to the Norman conqueſt; and with an elaborate diſcuſſion of the proportion between gold and ſilver among the Romans, Franks, and Normans. After this he proceeds to ſhew that the Saxons had gold coins, and that the *mancus*, of which he gives the origin, hiſtory, and value, was a gold coin. He then goes on to the Daniſh mark and ora, with regard to which it appears that the ora was the ſame as the French ſolidus of that age, the eighth part of the mark, and that the Daniſh mark itſelf was no more than a hundred Saxon pennies. This mark was very different from the mark afterwards admitted as a nummulary ſtandard, the method of computation which our Author next conſiders; and then endeavours to prove, in oppoſition to the general opinion, that the ancient ſolidus was a gold coin, that it never was a ſilver one, and that there was a real gold coin of that name. A point ſtill remaining to be determined was, when the diviſion of the preſent pound ſterling came into England. The Saxon pound in Alfred's times was eſtimated by a mancus of thirty pence, and eight to the pound; and a ſhilling of five pence, at forty-eight in the pound: when then did this alteration commence, which reduced it to a ſolidus of twelve pence, and twenty in the pound? That this eſti-

mate began in the Saxon times is very evident. All the revenues in England, during the reign of Edward the Confeſſor, were, as appears by Domeſday-book, uniformly and conſtantly accounted for by a ſolidus of twelve pence.—So far we may certainly trace the uſe of this ſolidus. But if any ſort of credit is to be given to the hiſtorians of that age, this practice muſt be carried up much higher.—It is certain, that there were ſome alterations made in the Saxon coinages, not long after Alfred's time. His grandſon Athelſtan, a prince extremely popular and well beloved, reduced the ſtandard of the Saxon ſhillings from five to four pence; and it was likewiſe enacted in his reign, that for the future there ſhould be but one ſort of money in England. To this period, therefore, Mr. Clarke refers the introduction of the diviſion of the preſent pound ſterling, and the change of the word mancus, from its original ſignification, to denote no more than a ſolidus of twelve pence; and he hath confirmed his hypotheſis by ſeveral probable arguments. Having occaſion to quote a law of Canute's, relative to the ſtandard of money, our Author thinks that he diſcovers in it the firſt appearance of feuds among the Saxons. At the end of the chapter, we are entertained with ſome curious obſervations on our gold coins, and with a hiſtory of the Anglo-Norman ſhilling, from the conqueſt to the 43d of Elizabeth. An appendix follows, on the weight of the Roman denarius, and the firſt exchange between gold and ſilver at Rome.

We now come to the fifth chapter, which is introduced with ſome remarks upon the ancient methods of weighing and paying money; and then Mr. Clarke proceeds to ſhew that the coins of the weſtern nations were taken from the Romans. This he hath proved in a very clear, and ſatisfactory manner, after which he carries on and compleats his hiſtory of the Saxon money. The coins here conſidered by him are the Saxon penny; the ſceatta, which was originally the fourth part of a penny, but afterwards was transferred to the penny; the hælfling, the farthing, and the ſtyca. Our Author has intermixed his conſiderations upon theſe ſubjects, with an explanation of the word Conob, which is found in the exergue of ſeveral ancient coins; and with an account of the Saxon convents and colleges. The meaning of Conob, he ſays, is *Con*ſtantinopolis *Ob*ryzum, or *Con*ſtantinopoli *Ob*ryzatum: money of the legal ſtandard in that city. As to the Saxon convents and colleges, he obſerves, that there were not, ſtrictly ſpeaking, any regular monaſtic foundations in England, in the time of Sigebert. Collegium and monaſterium were words of the ſame import, but none of them eſtabliſh-d for the obſervance of any particular rule, or confined to votaries dedicated to the ſeverer auſterities of a monaſtic life. The Saxon monaſteries of that age were convents or colleges of

ſecular

ſecular clergy, married or unmarried, where youth were inſtructed, and perſons of rank and even of a military profeſſion had the priviledge of retiring for the ſake of a ſequeſtered life, to be employed either in ſtudy or devotion. Along with theſe perſons, others of both ſexes, profeſſing the ſtricter diſcipline of a ſingle life, were equally admitted, and called monks or nuns; but, after this profeſſion, were allowed to marry, if they pleaſed. Of theſe mixed ſocieties muſt the Saxon monaſteries be underſtood.

Mr. Clarke has concluded his account of the Saxon coins with a table, exhibiting their names, weights, and values; the inſertion of which will, probably, be acceptable to our Readers, as it diſplays, at one view, his ſentiments upon theſe ſubjects.

SAXON GOLD COINS.

NAMES.	Weight in Troy Grains.	Value in their Money.	In our Money. £.	s.	d.
The Mancus,	about 54	6 ſhillings.	0	9	0
The Half-mancus,	27	3 ſhillings.	0	4	6
The later Mancus, Ora, and Anglo-Norman Shilling, —	22½	12 pence.	0	3	9

DANISH ESTIMATES.

The firſt Daniſh Mark, five ounces, or a hundred Saxon pennies.

The Ora, twelve pence.

SILVER COINS.

NAMES.	Weight in Troy Grains.	Value in their Money.	In our Money. £.	s.	d.
The Shilling at Five Pence, — —	about 112	5 pence.	0	1	2½
The Shilling at Four Pence, — —	90	4 pence.	0	0	11½
The Thrimſa, —	67	3 pence.	0	0	8½
The Penny, or Sceatta, — —	22½	above	0	0	2¼
The Hælfling, —	11¼				
The Farthing, —	5⅝				

BRASS COINS.

Styca, 2 to a farthing.

This table is not intended to be ſo exact as to regard the fractions of a farthing.

Our learned Author has ſhewn that all the firſt Frank and Gothic princes ſtruck their money upon the Roman models, and that ſome of our earlier Saxon princes did the ſame thing: and he obſerves, that the principle of imitation or improvement which induced them to copy after the Romans in this reſpect, may be traced in many other inſtances, which relate to the ancient cuſtoms and conſtitution of our country. Accordingly, he has cloſed his fifth chapter with obſervations upon this ſubject, in which he is the more diſpoſed to indulge himſelf, becauſe it has often been ſaid, that our Saxon anceſtors, as working upon firſt principles, and forming their plans of liberty and independence in the wilds of Germany, were the great originals of almoſt all the national cuſtoms that prevailed in England; that the feudal ſyſtem in particular was a Gothic ſtructure, an everlaſting monument of their military diſpoſition and civil polity; and, to raiſe its character ſtill higher, that, notwithſtanding the many burthenſome ſervices annexed to it, the true principles of liberty were interwoven in its very frame. In oppoſition to theſe ſentiments, Mr. Clarke has endeavoured to prove that the feudal ſyſtem owes its original to the Romans, though the increaſe and progreſs of it muſt be entirely aſcribed to the Goths and Franks; that the Saxon witenagemot, like the Roman ſenate under the emperors, was an ariſtocratical aſſembly, formed on the property of the perſons, and the favour of the prince; and that the commons, as ſuch, had no ſhare in the Saxon legiſlature. This laſt point is particularly laboured by our Author, and he hath anſwered, at large, what has been advanced by Biſhop Ellys, on the contrary ſide of the queſtion. Some further remarks are added upon the Engliſh conſtitution, in which a medium is preſerved between the opinion of Dr. Brady, who could not diſcover that the commons had any ſhare in the legiſlature before Edward the Firſt, and the opinion of Mr. Petyt, &c. &c. on the other hand, who are ſaid to have ſeen the commons in full poſſeſſion of this privilege many ages before it was in being. How far Mr. Clarke is right in what he has offered, upon the ſubjects here treated of, we ſhall not pretend abſolutely to determine; though we cannot but think that the perſons who have embraced oppoſite ſchemes will ſtill find many reaſons to adhere to them.

The ſixth and laſt chapter of this very valuable and learned work, treats upon the Roman pound; and its chief deſign is to refute the calculations which have been made by Meſſrs. Eiſenſchmid and La Barre, and to confirm the eſtimate given by Mr. Greaves. The whole is concluded with Mr. Smyth's tables for computing the Roman money, corrected, enlarged, and reduced to a new form.

A Treatiſe on the Diſorders and Deformities of the Teeth and Gums, Containing, the medical and ſurgical Treatment of each Caſe, the Care of Children in Dentition, and the various Methods which moſt effectually conduce to the Regularity, Beauty, and Duration of theſe Parts in every Stage of Life. Together with Obſervations on the Uſe and Abuſe of Tinctures, Tooth-powders, Bruſhes, &c. and Strictures on the preſent Practice, wherever it is found deceitful or pernicious. The whole illuſtrated with Caſes and Experiments. By Thomas Berdmore, of the Surgeons Company, and Surgeon-dentiſt to his Majeſty. 8vo. 3s. Becket, &c.

MR. Berdmore divides this treatiſe into three parts. In the firſt, we have the anatomy and phyſiology of the teeth, gums, and neighbouring parts. In the ſecond, we have an account of their diſeaſes. And in the third, the beſt methods for preſerving their ſoundneſs and their beauty.

The anatomical and phyſiological parts are plain and conciſe. The diſeaſes are well deſcribed, and the method of cure judiciouſly adapted. The beſt means for preſerving the teeth through the different ſtages of life are related without reſerve: and the bad effects of certain advertiſed tinctures and tooth-powders, are clearly aſcertained by experiments.

The following is our Author's general account.

'*Of the Tooth-ach, and its various Cauſes.*

'Of all the diſeaſes to which the human body is expoſed, the tooth-ach is perhaps the moſt frequent, and the moſt commonly miſtaken, as to its cauſes and methods of cure; becauſe the diſorders that give riſe to it are extremely numerous; becauſe they are not eaſily detected or traced; and becauſe the people that are generally applied to upon this occaſion are very ignorant. For taking out the tooth, which the patient complains of, is their univerſal cure; without conſidering, that the pain may often be removed by gentler methods; or, that it may ariſe from diſorders which never fail to be exaſperated by ſuch treatment; or, that it may be owing to *ſympathy*, which I have often obſerved to produce a ſenſation of exquiſite pain in a ſound tooth on one ſide, whilſt a rotten one on the other was the ſole cauſe. Nay, ſometimes a cariated tooth has produced violent pain in the correſponding one of the oppoſite jaw.

'Indeed, the tooth-ach cannot be treated with any certainty of ſucceſs, unleſs we trace the cauſes of it, and pay cloſe attention to them in the cure: for although in its progreſs it often becomes a violent diſeaſe, producing inflammations, reſtleſſneſs at night, head-achs, glandular ſwellings, hyſteric fits, delirium, abortions, fevers, and a variety of dangerous diſeaſes; yet, in its riſe, it is merely a ſymptom of diſeaſe in the teeth, gums, periofteum, or ſockets, the removal of which will remove the tooth-ach of courſe.

'Whether we conſider it as a violent diſeaſe, or as a *troubleſome ſymptom*, we are neceſſarily involved in the inveſtigation and removal of its cauſes, as much as in the purſuit of means to alleviate or ſuppreſs

the pain for the inſtant: and hence it happens, that the *tooth-ach* cannot be treated apart from the *diſorders* that uſually produce it, without omitting what ſhould be chiefly inſiſted on, or without giving riſe to endleſs repetitions, prolixity, and confuſion.

'We ſhall therefore, in this place, only enumerate the various diſorders that occaſion the tooth-ach, leaving the diagnoſtic and curative part to be more fully conſidered under each head reſpectively.

'1. A tooth ach often ariſes from *defluxions* falling on the gums, the neighbouring periofteum, and bone, particularly after catching cold.

'2. From obſtruction or inflammation of the nerves and vaſcular parts of the tooth itſelf.

'3. From *purulent* or *acrid matter* generated in any of theſe parts, in conſequence of inflammation, extravaſation, or acrimony of the fluids.

'4. From fungi excreſcences, and ulcers of the gums.

'5. From a *receſs* of the *gums*, occaſioned by ſcorbutic, venereal, or putrid diſorders, whereby the roots of the teeth are expoſed to external air and injury.

'6. From *tartar* of the teeth, extending itſelf along the roots, and injuring the gums.

'7. From *looſeneſs* of one or more teeth, occaſioned by violence, loſs of gums, ſalivation, or putrid diſeaſe.

'8. From *injudicious extraction*, whereby the tooth is frequently broken low down, the gums bruiſed and torn away, the neighbouring teeth expoſed at their roots, the external ſide of the ſocket very often conſiderably injured, and ſplinters are raiſed which produce laſting pains and inflammation.

'9. From ſudden alterations of heat and cold.

'10. From *ſympathy* with the neighbouring affected parts.

'11. From *collections* of *matter* formed in the *maxillary ſinuſes*, and in the cancillated parts of the lower-jaw.

'12. From *caries* or *exoſtoſis* of the bones which form the ſockets.

'13. From *caries* of the tooth itſelf.

'14. From *loſs* of *enamel*, whereby the ſenſible irritable part of the tooth is expoſed.

'15. From a *fracture* of the tooth.

'16. From *dentition*.

'17. And laſtly, from the affection, called *tooth-edge*.'

To each of theſe heads a particular chapter is allotted: the diſtinguiſhing characters of each diſeaſe, and the proper methods of cure, are pointed out.

As a further ſpecimen of this work, we ſhall give our Readers the chapter which treats

'*Of the Intermitting or Aguiſh Tooth-ach.*

'It happens frequently that a tooth-ach returns at ſtated intervals, and has the ſame remiſſions as are obſervable in intermittent fevers.

'The very idea of intermiſſion and that of giving Peruvian bark, are ſo intimately connected in modern practice, that I have an hundred times ſeen an intermittent tooth-ach treated with this medicine for ſeveral

veral months, which has afterwards been cured in three minutes by the extraction of a cariated tooth.

'I will not preſume to ſay, that an intermittent fever has never ſhewn itſelf under this form, independent of any topical diſorder of the pained teeth; nor will I pretend to explain, why the aching of a carious tooth ſhould ceaſe and return at ſtated intervals. But I can ſafely affirm, that I never heard of a laſting intermittent tooth-ach cured by the bark, nor have I ſeen one inſtance where the pain could not be referred to ſome more probable and demonſtrable cauſe, than that to which it is generally attributed; and I have cured numbers, in whom the bark had failed, by extracting a cariated tooth, ſometimes in the ſeat of pain, at other times in the oppoſite jaw, or at a conſiderable diſtance in the ſame jaw. Nor do I think that an intermiſſion, and regular approach of pain, at ſtated intervals, is a ſingular appearance or probable indication of that ſpecies of fevers which is cured by bark: for in the human ſyſtem nature univerſally affects ſtated periods of operation, and ſeems to be led remarkably by habit. Thus we grow hungry and ſleepy at ſtated hours: epilepſies and madneſs, and ſome hyſteric fits return regularly: thus the aſthma, whooping-cough, and hectic fever are moſt violent at ſtated hours: thus wounds give moſt pain, and diſorders in general grow worſe towards the evening; then why may not the pain of a carious tooth obſerve ſome order in its receſs and return?

'The moſt frequent cauſe of deception in this caſe has been, that the teeth in the pained part have been found perfectly free from every appearance of topical diſeaſe; and the obſerver, not knowing that a cariated tooth at a diſtance may produce ſuch ſymptoms, never ſearches farther, but reſolves that the intermittent tooth-ach *ſhall* be treated like the intermittent fever.

'A lady about thirty-years of age, in the winter of the year 1766, was ſeized with a pain in the teeth of the lower jaw, which extended equally over the whole ſet, but was not accompanied with any remarkable degree of inflammation. She ſent for her apothecary, related her complaint, and added that ſhe had reaſon to ſuſpect a cold to have been the cauſe of it. Reſting too much upon this, he took it to be a defluxion, or a *humour falling on the gums.* Accordingly he ordered purges and cooling medicines, and laid on bliſters behind the ears. This treatment was continued upwards of ten days to no effect; except that the pain now became intermittent, departing in the day-time, but returning at night with double violence, and thereby depriving her of reſt. Having remarked this change, he agreed with the patient in ſuſpecting that he had miſtaken the caſe at firſt; and now that the diſorder began to ſhew itſelf under its proper type, there remained no doubt with him of its being ſpeedily cured by the *bark.* The *bark* was given in various forms for upwards of a month, the pain continued, and the patient would take no more medicine, but reſolved to ſend for me.

'It was ſome time before I could diſcover any thing in her teeth or gums, to which a pain ſo laſting and obſtinate could eaſily be referred.

'Obſerving however that the teeth were dirty, and in many places had their interſtices quite filled up with ſlough, for want of being uſed, for the patient could not chew hard food ever ſince the beginning of the complaint,

complaint I thought it neceſſary to clean them well, and to examine more narrowly before I ſhould confeſs my ignorance of the cauſe of her complaints. When I came to clean the laſt molaris on the right ſide, the inſtrument catched in a ſmall cariated interſtice cloſe by the next tooth on the outſide, and then I plainly ſaw the ſource of all that I have related above.

'Having told the patient what I thought on the occaſion, ſhe was eager to have the cariated tooth taken out immediately. I complied; the pain ceaſed in a few minutes after the operation, and never returned ſince that time.

'Although caſes of the intermittent tooth-ach occur every day, this furniſhes more ground for obſervation than any other that ever has fallen under my care; for it is very unaccountable how a whole ſet of teeth could be ſo long affected by ſo ſlight a cauſe, whilſt a wide extended caries is often ſeen to produce no pain at all. The ſimilarity alſo between this caſe and the continued fevers that become intermittent is remarkable, eſpecially as it aroſe from a treatment which is apt to have a like effect in febrile caſes. The conſtant return of the pain at night particularly is pretty ſingular: and the difficulty which I found in diſcovering the ſeat of the diſorder, ſhould teach thoſe who are applied to in caſes of this kind, that no man can detect a ſlight caries of the ſide of a tooth, unleſs the parts are perfectly clean, unleſs he uſes proper inſtruments for the purpoſe, and unleſs his manner of examining is better than what is uſually practiſed. For moſt people content themſelves with looking at the upper ſurface of the teeth, and never conſider what may lie hid on either ſide under the ſlough, which conſtantly attends ſuch diſorders of them as prevent maſtication.'

The ſixth chapter of the third part of this treatiſe contains

'*The Method of preſerving the Whiteneſs and Poliſh of the Teeth,*

'The generation and texture of the tartarous and other matters, which diſcolour the teeth and deſtroy the ſhining poliſh of the enamel, and the evils which attend long neglected complaints of this kind, together with the methods of cure, we have conſidered pretty fully in the ſecond part of this work; but referred the preventative treatment, and all that concerns the beauty of the teeth, to this place.

'The methods of whiteping the teeth, and of preſerving them from tartarous concretions, or diſcolouring ſlough, are very different in this town, and ſeem to concur only in this one point—that they all are extremely pernicious, as they are now uſed, excepting only where the tartarous matter is removed by the inſtrument; for all act directly for the deſtruction of the enamel, either by *mechanical grinding* or *chemical diſſolution*.

'Theſe of the former ſort, whether ſold under the name of a powder or an electuary, whether whitened or darkened, or otherwiſe coloured by certain additions, are always compoſed of pumice-ſtone, emery, or ſome other cutting powder,—Theſe of the latter ſort however tinged with ſanguis draconis, cochineal, alkanet-root, or other drugs; and however changed in taſte by ſpirituous, camphorated, and various mixtures, are always compoſed of *mineral acids*, particularly of the vitriolic; and although, in *modeſty*, they are called tinctures, &c. they are really very powerful menſtrua to ſoften and deſtroy the enamel.

That

'That the powders which are uſually ſold for cleaning the teeth do in ſome meaſure hurt the enamel, is too obvious to need any argument; but it is not generally believed that they are ſo pernicious, as to deſerve particular notice or cenſure.—I thought therefore, it would not be improper to put this matter to the teſt, and to aſcertain, as nearly as poſſible, in what time, or how far they are or are not deſtructive.

'I faſtened in a viſe a ſound and well enamelled human tooth, placing the convex ſide uppermoſt: I then took a bruſh, wetted and charged with a certain tooth-powder, which I had bought for the purpoſe, and in leſs than an hour, by rubbing quickly with this bruſh and powder, I wore away entirely the enamel of the part which was expoſed to their action.

'The like experiment I repeated with all the different tooth-powders which are ſold in this town, and found the ſame effects varied only a little in time, according to the coarſeneſs or fineneſs of the powder, and the different hardneſs of the enamel.

'Now it is well known, that a number of people bruſh their teeth with powders of this kind two or three times a week; and if we allow that the bruſh and powders generally act on the front teeth briſkly for one-fourth of a minute each time, in the ſpace of a month they act three minutes, or in two years ſeventy-two minutes; that is to ſay, in the ſpace of two years, the teeth have undergone a great deal more bruſhing than was found ſufficient to deſtroy the fineſt and beſt enamel.

'Hence thoſe that bruſh with powders only once a-week do not deſtroy the enamel in leſs than five or ſix years; and thoſe who uſe powders but rarely can never be brought to believe, that their teeth are injured by them, becauſe the deſtruction creeps on too ſlowly to be obſerved.

'To all this, I preſume, it will be objected, that the enamel is known to encreaſe in thickneſs from childhood to puberty, although ſome part of the original growth is certainly worn away in the mean time; and ſince it evidently appears from thence to admit of growth and repair, it may do ſo likewiſe at a more advanced age, and ſupply whatever is loſt by the uſe of tooth-powders. It may be added too, that although it ſeldom or never is reſtored in a part where it has once been totally ſeparated from the bone, yet it may, like the *bark of trees*, receive new layers, and be repaired, ſo long as any part of its internal ſubſtance remains unhurt beneath.—But all this reaſoning is founded upon ſuppoſitions, which are not yet countenanced by any certain evidence, and therefore cannot be oppoſed to daily obſervations and matters of fact, which teach us that the enamel wears away quickly, even in maſtication, after the twentieth or thirtieth year, and that it is totally loſt at a very early time of life in thoſe who uſe tooth-powders imprudently.

'Some people, who have been convinced of this truth by ſtriking examples, imagine that the danger may be avoided by uſing a cloth inſtead of a bruſh. To try whether this notion is well founded or not, I took a well enamelled human tooth, and fixing it in a viſe in the manner mentioned above, I rubbed it ſmartly with a cloth, dipped in tooth-powder, for half an hour, by which time I found the enamel quite worn away. Having repeated the ſame experiment ſeveral times, I found that the cloth deſtroys the enamel in half the time which was

found

ſound requiſite for this purpoſe with the bruſh; for which reaſon, and becauſe it does not enter the interſtices of the teeth, it is evidently more deſtructive, and much leſs effectual in removing the tartar.

'Having thus endeavoured to explain the action of tooth-powders, and pointed out the evils occaſioned by the indiſcriminate uſe of them, it is neceſſary, for the inſtruction of my readers, and in juſtice to the people who are intereſted in the ſale of ſuch things, to ſhew where they may be applied without any danger, and how under due reſtrictions they ſometimes conduce to the duration as well as to the ornament of the teeth and gums.

'1. Where the teeth are diſcoloured with a very thin ſcale of tartarous matter, or by a ſuperficial tarniſhing of the enamel, the common tooth-powders may be uſed, until that ſubſtance is worn away, but no longer, on any account whatever.

'2. After a thick tartarous cruſt has been removed by inſtruments, any tooth-powder may be applied to remove whatever ſlight diſcolouring matter ſtill adheres to the enamel; but when that is gone, they ſhould be no longer continued.

'3. Laſtly, thoſe who cannot bruſh their teeth often, or take proper care of them, for want of leiſure and conveniencies, may uſe rough tooth-powders once a month, to clear away the tartar expeditiouſly and compleatly; becauſe the evils ariſing from total neglect, with thoſe eſpecially who are by conſtitution diſpoſed to generate tartar very quickly, are greater in general than any that can be produced by this ſparing uſe of tooth-powders.'

Our Author in like manner proves by experiments the bad effects of ſome of the tinctures which are advertiſed for cleaning the teeth: and he concludes the chapter with directions for preſerving the teeth from infancy to old age; 'and by ſuch care and treatment, he ſays, as ſhall be free from all the dangers which belong to powders, electaries, and tinctures.'

Upon the whole, this is a plain, ſenſible, uſeful treatiſe; and calculated for the peruſal of others, as well as thoſe of the profeſſion.

D.

Sermons to aſſes. 12mo. 3s. Johnſton.

POOR patient aſſes are loaded with many burdens, but with none more ſevere than the imputation of fooliſh tameneſs and ſtupidity; and men remarkable for theſe qualities, are therefore called by their name: *for, application makes the aſs.*

The Author of this humorous publication dedicates it to G, W. J, W. W, R. and M, M. perſons well known in the ſermonizing way throughout the Britiſh dominions, eſpecially in the metropolis and its environs.

The text of the firſt and ſecond ſermon is, Geneſis xlix. 14. *Iſſachar is a ſtrong aſs, couching down between two burdens.* And in alluſion to this, there is, in the title-page, a print repreſenting

ing a great aſs preſſed down to the earth by two loaded panniers, with the words *Politics* and *Re——on* inſcribed on them.

The Preacher ſays, it is uſual in the Old Teſtament, by the figure of a beaſt, to point out the image of a people; then the tribe of Iſſachar were an inactive, ſlothful, and ſluggiſh people; that they loved reſt more than liberty, and choſe to be ſlaves rather than exert themſelves, and aſſert their privileges:—and that there are many ſuch aſſes as Iſſachar, who prefer preſent eaſe and advantage to public liberty and national freedom.

He alſo takes notice of ſome grievous burdens that ſeveral of this free nation bear, which he ſays are very unreaſonable; and he points out a method to have them removed. 1ſt, ſays he, there is a burden of taxes upon the poor which they are not able to bear. If they complain, they are not heard; if they reſiſt, they are belaboured like aſſes; or if, through hunger or want, they ſhould be compelled to riſe up to relieve themſelves, then they muſt wait the iſſue of a trial in ſome court of juſtice, where the conſequences are very viſibly repreſented *in ſome late caſes*. It is no reflection upon the king that the poor are oppreſſed, for he does not make the laws. The ſubjects oppreſs one another. They are like the fiſh of the ſea, the great devour the ſmall, only with this difference, that we are devoured by law.

'Secondly, there is a burden which ſeveral of his majeſty's ſubjects are made to couch down under, for which I can ſee no reaſon at all—to pay for bread and wine they never taſte, and to entertain people they have no concern with.—I am afraid this ſavours of a law that was excogitated at Rome many hundred years ago. Muſt good ſubjects be loaded, like aſſes, by prieſts, as the Jews were when Jeſus Chriſt came into the world!—When religion is turned into a policy, and made ſubſervient to private intereſt, it will, in the event, bring tyranny along with it. Oppreſſion is inſeparably connected with religion when it is made the tool of ambition, and the road to preferment.—After impoſing upon mens minds, we need not think it ſtrange that they impoſe upon our purſes. What a weak religion muſt it be, that ſtands in need of any thing to ſupport it, but what proceeds from voluntary conſent and good will!'

Another text he has choſen to preach on is Numb. xxii. 21—30. *And Balaam roſe up in the morning and ſaddled his aſs, and went with the princes of Moab—and the aſs ſaid unto Balaam, Am not I thine aſs upon which thou haſt ridden ever ſince I was thine.* The Preacher obſerves that the covetous prophet had now great objects in view. The king of Moab had promiſed to exalt him to riches and honour, if he would curſe the children of Iſrael; and it is no wonder that a man of Balaam's diſpoſition was up early in the morning to look after them—*It was to ſerve a king too.* And I have read

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of biſhops who have been employed the ſame way.—It is evident from obſervation that the greateſt part of thoſe who have wanted to bring over religion to their ſide, have made uſe of it to ſerve the ends of their pride and ambition. But the princes have made religion an engine of government to manage their ſubjects by, yet they could never ſo far prevail over prieſts and prophets as to make them ſubſervient to the ends of their policy, without allowing them to go ſhacks with them in the profits that ariſe from it.—Were there as many to inſtruct us in the paths of righteouſneſs as there are to ſeduce us into the paths of error and falſhood, perhaps we ſhould find matters very different from what they are. When civil and religious rulers are engaged in one intereſt to corrupt mankind, if the Almighty himſelf were not at the head of the adminiſtration, it is hard to ſay where the end would be. Curſes, above all things, are moſt diſagreeable to a good and merciful God. What, O Balak, didſt thou mean, to ſend for a prophet to curſe a people that had never yet injured thee? Good God, What would become of thy *Iſrael*, if the *king of Moab* had the power! They would be all deſtroyed in a moment. From Balak and Balaam ſtateſmen have learned to curſe their enemies, and to aſk the aid of prophets to ſupport their cauſe. How has the name of the Deity been prophaned by malevolent invocations, to curſe thouſands who have been dear in his ſight! The leaders of ſtate and church policy have ever acted upon the ſame principle: what cannot ſo eaſily be effected by reaſon and ſtrength of argument, has often been obtained by curſes and anathemas. But the God of the univerſe has more mercy and goodneſs than to hear the prayers of either civil or religious politicians, who would only make uſe of his aſſiſtance to ſerve their own pride and ambition. Worldly intereſt has ever been the chief bond of *alliance* between churchmen and ſtateſmen; and, to ſerve this pious purpoſe, they have abuſed both the characters of God and the devil. But it is wonderful that Balaam could aſk the Almighty for liberty to curſe his own creatures. Will a good, gracious, and merciful God, hear the prayers of a man who breathes nothing but curſes and ruin to a people who had never injured him? Had this prophet been biſhop of Rome, or a member of ſome modern aſſociations, we might perhaps have concluded that he meant to ſave their ſouls by giving their fleſh to the devil. But church authority was not then properly known in that eaſtern part of the world. The church rulers indeed might, in after times, take the hint from Balaam in their excommunicating people whom they did not like, or were afraid of. But the prophet was permitted to go.—And he was now perhaps telling over in his mind the large ſums of money he ſhould bring back with him, and the particular honours which all the princes of Moab

Moab would confer upon him, and how all the men of the eaſt would reverence him as one of the greateſt intimates of the divinity. No biſhop that ever ſat in convocation perhaps had greater expectations than father Balaam; when, on a ſudden, his aſs ſtarted aſide, and almoſt laid her rider in the dirt, for an angel ſtood in her way. But the aſs is made to pay ſoundly for being ſo giddy. Then the Lord opened the mouth of the aſs, and ſhe ſaid, Am not I thine aſs? Poor humble creature! ſhe had ſerved him too long for ſuch a reward. He beat her and told her, If he had a ſword he would kill her. Had ſhe got the exerciſe of reaſon with the uſe of language, ſhe would undoubtedly have changed her maſter and left his ſervice. The uſe of language, without a right exerciſe of reaſon, is not a very high attainment. An aſs may ſpeak, but is ſtill an aſs. Our aſs's maſter was like many ſince his time, who forget good ſervices for a very ſmall offence—nay, if ſtrictly examined, it was a piece of faithful ſervice, for it ſaved the prophet's life. How many have ſerved their country faithfully for many years, who have been ſerved like the prophet's aſs, got blows and threats for their ſervice inſtead of reward or preferment. Such as are acquainted with the political reaſons of the ſeveral prophets and teachers in ſome churches who take upon them to anathematize their brethren, muſt know that they have the ſame reaſons for their conduct that father Balaam had, to get all the gain and honour by it they can. When men, for difference of opinion, denounce the curſe of heaven againſt their brethren, there is reaſon to ſuppoſe that ſomething elſe is at the bottom than a deſire of their ſouls ſalvation. It is more likely that their own importance, private intereſt and honour, are the reaſons of their conduct.—It has often coſt nations conſiderable ſums of money to get clear of the curſe of the prophets. It ſeldom happens that ſuch prophets bleſs or curſe for nothing.—Balaam's conduct towards his aſs is ſomething like the conduct of civil and religious miniſters towards the people they rule over; and the language of the aſs like the fruitleſs complaint of an enſlaved people.—Balaam had his aſs ſaddled and prepared for mounting before he got on to ride. It requires ſome pains to prepare a people to bear a yoke of ſlavery and ſervitude. In matters of a religious concern it is neceſſary to have mankind well perſuaded of the rights and importance of the clergy, and the divinity of the canons and creeds of churches, before they will ſubmit to be uſed like aſſes. The *jure divino* of epiſcopacy and preſbytery are pieces of trapping which the prophets of the church prepare for thoſe aſſes they intend to ride upon. If once they can perſuade mankind that the clergy have power to make laws to bind the conſciences of the whole community, they may turn them as they pleaſe.—If it would not give offence to

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ſome who have more zeal than underſtanding, I ſhould compare the articles of the church of England, and the confeſſion of faith of the church of Scotland, to the trappings of Balaam's aſs; for it is by means of theſe that the clergy ride upon the backs of the people. The excommunications of theſe churches I would compare to the prophet's ſtaff with which he belaboured his aſs. For it is evident, when common Chriſtians ſtart aſide, and begin to think for themſelves, and are not tractable enough to ſerve their prieſtly maſters, that they curſe them for heretics and ſchiſmatics. And the people in general, who ſubmit to this religious ſlavery, well reſemble the prophet's aſs; for, though they complain of hard uſage, they ſtill acknowledge their maſters, and ſay, Are not we your aſſes. There are ſeveral ſorts of human aſſes that reſemble the prophet's beaſt. There are ſome that ſtart now and then, and reprove the madneſs of the prophets, but yet continue under ſubjection, and are good beaſts of burden notwithſtanding. Of this ſort are thoſe who are always crying out againſt the defections of churches and church-governors, but are ſubject, at the ſame time, to all thoſe impoſitions that are laid upon them;—theſe are braying, noiſy, but yet tame aſſes: they mean no harm, notwithſtanding all the noiſe they make: they only ſtart becauſe they are a little frighted by ſome ſcarecrow that happens to be in their way. If their ghoſtly riders lift their rod, and but labour them a little ſharply, they will be ready to make apologies for their conduct, and return to their duty.

If conſcience, the meſſenger of God within them, at any time ſtartles them, as the angel did Balaam's aſs, yet a degree of ſound diſcipline, which may either affect their reputation or worldly intereſt, will make them return to their old track, and ſay, Are not we thine aſſes? The articles of the church, and the Athanaſian creed, are like the two laps of Balaam's ſaddle, which are well girded upon ſome members of the church by the force of canons, and the power of deprivation. Such as ſhall be ſo giddy as to refuſe to take on their trappings peaceably, ſhall be made ſenſible of their folly, by being deprived of their livings, and loaded with church cenſures.

It is by means of ſuch trappings as this now mentioned, that the authority of the clergy is ſupported, for they could not ride without their ſaddle. Were once the common people to receive nothing as their creed but the ſcriptures, the clergy would ſoon have no more authority than what their good ſervices and good converſation procured them. They would then be obliged to be helpers of the joy of Chriſtians, but ſhould no longer be lords of their faith. Good men will always reſpect their teachers as long as they are examples of goodneſs, and condeſcend to men of low degree:—but ſuch as underſtand the New Teſta-

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ment will reject all dominion over their conſciences, but the lordſhip of Jeſus Chriſt: they will laugh at clerical juriſdiction, and reject all religious dictators. When men have not the exerciſe of private judgment allowed them as their natural privilege, but are marked down as heretics for every deviation from the national creed, they are much in the ſame ſituation with the prophet's aſs.

It will never appear to the ſupporters of the *alliance* between church and ſtate, to be advantageous to their ſcheme, to inſtruct men in the rights of private judgment and Chriſtian freedom. Did men once underſtand their own liberties, the clergy would have no aſſes to ride upon, to carry them to riches and preferment. Were men once well inſtructed in their natural privileges, the *alliance* would ſoon come to nothing: for if mankind conſidered themſelves as all equally concerned with what pertained to their conſciences, and that they muſt anſwer for themſelves at the day of judgment, they would never give conſent to an *alliance*, where the right of individuals to judge for themſelves in matters of the laſt conſequence is entirely taken away. When they ſubmit to ſuch religious ſlavery wilfully, they are not one degree better than Balaam's aſs, who, although ſhe complained, ſpoke with great ſubmiſſion to her maſter, *Am not I thine aſs, upon which thou haſt ridden ever ſince I was thine?*

From theſe extracts our Readers will be able to judge of the principles, the temper, and deſign of the Author of the *Sermons to Aſſes.*

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A Treatiſe on the Management of Bees, wherein is contained the natural Hiſtory of thoſe Inſects; with the various Methods of cultivating them, both antient *and* modern, *and the improved Treatment of them. To which are added the natural Hiſtory of Waſps and Hornets, and the means of deſtroying them. Illuſtrated with Copper Plates.* By Thomas Wildman. 4to. 10s. 6d. ſewed. Cadell. 1768.

MR. Wildman having amuſed and ſurprized us by the wonderful command he has acquired over theſe curious and valuable inſects, here publiſhes to the world an account of his diſcoveries, with a view, not ſo much to our mere entertainment, as to public utility. His work is dedicated to the Queen. In the preface he obſerves, 'that before ſugar became ſo plentiful as it has been ſince the Europeans have got poſſeſſion of the Weſt Indies, honey was much more valuable than it is at preſent; being then the chief ingredient in general uſe for ſweetening every article of food: but though the value of honey is now leſſened, luxury, he adds, has increaſed the price

of wax, which is become the greateſt ſupply of candle-light in all polite aſſemblies, as well as in the Romiſh churches, in which wax-candles are kept conſtantly burning, ſo that wax is become a conſiderable article of commerce. The French have, on this account, attended greatly to the culture of bees, not only as a ſubject of *curious* enquiry, but alſo in regard to the moſt *profitable* method of cultivating them."— It ſeems very deſirable that this branch of rural oeconomy ſhould be more diligently proſecuted and encouraged among ourſelves, eſpecially as it lies within the reach of the pooreſt perſons. Improvements in other arts, however valuable, have been frequently detrimental to the lower orders of ſociety, by depriving them of their labor and throwing great profits into the hands of a few private perſons; but whatever improvements are made in the article now before us, it ſtill remains an occupation for the meaneſt cottagers, being unexpenſive, and requiring only a little attendance, which may be eaſily given.

The firſt part of Mr. Wildman's work contains an account of bees, taken from the memoirs of the Royal Academy of Sciences at Paris. It is an abſtract of the natural hiſtory of theſe inſects, written by *Meſſrs. Maraldi* and *de Réaumur*, and brought by our author within as narrow a compaſs as the variety of curious matter diſcovered by them would admit of. The intention of this extract, Mr. Wildman tells us, is, to point out to gentlemen who have leiſure and genius, the objects on which their enquiries ſhould be founded; which enquiries, he adds, will be greatly forwarded by the better conſtruction of his boxes, and by the command to be attained over the bees in conſequence of his diſcoveries. In this, and in the farther part of this treatiſe, the reader is preſented with ſeveral entertaining particulars concerning theſe wonderful creatures; ſome, which have only occurred to the nice obſervers of this induſtrious and ingenious race; others, which are well and generally known, and ſufficient to excite the admiration of the attentive mind.

What is peculiar to our author in the management of bees, is found in the ſecond part of this volume, which is alſo interſperſed and enriched with a number of quotations from other writers on this ſubject, both antient and modern. He mentions with particular pleaſure *Madam Vicat*, an inhabitant of *Switzerland*, and the *Count de la Bourdonnaye*, of Britanny; eſteeming it a ſatisfaction and an honour, that without any communication, the ſame thoughts ſhould have occurred to them concerning the culture or management of theſe creatures.

The firſt chapter of this ſecond book points out the ſituation moſt proper for bees, and then treats of hives and boxes. Straw-hives he thinks preferable to any other habitations, becauſe the ſtraw is not ſo liable to be heated by the rays of the ſun, and is a better

better ſecurity againſt the cold than any kind of wood or other material; beſides that their cheapneſs renders them of an eaſy purchaſe, even to the cottager. He accurately deſcribes the hives and boxes of his own invention, which appear to have greatly the advantage of any heretofore in uſe, particularly as they enable a perſon more commodiouſly to obtain the wax and honey without deſtroying the laborious inhabitants: This indeed is the great object with our author, and it muſt be owned an important one both in point of humanity and of intereſt. In ſome following chapters he treats of the ſwarming of bees, of the management of them in his hives and boxes, and of ſhifting their abodes; under each of which heads we find ſeveral curious and uſeful obſervations. The fifth chapter more directly lays open the ſuperiority of his method in the management of theſe little creatures; and from this part of the book we ſhall make an extract for the entertainment of our readers. After having related the directions given by ſome other writers for taking the wax and the honey in the more humane and judicious manner of ſaving the lives of the bees, he adds his own, in the words that follow:

'Remove the hive from which you would take the wax and honey into a room, into which admit but little light, that it may at firſt appear to the bees, as if it was late in the evening. Gently invert the hive, placing it between the frames of a chair, or other ſteady ſupport, and cover it with an empty hive, keeping that ſide of the empty hive raiſed a little which is next the window, to give the bees ſufficient light to get up into it. While you hold the empty hive ſteadily ſupported on the edge of the full hive, between your ſide and your left arm, keep ſtriking with the other hand all round the full hive from top to bottom, in the manner of beating a drum, ſo that the bees may be frightened by the continued noiſe from all quarters; and they will in conſequence mount out of the full hive into the empty one. Repeat the ſtrokes rather quick than ſtrong round the hive, till all the bees are got out of it, which in general will be in about five minutes. It is to be obſerved, that the fuller the hive is of bees, the ſooner they will have left it. As ſoon as a number of them have got into the empty hive, it ſhould be raiſed a little from the full one, that the bees may not continue to run from one to the other, but rather keep aſcending upon one another.

'So ſoon as all the bees are out of the full hive, the hive in which the bees are muſt be placed on the ſtand from which the other hive was taken, in order to receive the abſent bees as they return from the fields.

'If this is done early in the ſeaſon, the operator ſhould examine the royal cells, that any of them that have young in them

may be ſaved, as well as the combs which have young bees in them, which ſhould on no account be touched, though by ſparing them a good deal of honey ſhould be left behind. Then take out the other combs, with a long, broad, and pliable knife, ſuch as the apothecaries make uſe of. The combs ſhould be cut from the ſides and crown as clean as poſſible, to ſave the future labour of the bees, who muſt lick up the honey ſpilt, and remove every remains of wax: and then the ſides of the hive ſhould be ſcraped with a table ſpoon, to clear away what was left by the knife. During the whole of this operation, the hive ſhould be placed inclined to the ſide from which the combs are taken, that the honey which is ſpilt may not daub the remaining combs. If ſome combs were unavoidably taken away, in which there are young bees, the parts of the combs in which they are ſhould be returned into the hive, and ſecured by ſticks in the beſt manner poſſible. Place the hive then for ſome time upright, that any remaining honey may drain out. If the combs are built in a direction oppoſite to the entrance, or at right angles with it, the combs which are the furtheſt from the entrance are to be preferred; becauſe there they are the beſt ſtored with honey, and have the feweſt young bees in them.

'Having thus finiſhed taking the wax and honey, the next buſineſs is to return the bees to their old hive; and for this purpoſe place a table covered with a clean cloth, near the ſtand; and giving the hive in which the bees are a ſudden ſhake, at the ſame time ſtriking it pretty forcibly, the bees will be ſhaken on the cloth. Put their own hive over them immediately, raiſed a little at one ſide, that the bees may the more eaſily enter, and when all are entered, place it on the ſtand as before. If the hive in which the bees are, be turned bottom uppermoſt, and their own hive be placed over it, the bees will immediately aſcend into it, eſpecially if the lower hive be ſtruck on the ſides to alarm them.

'As the chief object of the bees during the ſpring and beginning of the ſummer, is the propagation of their kind, honey during that time is not collected in ſuch quantities as it is afterwards: and on this account it is ſcarcely worth while to rob a hive before the latter end of June; nor is it ſafe to do it after the middle of July, leſt rainy weather may prevent their reſtoring the combs they have loſt, and laying in a ſtock of honey ſufficient for the winter, unleſs there is a chance of carrying them to a rich paſture.

'When we have reviewed the various means made uſe of both by the ancients and moderns in taking honey, it appears ſomewhat ſurpriſing that a method ſo ſimple as the above did not occur to them: and eſpecially that M. de Réaumur did not think of extending to general uſe, what he had frequently practiſed

tiſed in the courſe of his experiments. It ſeems he did not reflect on the effects of the fear impreſſed on the bees by the continued noiſe, and how ſubſervient it renders them to our wills: indeed to ſuch a degree, that afford them but a quiet retreat, they will remain long attached to any place they are ſettled upon; and will become ſo mild and tractable that they will bear any handling which does not hurt them, without the leaſt ſhew of reſentment. On theſe occaſions their only deſire ſeems to be *a wiſh* to avoid ſuch another diſturbance as has reduced them to their preſent forlorn ſtate. A perſon who has familiariſed himſelf to bees, can, by means of the paſſion of fear thus impreſſed upon them, and by that dexterity in the management of them, which can only be acquired by practice; I ſay, ſuch a perſon can, in this ſituation, manage the bees as he pleaſes.

'Spectators wonder at my attaching the bees to different parts of my body, and wiſh much to be poſſeſſed of the ſecret means by which I do it. I have unwarily promiſed to reveal it, and am therefore under a neceſſity of performing that promiſe; but while I declare that their fear, and the queen, are my chief agents in theſe operations, I muſt warn my readers that there is an art neceſſary to perform it, namely practice, which I cannot convey to them, and which they cannot ſpeedily attain; yet till this art is attained, the deſtruction of many hives of bees muſt be the conſequence; as every one will find on their firſt attempt to perform it.

'Long experience has taught me, that as ſoon as I turn up a hive and give it ſome taps on the ſides and bottom, the queen immediately appears, to know the cauſe of this alarm: but ſoon retires again among her people. Being accuſtomed to ſee her ſo often, I readily perceive her at the firſt glance; and long practice has enabled me to ſeize her inſtantly, with a tenderneſs that does not in the leaſt endanger her perſon. This is of the utmoſt importance: for the leaſt injury to her brings immediate deſtruction to the hive, if you have not a ſpare queen to put in her place, as I have too often experienced in my firſt attempts. When poſſeſſed of her, I can, without injury to her, or exciting that degree of reſentment that may tempt her to ſting me, ſlip her into my other hand, and returning the hive to its place, hold her there, till the bees miſſing her, are all on wing, and in the utmoſt confuſion. When the bees are thus diſtreſſed, I place the queen wherever I would have the bees to ſettle. The moment a few of them diſcover her, they give notice to thoſe near them, and theſe to the reſt; the knowlege of which ſoon becomes ſo general, that in a few minutes they all collect themſelves round her, and are ſo happy in having recovered this ſole ſupport of their ſtate, that they will long remain quiet in their ſituation: nay, the ſcent of her body is ſo attrac-

tive of them, that the ſlighteſt touch of her along any place or ſubſtance, will attach the bees to it, and induce them to purſue any path ſhe takes.

'My attachment to the queen, and my tender regard for her precious life, makes me moſt ardently wiſh that I might here cloſe the detail of this operation, which, I am afraid, when attempted by unſkilful hands, will coſt many of their lives; but my love of truth forces me to declare, that by practice I am arrived at ſo much dexterity in the management of her, that I can, without hurt to her, tie a thread of ſilk round her body, and thus confine her to any part in which ſhe might not naturally wiſh to remain: or I ſometimes uſe the leſs dangerous way, of clipping her wings on one ſide.

'I ſhall conclude this account in the manner of *C. Furius Creſinus*, who being cited before the *Curule Edile*, and an aſſembly of the people, to anſwer to a charge of ſorcery, founded on his reaping much larger crops, from his ſmall ſpot of ground, than his neighbours did from their extenſive fields; produced his ſtrong implements of huſbandry, his well fed oxen, and a hale young woman, his daughter; and pointing to them, ſaid, "*Theſe, Romans, are my inſtruments of witchcraft: but I cannot ſhew you my toil, my ſweats and anxious cares**." So may I ſay, *Theſe, Britons, are my inſtruments of witchcraft, but I cannot ſhew you my hours of attention to this ſubject; my anxiety and care for theſe uſeful inſects; nor can I communicate to you my experience, acquired during a courſe of years.*'

The further chapters of this very curious book contain directions for ſeparating the wax and honey, with the manner of diſcovering bees in woods and foreſts, and of taking them, and putting them in hives. It likewiſe enumerates their ſeveral enemies, with the methods of guarding againſt them; and treats upon other inconveniences to which they are liable, together with the care to be taken of them during the winter.

In the laſt chapter the Author gives directions for making mead: he expreſſes his hope, that by an improved method of managing bees, the quantity of honey collected will be ſuch as ſhall become the means of making conſiderable quantities of this *excellent* and *wholeſome* liquor. But the long extract already made will not allow of our giving farther particulars. We can only juſt add, that the laſt part of this volume preſents us with the natural hiſtory of waſps and hornets, extracted from the ſame memoirs from whence that of the bees was taken; and the account concludes with ſome directions for deſtroying theſe hurtful creatures.—This is, indeed, a very curious publication, and well deſerves the attention of every friend to ingenious induſtry.

* Plin. Hiſt. Nat. Lib. xviii. c. 6.

H.

Obſervations

Obſervations on the Religion, Laws, Government, and Manners, of the Turks. 2 Vols. ſmall 8vo. 5s. Nourſe. 1768.

THESE ſmall volumes contain, in general, very ſhort and imperfect information concerning thoſe matters of which they profeſs to treat: not equal indeed to what we had been led to expect from them. Whoever the writer may be, or whatever experience he may have gained by reſidence in Turky, we know not, nor is there any prefatory intimation of ſuch particulars; except where Tournefort and other travellers are mentioned and ſet aſide, by this writer, at the commencement of his obſervations, as not having reſided in the places they deſcribe.

Our author ſtands forth as an apologiſt for the Turkiſh government; the deſpotic nature of which is ſtrongly inſiſted on by other travellers. This character he attributes to the habits of education, national prejudices, preſumption, and opinion.

'The government, he ſays, of the Turkiſh empire has been injuriouſly miſrepreſented by cenſurers of this kind. The tremendous accounts given of its deſpotiſm have miſled many, and raiſed the religious paſſions of ſome to abhorrence and utter deteſtation; while others, not under the influence of religious paſſions, have found their nature ſhocked at the image theſe accounts conveyed to them: and well regulated as the ſyſtem of this haughty court may be, both have been brought to annex the idea of barbariſm to it; have ſuppoſed it without order or plan, entirely ſubject to the caprice, cruelty, and avarice of a tyrant, tending merely to the oppreſſion of his ſubjects, and, as far as its power extended, to the deſtruction of mankind.

'Surely theſe men did not, or would not, look nearer home: it was, perhaps, too near; for let us only caſt our eyes about us, and impartially examine the governments with which we are ſurrounded, we may then perhaps find, that the Sultan is not more deſpotic than many Chriſtian ſovereigns; perhaps, not ſo much as ſome of them.'

He adds in another place, 'How far Mahomet intended to limit, or extend the power of the ſovereign, I ſhall not pretend to determine; the degree in which the preſent Sultans are abſolute, is an enquiry more to the purpoſe. Of this, facts will beſt enable us to judge: thoſe we ſhall produce will ſhew us the nature of the Turkiſh monarch's deſpotiſm; and that, independent of fear, the conſtant companion and reſtraint of tyrants, he is limited by religion and law.'

To explain this, we muſt attend to what he ſays juſt preceding. 'It is not their laws, but the corrupt adminiſtration of

them, the flagitious venality of their judges, and the number of falſe witneſſes connived at, and whoſe teſtimony is accepted, that is the opprobrium of the Turkiſh empire.' But, can ſuch opprobrium be caſt on the government of a prince 'limited by religion and law?' If the laws are good, they cannot be badly adminiſtred in a government intitled to the ſame epithet; nor can any government, according to the general acceptation of words, be a good one, the adminiſtration of which is ſubject to the above opprobrium.

The apology he makes for the Turkiſh policy is therefore a direct *felo de ſe*; the chapter on the adminiſtration of Turkiſh juſtice, containing ſuch inſtances of the moſt barefaced venality, injuſtice, and rapaciouſneſs, as proves the forms of Turkiſh law to be meer mockery of equity. It is enough to make a ſtoic ſmile to be told of a prince 'limited by religion and law,' in whoſe dominions the ſervant of a black eunuch, the Kiſlar-aga, who was bribed by the unjuſt party, came and horſewhipped a judge upon the bench, for an equitable deciſion!*'

Juſtice indeed muſt be very rare, and dangerous to execute, in a ſtate where the royal treaſury is the ſingle drain which abſorbs and countenances a ſyſtem of rapine that extends to the loweſt inſtruments of government. The policy of the porte is well known, and how much it is limited by reſtraints of a moral or religious kind; and this author, notwithſtanding his palliations, acknowleges that falſe witneſſes are currently ready for *any* cauſe:—how much they are checked by the prince, will appear by the following extract.

'Falſe witneſſes ſhould be puniſhed according to the Koran; however, that happens but ſeldom. Now and then a notorious vagrant and offender, detected in his perjury, if it be in a cauſe againſt ſome great man, is led through the ſtreets on an aſs, with his face towards the tail, and an inſcription declaring him a Scheat, or falſe witneſs. But even this is ſeldom ſeen, except it be on the acceſſion of a Sultan. A new reign is generally uſhered in by ſome ſuch examples. He declares he will rule according to law, juſtice, and truth: as a proper warning therefore to the people, the Vizir lays hold of half a dozen of theſe witneſſes, and executes that pompous ſentence. A puniſhment ſo trivial has rather a ridiculous than a ſerious effect; ſo that the city of Conſtantinople ſwarms with theſe wretches: but was it even as ſerious as death, it may be juſtly thought their numbers would not diminiſh; for they are encouraged by the men of the law, as the principal means by which their judges, who are temporary, and almoſt annually removed, haſten to be rich, and able to ſubſiſt whilſt they are out of office.

* Vol. I. p. 96, 97.

Our

Our author pays great encomiums on the ſubordinate parts of the Turkiſh policy, by which, as he ſays, highway robberies, houſebreaking, and pilfering, are almoſt unknown among them. Other travellers, however, have made great complaints of robberies, in their progreſs through Turkiſh provinces. But if it ſhould be granted, as he ſuppoſes, that Turks may look on ſtealing with diſdain, as a baſeneſs unworthy human nature; yet little honour redounds to the government in merely ſecuring individuals from each other: for rapines exerciſed by governors under the ſanction of law, are robberies of the moſt atrocious and ſcandalous kind. Tournefort, Lady Montagu, and others, will nevertheleſs teach us to make a clear diſtinction between that government and the ſubjects of it; and it is certain that men who naturally have good inclinations often receive an evil bias from the examples of their ſuperiors, and the oppreſſions themſelves labour under.

It is needleſs to dwell on thoſe particulars which our author relates in common with other travellers; his dogmatiſm however cannot eſcape attentive obſervation, eſpecially as it not only expoſes him to being contradicted by fact, but alſo unhappily betrays him into a contradiction of himſelf.

He aſſerts, vol. 1. p. 37. in a note, 'I ſhall only obſerve, that the Turks are *invariable* in their manners and cuſtoms; whence in general I muſt conclude, that their conduct in religious matters remains on the *inviolable* plan of their anceſtors:'—*e contra*, p. 49. 'Moſt writers on the Mahometan religion, extracting their knowlege from Arabian authors of the very early ages of the Hegira, have, I think, too poſitively blended and confounded it with their preſent law: not conſidering the *changes* which time produced in the Mahometan ſyſtem.' Other obſervations of the ſame kind, occur in the 44th page.

Our author ſays, vol. 1. p. 36. 'Religious diſputes are *unknown* among the Turks.' The natural inference from this aſſertion is, that then there is no diverſity of opinions among them in religious tenets: yet, in a chapter giving an account of their religious ſects, the firſt ſentence which occurs is—'Whilſt there are men, there will be a diverſity of opinions and ſentiments, eſpecially concerning matters of faith.' Moreover after he has diſcuſſed their ſectaries, he adds, 'whatever other ſects the Mahometans may have among them, *they differ merely in words and metaphyſical jargon.*'

Sale informs us the Turks reckon ſeventy-three ſects among them. *Prelim. Diſc.* § 8.

Again our Author affirms vol. 1. p. 39. *note.* 'Not a *ſingle* inſtance can be produced of the converſion of a Mahometan to any other religion, ſince the commencement of the Hegira.' This is a large aſſertion indeed! too incredible to be admitted:

and

and though it is hardly worth while to ſearch for poſitive evidence to convict our author of inadvertancy when he made it, yet it is poſſible he had before him an authority, at the very time, which ought to have taught him better. He has made a free uſe of quotations from Sale's Koran; and Sale in his preface would have told him of a tranſlation of the Koran, and of the ſeven books of the Sonna, out of the Arabic into the Arragonian tongue, by Johannes Andreas, who from a Mahommedan doctor became a Chriſtian prieſt.

It might be deemed invidious to make direct ſearch for inſtances of this nature; but the looſe general manner of expreſſion which our author uſes, cannot be paſſed over, ſince it often diſappoints the reader in thoroughly underſtanding the anecdotes he gives to illuſtrate his obſervations. For inſtance:

'Some time after the acceſſion of Sultan Oſman to the throne, the Vizir who had handed him to it, found his credit fallen with that prince; that others had the royal confidence, and were plotting and intriguing his depoſition.

'Educated in the ſeraglio, he was no ſtranger to its intrigues, and aſſiduouſly endeavoured to counterwork his enemies; but the mines he had laid were generally ſprung againſt himſelf; ſo that he found his ruin inevitable.

'The *Reis Effendi* under him was a haughty ſtern Muſſulman; the name of a Chriſtian ſeemed adverſe to his very nature; and every paſſion was excited, if the leaſt miſunderſtanding aroſe between the Porte and any of the neighbouring powers.

'The Vizir, in full vigour of age, thought he could make a proper uſe of this zealous ſecretary of ſtate, whoſe fiery temper, he ſaw, might readily be prompted to plunge the porte into a war, and war he ardently wiſhed for: it ſeemed the moſt effectual means by which he might preſerve himſelf, augment his ſway of power, and, at the head of an army, command even the Grand Seignior, and effectually cruſh his own enemies.

'There had been trivial diſputes and bickerings with a neighbouring Chriſtian court, and ſome ſerious altercations; but the Sultan's temper, diſpoſition, or political maxims, had led him rather to paſs over than to reſent them.

'The diſputes were known to the Vizir; he found them proper materials to work on the innate hatred the *Reis Effendi* bore to Chriſtians, and the contempt in which he held them; and give him a welcome occaſion to declare his ardent zeal for the honour and glory of Muſſulmaniſm and the Sultan. To this man therefore he opened this contentious affair, loading it with every aggravating circumſtance; yet, feigning to ſoften

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the fury of his paſſion, though he knew it was rather the moſt effectual means to excite it, he thus brought him to become his ſtalking-horſe in the ſeraglio; ſet them all in a rage, not excepting the Sultan himſelf; and brought them from threats and menaces almoſt to action.

'The Vizir prepared to put himſelf at the head of the army, to attack that power by whom they were, as the Grand Seignor and *Reis Effendi* pretended, ſo ſcandalouſly and ignominiouſly inſulted.

'The junto who managed this great affair at the porte, conſiſted of five perſons: the zealous ſecretary of ſtate always took the lead; the Viſir, ſubmiſſive to the will of the ſovereign, ſimply approved; though when commands were made out for the troops to aſſemble, he expreſſed himſelf to his confidants with the greateſt ſatisfaction and joy.

'But, at length, one of the junto opened the ſcene to a foreign miniſter, to whom the negotiation had been entruſted; told him the eaſy means by which the Grand Seignor and *Reis Effendi* would be ſatisfied, the Vizir diſappointed, and the empire preſerved in peace.

'That foreign miniſter made a proper uſe of it; ſtopped for the moment, at the riſque of his own life or ſafety, the precipitancy and fury with which they were carrying on their revenge; and as what they required was more honourable for the other court to grant, than for them to accept, the whole affair was adjuſted with almoſt a ſingle word. The Vizir was ſoon after depoſed and exiled.

'Thus ended a violent, precipitate, turbulent negotiation, which laſted a conſiderable time; entirely ſet on foot by one man's luſt of power, who, to ſecure that, and his dignity, or to perpetrate his revenge on a few, would have been the cauſe, perhaps, of the deſtruction of his country, but certainly of many thouſands of his fellow-creatures and fellow-ſubjects.'

Here are indeed the outlines of a ſtory, but no particulars; we neither know the Chriſtian power alluded to, the ſpring of the diſpute with it, nor the expedients by which the vizir's ſecret views were counteracted, and the oſtenſible diſpute accommodated.

Our author appears however to be poſſeſſed of ſome knowlege of the interior policy of the Turks, ſo difficult to be come at by Chriſtians; and we have only to lament that he has not digeſted his matter properly, nor always expreſſed himſelf clearly to the purpoſe. Speaking of the Grand Signior's claim to inherit the poſſeſſions of his ſubjects, by which it is to be ſuppoſed are meant their landed poſſeſſions, he informs us how eſtates may be ſecured to the heirs of the poſſeſſor; by which the univerſal craft of churchmen appears in a ſtriking view:

'Eſtates

'Eſtates, in land or houſes, annexed to the church, either in actual poſſeſſion, or in reverſion, are held both by prince and people ſacred and inviolable: thoſe perſons therefore, by whatever means they acquire their poſſeſſions, who give the reverſion to religious foundations, tranſmit them unmoleſtedly and unalienably to their direct male iſſue: Mecca and Medina are the places generally preferred, becauſe held the moſt ſacred.

'They call this ſettlement Vacuf: they pay an annual, very trifling, quit-rent, until the extinction of that iſſue, when the whole devolves to the religious foundation on which it is ſettled.

'This previous law, or tie of religion, binds the prince to ſo rigid an obſervance, that there has never been a ſingle example of even an attempt to treſpaſs or reverſe it.

'For, independent of what he may conceive his duty towards God, or his prophet, the leaſt breach of ſuch a law deſtroys the very foundation of his throne: it is merely by the Koran, or their religious inſtitutes, his ſovereignty exiſts; the moment he abandons thoſe doctrines, or violates thoſe laws, he becomes an infidel, and ceaſes to be the lawful ſovereign.

'Mahomet has not limited this law of ſecurity merely to his own ſectaries; it extends to all religions; Chriſtians or Jews may avail themſelves of it; and as moſt of them, led by ambition or intereſt, aſpire to enjoy more or leſs the countenance and favour of the great officers in government, they generally take the advantage of that protection to ſettle their poſſeſſions either with Mecca or Medina; or, perhaps, with greater facility, ſome one of the ſeveral moſchees at Conſtantinople, or wherever elſe their fancy or connexions may lead them; it is enough that it be a religious foundation.

'The Jews, indeed, have been excluded ſome moſchees, as it appeared by the regiſters, that in the ſpace of a hundred years, not a ſingle reverſion fell in; whence the Turks, it ſhould ſeem, have concluded, that the direct male iſſue of the ſons of Abraham is eternal.

'From what has been ſaid of the Vacuf, it is obvious, and it is worth obſerving, what immenſe revenues belong to the church; and how in ſucceſſion of time it muſt ſwallow up into its enormous boſom, almoſt all the lands and poſſeſſions of that vaſt empire.'

Much having been ſaid by travellers of the want of hereditary nobility in Turky, and of the ſudden elevation of pages and eunuchs from the loweſt employments in the ſeraglio to the higheſt offices of ſtate; our author's remarks on this article appear to be very pertinent.

'The change of Vizirs, and ſometimes, though rarely, their execution, has brought on a general prejudice, and been produced

duced as an argument of the inſtability and diſorder of the Turkiſh government: Sultan Machmut, as I have obſerved, introduced that change as a maxim of ſtate, and was the firſt who methodically practiſed it.

'Some who were of the very loweſt claſs of men, ſeveral of whom could not write or read, have occupied that high office; yet the order of government, and the clue of buſineſs, has not been a moment interrupted. Another maxim more certain and ſalutary preſerves government in its equal regular courſe; for ſubalterns in office are religiouſly continued, and generally on changes advanced: ſo that thoſe who are many years trained and practiſed in the buſineſs, become the Vizir's amanuenſes and inſtructors. Hence, any new Vizir is ſoon maſter of the modes of government; or if he is not, as to the moſt difficult and intricate parts, he is ſo far at leaſt as to keep the empire and the capital city in quiet, the men of the law in good humour, and to maſter the ſoldiery; the which, perhaps, are the chief and moſt important ends of his great power. By this proceeding of government, no mutation of the higher officers ever affects the whole; ſo that when we read of a Chiaia to the Vizir, a *Reis Effendi*, a Chiaous Paſchy, depoſed, the ſpirit of the office remains, and the buſineſs ſtill goes on in its proper courſe.

'The clerks and under-clerks are almoſt innumerable. Some hundreds of hands are kept conſtantly at work at the porte, and each of them with the leaſt talents or genius aſpire to ſome of the higheſt dignities; keep their eye immediately fixed for years on the office they hope to fill; and by an obſtinate perſeverance, and never moving out of that courſe, they frequently attain their end.

'There is no Chriſtian power can vie with the porte, for care and exactneſs in their ſeveral offices: buſineſs is done with the greateſt accuracy: in any important writing words are weighed, and that ſignification conſtantly taken, which may moſt conduce to their own advantage.

'Papers of the remoteſt date, if ſingly the year of the tranſaction is known, may be found at the porte; every command granted at that time, and every regulation then made, can be immediately produced.'

The obſervations on the Turkiſh ladies are ſenſible and entertaining.

'The Turks, ſays our author, are ſtrong in their parental affections, and the children reciprocal in their obedience, ſubmiſſion, and filial duty: ſuch education leads them to much ſeeming modeſty with their ſuperiors, and the young men to great veneration towards the old. Perhaps this, with their total, and very early ſeparation from women, has infuſed that re-

remarkable baſhfulneſs in their behaviour towards them, and occaſions that reſpect with which they treat the ſex.

'A man, meeting a woman in the ſtreets, turns his head from her, as if it were forbidden to look on her: they ſeem to deteſt an impudent woman, ſhun and avoid her.

'Any one, therefore, among the Chriſtians, who may have diſcuſſions or altercations with Turks, if he has a woman of ſpirit, a virago for his wife, ſets her to rout and brow-beat them; and by this means not unfrequently gains his point.

'The higheſt diſgrace and ſhame would attend a Turk who ſhould raſhly lift his hand againſt a woman; all he can venture to do, is to treat her with harſh and contemptuous words, or to go off.

'The ſex lay ſuch ſtreſs on this privilege, that they are frequently apt to indulge their paſſion to exceſs, to be moſt unreaſonable in their claims, and violent and irregular in the purſuit of them. They will importune, teaze, and inſult a judge on the bench; or even the Vizir at his divan: the officers of juſtice do not know how to reſent their turbulence: and it is a general obſervation, that to get well rid of them, they often give them their cauſe.

'A remarkable ſcene was acted by the women at the acceſſion of Sultan Muſtapha.

'His Vizir, Regib Mehemet Paſha, who, towards the end of the preceding reign, had found himſelf unſtable in his poſt, and who expected daily by the internal intrigues of the Seraglio to be depoſed, neglected to provide the neceſſary ſupply of corn and rice for the yearly conſumption of the city, though an eſſential part of his duty; the public granaries were almoſt empty, and leſs rice than uſual had been imported: however, contrary to his expectation, he found himſelf inveſted with full power by the new Sultan, and rendered abſolute; but then it was too late in the ſeaſon for him to introduce plenty. Bread mixed up with oats, barley, millet and ſand, was dear and ſcarce; and rice hardly to be bought at any price.

'In this diſtreſs, the men bore their want with paſſive and ſullen diſcontent; but the women, impatient and daring, aſſembled in a conſiderable body, and with hammers, chiſſels, and files, attacked the magazines, where they pretended rice was in great quantities, monopolized. No oppoſition could ſtop them; and whilſt the public officers were perplexed what party to take, they broke open locks, bars, and bolts, entered the magazines, took with them ſuch quantities as they could carry off, and went away unmoleſted.

'None of theſe female rioters were ever puniſhed, as far as we knew; and if you ſpoke to a grave Turk about them, he would

would tell you with a ſneer, it was only a mutiny of turbulent women.

'I have heard it averred by a perſon of great veracity, who had lived for ſome years in a Sultan's *Haram* of the blood-royal, that it was impoſſible for women to behave with more decency and modeſty than the Turkiſh ladies did, and that they treated each other with the greateſt politeneſs.

'In families of the higher claſs, where education is more exalted, where reading of their own language, or the Arabian, is probably cultivated; precepts of virtue and morality, of gentle demeanor and good breeding, chaſtity of manners, with whatever decorates the ſex, and renders them amiable, may be inculcated.

'But, in general, it is known that the women who are ſold or preſented to their great men, either for wives or concubines, have their price or value regulated not only according to the beauty or form of the perſon, but according to thoſe acquired graces, and artificial allurements, which they have induſtriouſly been taught: theſe are always ſuch as may conduce to raiſe and inflame the paſſions. Hence they teach them vocal and inſtrumental muſic; certain peculiar affectations in their gait; and often ſuch dances as to a modeſt ſpectator would appear rather indecent.

'Facts, by which we can be thoroughly aſſured of the female characteriſtic in Turkey, are difficult to come at; accident may throw them in our way: one fell in mine, which, if it did not ſeem to ſuggeſt too uncharitable and ungenerous a way of thinking, might lead us to judge of the whole: *Crimine ab uno diſce omnes.*

'The *Harems* of great men, that is, all the ladies, and their attendants, are in the ſummer ſeaſon frequently permitted to walk abroad an airing on foot, either in the fields on the borders of the Boſphorus, or other ſuch public places: theſe parties generally conſiſt of twenty or thirty, and ſometimes of forty or fifty women, according to the opulence of the maſter; and they are always attended by the guardians of their chaſtity the black eunuchs.

'It is common with the Francs or Chriſtian foreigners to paſs over to the Aſiatic ſide of the Boſphorus for an evening's recreation. Two of them went thither as uſual with ladies, attended by Janizaries and ſervants. As they were returning ſlowly, they heard a confuſed noiſe of female voices following them. Their curioſity prompted them to ſee, as well as hear: they turned ſhort, and ſtopped. They found theſe voices proceeded from two Harems, compoſed of near forty women: their faithful watchmen the blacks attended on each ſide, guard-

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ing them, though at ſome diſtance. One of the ſpectators ſtood longer, and with more earneſtneſs to contemplate their figure and behaviour. He thought they would rather avoid than approach him. He was miſtaken: for on a ſudden, he found himſelf ſeized by a ſeeming dapper briſk girl, followed by the whole band; who firſt accoſting him with indelicate amorous expletives, and after with ſoothing and tender expreſſions, attempted to unravel the myſtery of his whole dreſs.

'The force of the conflict, and the army of females about him, left him but the ſingle reſource of laughter and ſtruggles: he could not debarraſs himſelf from ſuch numerous, determined aſſailants by threats nor intreaties; nor vanquiſh the vehemence of their curioſity, by repreſenting the ſhame to which they expoſed themſelves, by a behavour ſo groſly and ſo publicly indecent.

'An old janizary attending him, ſtood at ſome diſtance, as it were in amaze. His Mahometan baſhfulneſs would not permit him to advance towards women; nor would he have dared to lay his hands on them: all he ventured at in the fray, was to work up a ſtern countenance towards the black eunuchs, and with a Stentorian voice to exclaim againſt them and their wards; telling them they were the guardians of proſtitutes, rather than of modeſt women; and urging them to exert themſelves to free the man from ſuch importunate violators.——All in vain.

'A young man of the company, a foreigner, either envying the other, or prompted by compaſſion at ſeeing his untoward ſituation, boldly advanced; and as he ſpoke more Turkiſh than the perſon engaged, began to expoſtulate with them, ſometimes with a ſmile, ſometimes with a frown. Whether his countenance, his form, or his greater youth, were more attractive, they at once quitted hold of their firſt prey, flew on him with eager and inquiſitive hands, and whilſt he underwent the ſame treatment, gave the other time to reach his boat. The youth, robuſt and active, diſengaged himſelf after much ſtruggling, and at length with difficulty ſaved himſelf by flight; happy not to have been quite ſtripped, and to have been able to join the company with decent covering.

'I muſt add, as the general opinion, and what I have always heard, that the Turkiſh ladies in general are rather immodeſt and libidinous. This may poſſibly be applied with ſome juſtice to thoſe women who are ſold, or preſented to the great and the opulent.

'Hence a reflection occurred to me, which I have often made to ſenſible Roman Catholics in their own country, that a convent education for young ladies deſtined to act a ſocial part, and live amongſt mankind, is improper and dangerous.

'They

'They are kept up recluſe, debarred the converſe of men, until they are almoſt nubile: if they drop a word concerning them, it is reckoned indecent, and draws on them the frown of their ſuperior; even to think there is a ſex different from their own, is almoſt criminal; in ſhort, every natural ſentiment muſt be ſuppreſſed.

'Their teachers do not reflect, that human nature craves after what is forbidden; that unextinguiſhable curioſity works up the imagination, and inflames the paſſions; and that, therefore, young women juſt freed from confinement, and entering the world without experience and without knowlege, muſt fall a prey to the firſt bold invader of their affections. Such an education frequently occaſions either a ſhipwreck of their virtue, or a diſproportioned and unhappy marriage: thus a youth of conſtraint ends in a life of miſery. Let them converſe early with men, and mix betimes with that general ſociety in which they are to paſs their lives; for leſſons of modeſty muſt make the ſtronger impreſſion on them, when they ſee the miſchiefs and misfortunes which attend the want of it; it is adding example to precept.

'Whence the idea of the tranſcendant beauty of Turkiſh women has ariſen, is difficult to ſay, unleſs it be from the warm imaginations of inventive travellers, who have raiſed theſe beauteous phantoms, ſketched their forms, and became enamoured with originals they never ſaw.

'Hence, throughout Chriſtendom, the fair Circaſſian has been the ſubject of romance and ſong; when, perhaps, there are not two men in it who ever ſaw one of theſe Venuſes. It is certainly impoſſible in Turkey: for from infancy to old age, ſcarce a ſingle trace of a Turkiſh woman's face is perceptible. No adult maiden is ever viſible, nor no married woman, except to their parents, brethren, or huſband. As ſoon as they put on the *Macremma*, or Veil of Modeſty, every feature of their face is covered, except a ſmall part of the noſe and eyes; and ſome have carried that cuſtom to ſuch an extreme of delicacy, that when they feed their poultry, if there are cocks amongſt their hens, they will not appear before them without it. If Praxiteles or Apelles, with an angelic conception added to their art, had met the two *Harems* on the borders of the Boſphorus, they could not have formed the leaſt idea of the contour, form, or proportion of the face and features of one perſon in them; all to be diſtinguiſhed was black or blue eyes, and a faint perception of the complexion of the ſkin.

'However, as they carefully preſerve their faces from the harſh influence of the different changes of the air; as their hours are regular, and they are not expoſed to a nocturnal atmoſphere, or to the mixed warm exhalations of crowded

rooms; we might expect, that if the original formation is beautiful, and nature has given them a fair and vivid complexion, thoſe charms would be preſerved many years, and only ſuffer a gradual decay at the approach of old age.

'The Greek women are not tied down to the rigorous obſervance of a Turkiſh reſtraint; they viſit frequently, and, except in the ſtreet, their faces are not muffled up in the *Macremma*. Of theſe we may ſpeak with certainty; they have, for the moſt part, good features and pleaſing countenances; but in general rather a tarniſhed than a fair complexion.

'The one and the other, indeed, become decayed before nature intended it: they deſtroy the whole texture of the ſolids by the two frequent uſe of hot baths, and they haſten too early to matrimony.'

We ſhall conclude theſe extracts with our author's account of the ſtate of matrimony in Turkey.

'It is cuſtomary in Turkey to marry young boys of thirteen or fourteen to girls of eleven or twelve, and ſometimes even under that age: the practice is common among all ſects of religion. They are joined together on the good faith of their parents or relations; for they are never permitted to ſee each other before the nuptial night. Various tricks, it is ſaid, have been played on theſe occaſions among the Greeks and Armenians: the lame, the deformed, and the blind, were often matched to beauty and vigour. When the parties impoſed on complained, the contrivers of their diſappointment would anſwer with a compliment to their beauty and good qualities; and a profeſſion, that their inducement to this fraud was only a deſire to improve the race. This injury is the greater, as Chriſtians cannot eaſily obtain a divorce: but at preſent, indeed, the Greek girls become daily wiſer, and generally inſiſt on a peep at a window, or in a room; and they are not ſo ſcrupulouſly delicate, as not to unveil to their ſuitor. Nay, they often marry without conſulting farther than their own inclination.

'The Turks are more conveniently circumſtanced in regard of the matrimonial tie. The Grand Seignor is intirely exempt from it; he claims the privilege Mahomet reſerved for himſelf; and to avoid a formal contract of affinity, or, in the Turkiſh phraſe, not to mix blood with any family in his empire, he has no wife, but only concubines. The firſt of them who brings him a ſon is called the *Sultana Haſeki*: ſhe is crowned with flowers, takes on her the prerogatives of a wife, and governs in the *Harem*.

'Other Turks are allowed four wives. They may marry, as it is called, *Kabbin*; that is, they appear before the tribunal of juſtice, declare the woman to be their wife, and enter into an

an obligation, that whenever they ſhall think proper to diſmiſs her, they will maintain the children, and give her a certain ſtipulated ſum, which they proportion either to their circumſtances, or to the time they judge it may be convenient for them to cohabit with her. It is no ſtain to a woman's character that ſhe is thus put away, nor much impediment to her finding another huſband.

'Amongſt the middling or common people, the ſum is generally very moderate, and runs from five thouſand to a hundred thouſand aſpers *.

'Hence you find few of this rank who have more than one wife at one time; for they frequently change, diſmiſſing one and taking another, as it is done with little trouble, and at no great expence.

'The opulent have often three or four wives, and perhaps many concubines; but if they chuſe to abide by the more laudable part of the law, and keep only to wives, it is equally convenient; for they may alternate and change as often as the number will admit.

'After divorce they may retake the ſame woman a ſecond, but not the third time, unleſs ſhe has been married to another huſband. No man can marry a divorced woman ſooner than four months and a half after a total ſeparation from the former huſband.

'The man may oblige the divorced woman to nurſe any infant ſhe has borne him till it is two years old.

'From hence we may readily account why few common proſtitutes are to be found amongſt the Turks; their very religion furniſhes them, whatever their conſtitution and temper may be, with a ſuper-abundant variety and ſatiety of women.

'Whether from ſuch a promiſcuous uſe of women, or from whatever other cauſe it may ariſe, there is not that number of children in Turkiſh families which the idea of polygamy naturally ſuggeſts: nay, it may be affirmed, that they have not, in general, as many children as are found in common families of Chriſtians or Jews. Giul Achmet, who died *Paſha* of the Morea, had the greateſt number I have heard of in one Turkiſh family; he had nineteen. Among Chriſtians, I knew one family of twenty-one, and another of twenty-three children, by one mother in each family.

'May it not from hence be inferred, that polygamy is deviating from the law of nature? Is it not a ſtrong preſumptive argument to prove, that as the number of male and female births run almoſt in equal proportion; ſo to keep up a conſtant order of population, one woman only ſhould be allowed to one man.

* One hundred and twenty aſpers is two ſhillings and ſixpence.

'Nay that this ſuppoſed proportion between the number of men and women holds true, may be juſtly concluded from the obvious conſequence of polygamy in Turkey; for to what other cauſe can it be attributed, that they have not a ſufficient ſupply of women for their men? It is evident, that throughout the vaſt extent of the Mahometan dominions they have it not, but that women are daily imported amongſt them from other countries: they are a merchandize of an exotic production; the price of which ebbs and flows, according to the plenty or ſcarcity of the market.

'War ſupplies this want by the number of female captives it furniſhes: the Turks in their excurſions are very eager at ſeizing them; and women are then plenty and cheap.'

Theſe reflections on the tendency of polygamy, are perfectly juſt; and notwithſtanding the obvious faults in the compoſition, the reader will occaſionally find in it, ſome anecdotes of Turky, which will be new to him.

N.

The Princeſs of Babylon. Tranſlated from the French of M. de Voltaire. 8vo. 3s. 6d. bound. Bladon.

THOSE who are in any meaſure acquainted with the romantic turn of M. Voltaire's volatile genius, and have read his Zadig, Babouc, Micromegas, Candide, &c. will be prepared for the reception of his Princeſs of Babylon.

Formoſanta, daughter of Belus king of Babylon, was to be diſpoſed of, according to an antient oracle, to him who could bend the bow of Nimrod, or Nembrod, as it is here put: and the bender of the bow was to kill the fierceſt lion in the circus, and overthrow his rivals. For this prize, the kings of Egypt, India, and Scythia contend; but at the time of trial, a fourth, and ſtrange, competitor appeared. He and his valet were mounted on unicorns; he had a large bird in his hand, which, when he was ſeated at the liſts, perched on his ſhoulder, and his unicorns lay down at his feet: he alone bent the bow. The kings of Egypt and India failing in the firſt trial, choſe to decline meeting the lion, but ſent to raiſe forces to ſubdue Belus; and they propoſed to draw lots for his daughter: the Scythian alone met the lion, but was reſcued from him by the ſtranger, who cut off the lion's head; his page waſhed it, drew out his teeth, and ſtuck diamonds in the ſockets, and his bird laid it at the princeſs's feet. Juſt then a meſſenger arrived, and told the ſtranger his father was dying; when mounting his unicorn, he departed, leaving his bird to the care of his miſtreſs,—and the ſpectators in the utmoſt aſtoniſhment.

On

On a ſecond conſultation of the oracle, it declared the daughter of Belus could not be married until ſhe had traverſed the globe. At ſupper the king of Scythia addreſſed Aldea, the couſin of Formoſanta, who declaring that Formoſanta's grandfather had dethroned her's, and that Belus determined ſhe ſhould never marry; he promiſed to reſtore her to her right.

When Formaſanta retired to reſt, a converſation enſued between her and the bird, who declared he was born when all animals had ſpeech,—dating it from the preceſſion of the equinox; but that animals had renounced ſpeech ſince men had accuſtomed themſelves to eat them: (it might be thought, this was the beſt occaſion for them to exert their oratory) and tells her wonderful ſtories of the country of the Gangarids, where his maſter Amazan lived. The king of Egypt, who drank too much the next day, ſhot this poor bird with an arrow; but before he died, he deſired the afflicted princeſs to burn him, and inſtructed her what to do with his aſhes. The kings made all of them immediate preparations for war; and the princeſs ſet out on her travels.

The king of Egypt way-laid the princeſs, and arrived at the inn where ſhe put up. Here he told her his intentions of ſupping and lodging with her; ſhe intoxicated him and his retinue by ſoporiferous infuſions in his wine, cut off his almoner's beard, ſewed it to a ribbon, put it on her own chin, dreſſed herſelf in his robes, robbed him of what ſhe liked, and thus paſſed thro' the guards, and gave his Egyptian majeſty the ſlip. At Eden, in Arabia Fœlix, ſhe placed her bird's aſhes on a pile of ſpices, according to his inſtructions, and recovering him again, diſcovered him to be the true Phœnix: this introduces a conference between the lady and the bird, on the nature of the ſoul; which contains nothing new. By his aſſiſtance ſhe was conveyed to her lover's country by two griffins. Amazan was ſet out no one knew whither; and at length it came out that a wicked blackbird having ſeen the king of Egypt kiſs Formaſanta, had flown home and diſtracted him with the horrid news: on this occaſion blackbirds were baniſhed from the banks of the Ganges, and are now never found there. She ſet out in ſearch of Amazan, and arrived at the court of the emperor of China; who is thus characterized.

'He was the moſt juſt, the politeſt, and wiſeſt monarch upon earth. It was he who firſt tilled a ſmall field with his own imperial hands, to make agriculture reſpectable to his people. He firſt allotted premiums to virtue: laws in all other countries were ſhamefully confined to the puniſhment of crimes. This emperor had juſt baniſhed from his dominions a gang of foreign Bonzes, who had come from the extremities of the weſt, with the frantic hope of compelling all China to think like themſelves;

ſelves; and who, under pretence of teaching truths, had already acquired honours and riches. In expelling them he delivered himſelf in theſe words, which are recorded in the annals of the empire:

"You may here do as much harm as you have elſewhere; you are come to preach dogmas of intolerance, in the moſt tolerating nation upon earth. I ſend you back, that I may never be compelled to puniſh you. You will be honourably conducted to my frontiers; you will be furniſhed with every thing neceſſary to return to the confines of the hemiſphere from whence you came. Depart in peace, if you can be in peace, and never return."

As the princeſs followed the track of Amazan, of whom ſhe heard news at every place, ſhe purſued him thro' the ſeveral courts of Europe. This affords an opportunity of giving ſome ſtrictures on national manners and cuſtoms, which are often more characteriſtic of the author than of what he attempts to deſcribe. Thus the wild gooſe-chace continues, which it is impoſſible to follow without tiring, until it ends as wonderfully as it began; being one of thoſe extravagancies whoſe chief value conſiſts in being the flight of a man of genius.

N.

The Man of Forty Crowns. Tranſlated from the French of M. de Voltaire. 8vo. 2s. Becket.

THIS work comes down more to the level of common ſenſe than the former, and contains ſhrewd but rambling obſervations on modern government, religion, ſciences, and manners. It begins with the following remarks on the preſent ſtate of France.

'An old man who is for ever *pitying the preſent times and extolling the paſt*, was ſaying to me, "Friend, France is not ſo rich as it was under Henry the IVth. And why? Becauſe the lands are not ſo well cultivated; becauſe hands are wanting for the cultivation, and becauſe the day-labourer having raiſed the price of his work, many land-owners let their inheritances lie fallow.

'Whence comes this ſcarcity of hands? From this, that whoever finds in himſelf any thing of a ſpirit of induſtry, takes up the trades of imbroiderer, chaſer, watchmaker, ſilk-weaver, attorney, or divine. It is alſo becauſe the revocation of the edict of Nantes has left a great void in the kingdom; becauſe nuns and beggars of all kinds have greatly multiplied; becauſe the people in general avoid as much as poſſible the hard labour of cultivation, for which we are born, by God's deſtination,

tion, and which we have rendered ignominious by our own opinions, ſo very wiſe are we.

'Another cauſe of our poverty lies in our new wants. We muſt pay our neighbours four millions of livres upon one article, and five or ſix upon another; ſuch for example as ſtuffing up our noſe a ſtinking powder come from America; our coffee, tea, chocolate, cochineal, indigo, ſpices, coſt us above ſixty millions a year. All theſe were unknown to us in the reign of Henry the IVth, except the ſpices, of which, however, the conſumption was not near ſo great as it is now. We burn a hundred times more wax-lights than were burnt then; and we get more than the half of the wax from foreign countries, becauſe we neglect our own hives. We ſee a hundred times more diamonds in the ears, round the neck, and on the hands of our city-ladies of Paris, and other great towns, than were worn by all the ladies of Henry the IVth's court, the queen included. Almoſt all theſe ſuperfluities are neceſſarily paid for with ready ſpecie.'

Mr. Voltaire takes the opportunity of making his remarks, by giving unconnected anecdotes of the life of a man who is ſuppoſed to have a landed poſſeſſion of forty crowns annual value; which being heavily taxed on the principle that every thing ſprings from land, occaſions a compariſon between the hardſhips of landed men, and the unjuſt exemptions enjoyed by perſons of monied property: and this well known writer has a peculiar art of exhibiting ſtriking contraſts.

We have two dialogues between the man of forty crowns and a geometrician; the firſt on political philoſophy, which is too long to extract; and the latter on the philoſophical ſyſtems of generation, which though humourous, is too indelicate for any other place than where it is.

M. Voltaire, ever ſevere on the Romiſh religion, cannot be ſuppoſed favourable to the catholic church in its preſent declining ſtate. The following are his reflections on Monks.

'As ſoon as the man of forty crowns ſaw himſelf the father of a ſon, he began to think himſelf a man of ſome conſequence in the ſtate; he hoped to furniſh, at leaſt, ten ſubjects to the king, who ſhould all prove uſeful. He was himſelf the man in the world that made the beſt baſkets, and his wife was an excellent ſempſtreſs. She was born in the neighbourhood of a rich abbey of a hundred thouſand livres a year. Her huſband aſked me one day, why thoſe gentlemen, who were ſo few in number, had ſwallowed ſo many of the forty crown lots? Are they more uſeful to their country than I am?—No, dear neighbour.—Do they, like me, contribute at leaſt to the population of it?—No, not, to appearance, at leaſt.—Do they cultivate the land? Do they defend the ſtate when it is attacked?—No,

they pray to God for us.—Well then, I will pray to God for them, and let us go ſnacks.

'How many of theſe uſeful gentry, men and women, may the convents in this kingdom contain?

'ANS. "By the liſts of the ſuper-intendents, taken towards the end of the laſt century, there were about ninety thouſand."

'According to our antient account, they ought not, at forty crowns a head, to poſſeſs above eighteen millions eight hundred thouſand crowns; pray, how much have they actually?

'ANS. "They have to the amount of fifty millions, including the maſſes, and alms to the mendicant monks, who really lay a conſiderable tax on the people. A begging friar of a convent in Paris publickly bragged that his wallet was worth fourſcore thouſand livres a year."

'Let us now conſider how much the repartition of fifty millions among ninety thouſand ſhaven crowns gives to each?—Let us ſee, is it not 555 livres?

'ANS. "Yes, and a conſiderable ſum it is in a numerous ſociety, where the expences even diminiſh by the quantity of conſumers; for ten perſons may live together much cheaper than if each had his ſeparate lodging and table."

'So that the Ex-Jeſuits, to whom there is now aſſigned a penſion of four hundred livres, are then really loſers by the bargain.

'ANS. "I do not think ſo; for they are almoſt all of them retired among their friends, who aſſiſt them. Several of them ſay maſſes for money, which they did not do before; others get to be preceptors; ſome are maintained by female bigots; each has made a ſhift for himſelf: and, perhaps, at this time, there are few of them, who have taſted of the world, and of liberty, that would reſume their former chains. The monkiſh life, whatever they may ſay, is not at all to be envied. It is a maxim well known, that the monks are a kind of people who aſſemble without knowing, live without loving, and die without regretting each other."

'You think, then, that it would be doing them a great ſervice to ſtrip them of all their monk's habits?

'ANS. "They would undoubtedly gain much by it, and the ſtate ſtill more; it would reſtore to the country a number of ſubjects, men and women, who have raſhly ſacrificed their liberty, at an age, in which the laws do not allow a capacity of diſpoſing of ten pence a year income. It would be taking theſe corpſes out of their tombs, and afford a true reſurrection. Their houſes might become hoſpitals, or be turned into places for manufactures. Population would be increaſed, all the arts would

would be better cultivated. One might at leaſt diminiſh the number of theſe voluntary victims by fixing the number of novices. The country would have ſubjects more uſeful, and leſs unhappy. Such is the opinion of all the magiſtrates, ſuch the unanimous wiſh of the public, ſince its underſtanding is enlightened. The example of England, and of other ſtates, is an evident proof of the neceſſity of this reformation. What would England do at this time, if, inſtead of forty thouſand ſeamen, it had forty thouſand monks? The more they are multiplied, the greater need there is of a number of induſtrious ſubjects. There are undoubtedly buried in the cloiſters many talents, which are loſt to the ſtate. To make a kingdom flouriſh there ſhould be the feweſt prieſts, and the moſt artiſts poſſible. So far ought the ignorance and barbariſm of our forefathers be from being any rule for us, that they ought rather to be an admonition to us, to do what they would do, if they were in our place, with our improvements in knowlege."

'It is not then out of hatred to monks that you wiſh to aboliſh them, but out of love to your country? I think as you do. I would not have my ſon a monk. And if I thought I was to beget children for nothing better than a cloiſter, I would not lie with my wife again.

'ANS. "Where, in fact, is that good father of a family that would not groan to ſee his ſon and daughter loſt to ſociety! "This is ſeeking the ſafety of the ſoul." May be ſo, but a ſoldier that ſeeks the ſafety of his body, when his duty is to fight, is puniſhed. We are all ſoldiers of the ſtate; we are in the pay of ſociety, we become deſerters when we quit it. Deſerters did I ſay only? The monks are parricides, who ſtifle a whole poſterity. Ninety thouſand of theſe cloiſtered bawlers and ſnufflers of Latin might ſurely give two ſubjects each to the ſtate: this alone amounts to a hundred and ſixty thouſand men, whom they cauſe to periſh in the ſeed. At a hundred years end the loſs is immenſe; this ſtands demonſtrated.

'Why then has monkiſhneſs prevailed? Becauſe, ſince the days of Conſtantine, the government has been every where abſurd and deteſtable: becauſe the Roman empire came to have more monks than ſoldiers; becauſe there were a hundred thouſand of them in Egypt alone; becauſe they were exempt from labour and taxes; becauſe the chiefs of thoſe barbarous nations which deſtroyed the empire, having turned Chriſtians, in order to govern Chriſtians, exerciſed the moſt horrid tyranny; becauſe, to avoid the fury of theſe tyrants, people threw themſelves, in crouds, into cloiſters, and ſo to eſcape one ſervitude plunged themſelves into another; becauſe the Popes, by inſtituting ſo many different orders of ſacred drones, contrived to have ſo many ſubjects to themſelves in other ſtates; becauſe a peaſant likes better to be called

called reverend father, and to give his benedictions, than to follow a plough's tail; becauſe he does not know that the plough is nobler than a monk's habit; becauſe he had rather live at the expence of fools, than by a laborious occupation; in ſhort, becauſe he does not know, that in making a monk of himſelf, he is preparing for himſelf unhappy days, of which the ſad ground-work will be nothing but a *tædium vitæ* and repentance."

'I am ſatisfied. Let us have no monks, for the ſake of their own happineſs, as well as ours. But I am ſorry to hear it ſaid by the landlord of our village, who is father to four boys, and three girls, that he does not know how to diſpoſe of his daughters, unleſs he makes nuns of them.

'ANS. "This too often repeated plea is at once inhuman, detrimental to the country, and deſtructive to ſociety. Every time that it can be ſaid of any condition of life whatever, that if all the world were to embrace that condition, humankind would be loſt; it ſtands demonſtrated that that condition is a worthleſs one, and that whoever embraces it does all the miſchief to mankind that in him lies.

'Now, it being a clear conſequence that if all the youth of both ſexes were to ſhut themſelves up in cloiſters, the world would periſh; monkery is, if it were but in that light alone, the enemy to human-nature, independently of the horrid evils it has formerly cauſed."

'Might not as much be ſaid as to ſoldiers?

'ANS. "Certainly not: for if every ſubject carried arms in his turn, as formerly was the practice in all republics, and eſpecially in that of Rome; the ſoldier is but the better farmer for it; the ſoldier, as a good ſubject ought to do, marries, and fights for his wife and children. Would it were the will of heaven that every labourer was a ſoldier and a married man! They would make excellent ſubjects. But a monk, merely in his quality of a monk, is good for nothing, but to devour the ſubſtance of his countrymen. There is no truth more generally acknowleged."

'But, Sir, the daughters of poor gentlemen, who cannot fortune them off in marriage, what are they to do?

'ANS. "Do! They ſhould do, as has a thouſand times been ſaid, like the daughters in England, in Scotland, Ireland, Switzerland, Holland, half Germany, Sweden, Norway, Denmark, Tartary, Turkey, Africa, and in almoſt all the reſt of the globe. They will prove much better wives, much better mothers, when it ſhall have been the cuſtom, as in Germany, to marry women without fortune. A woman induſtrious, and a good economiſt, will do more good in a houſe, than the daughter of a farmer of the revenue, who ſpends more in ſuper-

ſuperfluities than ſhe will have brought of income to her huſband.

'There is a neceſſity for houſes of retreat for old age, for infirmity, for deformity. But by the moſt deteſtable of all abuſes, theſe foundations are for none but youth, and for well made perſons. The initial ſtep taken in a cloiſter, is to make the novices of both ſexes ſhow their nudity, againſt all the laws of modeſty; they are examined attentively behind and before. Let a hump-backed old woman preſent herſelf, to enter into a cloiſter, and ſhe will be rejected with contempt, unleſs ſhe will give an immenſe portion to the houſe. But what do I ſay? Every nun muſt bring her dower with her; ſhe is elſe the refuſe of the convent. Never was there a more intolerable abuſe."

'Thank you, Sir; I ſwear to you that no daughter of mine ſhall be a nun. They ſhall learn to ſpin, to ſew, to make lace, to embroider, to render themſelves, in ſhort, uſeful. I look on the vows of convents to be crimes againſt one's country and one's ſelf.

'Now, Sir, I beg you will explain to me, how comes it that one of my friends, in contradiction to human kind, pretends that monks are uſeful to the population of a ſtate, becauſe their buildings are kept in better repair than thoſe of the nobility, and their lands better cultivated?

'ANS. "Bleſs me! Who can this be that advances ſo ſtrange a propoſition?"

'It is the *friend of mankind* *, or, rather the friend of the monks.

'ANS. "He has had a mind to divert himſelf; he knows but too well, that ten families, who have each five thouſand livres a year in land, are a hundred, nay, a thouſand times more uſeful than a convent that enjoys fifty thouſand livres a year, and which has always a ſecret hoard. He cries up the fine houſes built by the monks, and it is preciſely thoſe fine houſes that provoke the reſt of the ſubjects; it is the very cauſe of complaint to all Europe. The vow of poverty condemns thoſe palaces, as the vow of humility proteſts againſt pride, and as the vow of extinguiſhing one's race is in oppoſition to nature."

'I begin to think it adviſeable to be very diſtruſtful of books.

'ANS. "The beſt way is to make uſe with regard to them, of the ſame caution, as with men; chuſe the moſt reaſonable, examine them, and never yield unleſs to evidence."

Our Author's reflections on proportional puniſhments are truly excellent; and there are added thoughts on other matters, of leſs material import, which derive conſequence however from the pen of M. Voltaire.

N.

* The Marquis de Mirabeau, in his *L'Ami des Hommes.*

The Ruins of Pæſtum, otherwiſe Poſidonia, in Magna Grecia. By Thomas Major, Engraver to his Majeſty. Folio, Imperial Paper. 2l. 2s. in Sheets. Sold by the Author, in St. Martin's Lane. 1768.

IN our Review for November 1767, we gave an account of theſe remarkable *Ruins*, from a prior publication of the ſame kind, of leſs bulk and price than the preſent work, and in many reſpects very differently executed.—We ſhall draw no invidious compariſons, on this occaſion; but it is impoſſible not to obſerve that Mr. Major's work is a much more *elaborate* and *mature*, as well as more *expenſive* performance. The former was undoubtedly the production of a learned and ingenious hand; but the book now before us was conceived on a *more extenſive deſign*, and is *finiſhed* in ſuch a manner as cannot fail to increaſe the reputation which the *Author* had before very juſtly acquired, as an *artiſt*.

The city of Poeſtum, whoſe remains are here exhibited, hath been, till very lately, (as we obſerved in our former article on this ſubject) almoſt buried in oblivion. 'The cauſes of the depulation of *Magna Grecia* extending to this city, have, for many ages, rendered its territories a deſert, unfrequented by the adjacent inhabitants, and little known to travellers. Within theſe few years, however, this place has been viſited by the curious; and among others, by an Engliſh gentleman, to whom this work owes its birth: and who procured, at Naples, ſeveral fine drawings of theſe temples. The other views were taken in the preſence of Sir James Gray, his majeſty's envoy at the court of Naples. The plans, elevations, and meaſures, the public owe to that eminent artiſt, Monſ. J. G. Soufflot*; by whom they were accurately taken on the ſpot: and he has generouſly aſſiſted the engraver, in this undertaking.' PREF.

It is here further obſerved, and very juſtly, that 'of all the nations of antiquity, the Greeks may claim the ſuperiority,—whether we conſider the glory of their arms, the wiſdom of their laws, or their other accompliſhments. Every circumſtance concurred to render Greece a ſchool for the reſt of mankind.—The arts, ſciences, and philoſophy, ſeemed to vie with each other, which ſhould moſt ornament and improve it; nay, it may be ſaid to have been the center where every ray of learning and wiſdom was united, which at that time humanized and embelliſhed the world.—This naturally raiſes in us a curioſity to ſearch into the riſe and progreſs of ſo illuſtrious a people; and, with reſpect to the firſt, the Engraver hopes the preſent work

* Architect to his Moſt Chriſtian Majeſty, member of the Royal Academy of Architecture, &c. &c.

will fully ſhew the ſtate of Grecian architecture in its infancy; and from thence we may trace the ſteps of its progreſſive improvements, to that elegance, grandeur, and magnificence, which have been the admiration of ſucceeding ages: and this curioſity our Author adds, may be amply ſatisfied by conſulting the ſeveral very exact repreſentations of the noble remains of Antiquity publiſhed by Meſſ. Dawkins and Wood ‡; M. Le Roy *, and Meſſ. Stuart and Revett †.

The preſent work is divided into three parts; the firſt contains a ſummary account of the ancient and modern ſtate of Pœſtum; the ſecond, a deſcription of the temples which are eſteemed by the learned as ſome of the moſt curious remains of Grecian antiquity, the moſt entire of any now exiſting, and noble monuments of the magnificence of that ancient city; the third, a diſſertation on the Poſidonian and Pœſtan coins and medals. For the conveniency of foreigners Mr. Major has given a tranſlation of this work in French ‖; and he here takes occaſion to expreſs his gratitude to the French nation, for the many civilities he has received from their artiſts, notwithſtanding the diſagreeable affair which happened to him while he was purſuing his ſtudies at Paris: where he, with others of his countrymen, was confined in the Baſtile, in 1746, by way of repriſal for the French and Iriſh ſoldiers taken priſoners by the Engliſh. He was, however, releaſed in ten days, by that generous protector of arts, the Marquis d'Argenſon, miniſter of ſtate for foreign affairs.

With regard to the hiſtory of Pœſtum, (tho' once ſo conſiderable a city, that our Author concludes, from the noble *remains of art*, here exhibited, it might once have been, in *thoſe reſpects*, not much inferior even to Athens itſelf) very ſcanty materials are to be found in the ancient writers. From them we collect, that Poſidonia was ſucceſſively poſſeſſed by the Dorians, the Sybarites, the Lucanians, and the Romans; and this comprehends almoſt all the information they give us. Our Author has, nevertheleſs, gleaned whatever was to be found concerning the Poſidonians, among thoſe particulars which are to be met with, relating to the neighbouring Grecian ſtates in Italy; all of whom, tho' independent of each other as to government, agreed in language, in cuſtoms, and in manners: being all of them colonies, at different times, from old Greece; and who, poſſeſſing themſelves of the ſea coaſts of Italy, drove the inhabitants into the inland parts.

‡ Ruins of Palmyra and Balbec.
* *Les Ruines des plus beaux Monuments de la Grece.*
† Antiquities of Athens.
‖ Sold at the ſame price with the Engliſh.

From

From the time of Auguſtus, the materials for the hiſtory of Pœſtum are ſtill fewer. In the ninth century, the Saracens after making horrid devaſtations in Italy, ſettled themſelves at Agropoli, in the neighbourhood of Pœſtum; where they became ſo powerful, that Docibilis, Duke of Gaeta, courted their aſſiſtance againſt Pandenulph Count of Capua, who had got a grant of his territories from the Pope. Accordingly they helped Docibilis to recover his country from Pandenulph, but at the expence of a conſiderable part of it, which they appropriated to their own uſe, and of which they kept poſſeſſion, till a confederacy was formed againſt them by the princes of Italy: by whom the Saracens who had ſettled themſelves on the north ſide of the Gariglione, were, in the year 915, entirely defeated, and, by a general carnage, almoſt extirpated from the country. Thoſe who remained at Agropoli dreading the ſame fate, determined to quit Italy; and after ſecuring what effects they were able to carry away with them, they ſet fire to the town of Pœſtum, by which it was entirely deſtroyed. From its ruins, Robert Guiſcard, in the eleventh century, carried off ſome fine marble columns, and other materials, which he made uſe of in the church he was building at Salernum, dedicated to St. Matthew.

From that time till very lately, ſays our Author, theſe ruins have lain deſolate and unnoticed. The firſt public notice of them, he thinks, was no longer ago than 1745 *, by the Baron D. G. Antonini, and by the learned Abbé Winklemann. The village, almoſt deſtitute of inhabitants, which now contains them, is called *Pieſti*, and is about 50 miles S. E. of Naples, ſeven from the river Selo, and half a mile from the ſea. It is ſituated in a wide and pleaſant plain, which commands an extenſive view; the country is diverſified with vallies, hills, and mountains; all which form the moſt beautiful and inchanting proſpects.

To the ſketch we have already given, in the Review above referred to, of the general appearance of theſe magnificent veſtigia, we ſhall here add, from Mr. Major's account, the following particulars.—The walls, he ſays, are ſtill ſo entire, that they might be traced through the whole extent, which is near three miles. They are about 20 feet high, and 18 thick; built with large ſtones, which are nicely fitted, and laid one upon another, without cement. Where the openings now are, were probably the gate-ways, one of which, toward the South, is ſtill ſtanding. A great number of towers, placed at no great diſtance from one another, make part of the wall; and thoſe neareſt the gates much exceed the others in magnitude: the

* See alſo the account of the diſcoveries made among theſe ruins, by a painter's apprentice, in 1755. Review for Nov. 1767. p. 337.

ſtructure

ſtructure of them ſeems not to be of equal antiquity with the walls. There are remains of three large public buildings, pretty entire; an amphitheatre †, and ſome baths. The remains of buildings are the ruins of the port of Pœſtum, called, to this day, *il porto*, the port: they are now partly covered by the ſea. Without the walls are the remains of an aqueduct, which brought water to the city from the neighbouring mountains: conſiderable veſtiges of this aqueduct may be ſeen in the road from *Capaccio Nuova* to *Trentanara*.—The writer mentions other particulars; but we muſt cloſe our very imperfect account of a performance on which we could with pleaſure have enlarged, had it been practicable to have illuſtrated the article by means of the excellent views and plans which are the moſt valuable parts of the work; but for theſe, and for a more competent idea of Mr. Major's publication, we muſt refer to the book: which, next to the pleaſure of viſiting the ruins themſelves, will, we are confident, afford the higheſt ſatisfaction to all who are lovers of hiſtory, or curious in the ſearch of antiquities.

† The ruins of the amphitheatre are almoſt in the center of the city; length 175 feet, width 120: all the caves are ſtill ſubſiſting; and over them are ſeen the remains of ten rows of ſeats.

An Introduction to Mineralogy: or, an accurate Claſſification of Foſſils and Minerals, viz. Earth, Stones, Salts, Inflammable and Metallic Subſtances. To which are added, I. A Diſcourſe on the Generation of Mineral Bodies. II. Dr. Lehman's Tables on the Affinities of Salts. III. Tables on the ſpecific Gravities of Mineral Bodies. IV. A View of their reſpective Powers as Conductors of Electricity. By John Reinhold Forſter, F. A. S. and Tutor in the Modern Languages and Natural Hiſtory in the Warrington Academy. 8vo. 2s. Cadell. 1768.

NATURAL hiſtory and chemiſtry are terms in frequent uſe, and yet, ſo far as we remember, have not been ſufficiently diſtinguiſhed from each other. They are not ſynonymous, and ought therefore to be clearly defined.—Natural hiſtory, we apprehend, includes every thing which can be learned concerning foſſils, vegetables, or animals, from their external appearances, or from an examination of the ſeveral ſubjects, by our external ſenſes, without any other aſſiſtance.—Chemiſtry comprehends all thoſe particular properties of bodies which are aſcertained by art, by the aſſiſtance of heat, or the application of other bodies: and includes all that infinite variety of new appearances and particular properties which are the reſult of combination or ſeparation.

Chemiſtry

Chemiſtry therefore, whether we conſider it in relation to medicine, to arts, or to natural philoſophy, is very extenſive in its application. In medicine, it has greatly encreaſed our knowlege in pharmacy, ſupplied us with many ſafe and efficacious remedies, and thus uſefully extended our materia medica. In the arts, it affords the beſt means of underſtanding the preſent proceſſes, points out their defects, and leads the way to their further improvement. In natural philoſophy, it furniſhes a variety of important diſcoveries, aſſiſts us in explaining the appearances, and teaches us how to imitate the operations of nature.—Natural hiſtory, on the other hand, as it has only to do with the external appearances, is much more limited in its uſe and application. From the external appearances, indeed, bodies may be diſtinguiſhed and claſſed, and a language thus formed by which one naturaliſt may underſtand another. But would we learn the particular properties of bodies, and the uſes which may thence be deduced, we muſt have recourſe to chemiſtry.—We have been led to make theſe diſtinctions, from obſerving, that *this introduction to mineralogy*, which is publiſhed as the firſt part of a courſe of public lectures on *natural hiſtory*, is formed more from the chemical than the natural hiſtory of bodies.

Mr. Forſter appears to be well acquainted with the beſt authors, and to be poſſeſſed of very conſiderable knowlege, both in chemiſtry and natural hiſtory.—In the work before us, he divides the ſeveral ſubjects which conſtitute the foſſil kingdom into *five claſſes*, viz. earths, ſtones, ſalts, inflammables, and metals.—Each *claſs* again is divided into *ſeries*; and each *ſeries* into *genera*.

We ſhall give our Readers a ſhort ſpecimen from the third claſs.

'CLASSIS III. SALTS, *(Salia.)*

'ORES are ſtony or earthy bodies mixed with ſaline, inflammable or metallic parts; ſometimes with one, ſometimes with two of theſe bodies, ſometimes with all.

'*Note.* Becher *and his diſciple* Stahl, *have aſſerted that all bodies are compounded of watery, and earthy parts; the latter are of three kinds, of a vitreſcible, ſulphureous or mercurial principle.*

'SALT in general, or a *ſaline ſubſtance*, in a chemical ſenſe, is compounded of a particle of water, intimately united with a particle of earth; and therefore every ſaline ſubſtance has an affinity with water and earth, and is capable of uniting with both, or either of them, whether they be ſeparated, or mixed together.

'*Salts* alſo, in reſpect to mineralogy, are mineral bodies; ſoluble in water, fuſible in fire, attended with ſmoak during the

operation, congealing again in little maſſes, of a regular figure, and affecting the tongue with a ſharp ſenſation.

'*Salts* are ſimple or compound.

'SERIES I. SIMPLE SALTS (*Salia ſimplicia, ſ. pura.*)

'THE SIMPLE SALTS partake more of the watery ſubſtance, have a ſour taſte and are called *acids*: or the proportion of earthy parts is greater in them than in acids, and have an acrid, fiery and ſweetiſh taſte, and theſe are called *alkalines.*

'GENUS I. ACIDS (*Salia acida, ſ. Acida.*)

'ACIDS commonly appear in the form of a tranſparent liquor, though ſolidity is rather their natural ſtate; but their great affinity with water is the cauſe that theſe ſalts rapidly unite with the moiſt, and the aqueous particles of the air, and to this they chiefly owe their liquid ſtate. Acids have the property of changing all the vegetable blue and violet colours into red.

'ACIDS are of three kinds; when the fluid particles of the acid are intimately united with a *vitreſcible earth*, it is called

1 THE VITRIOLIC ACID (*Acidum vitrioli, ſ. ſulphuris*).

'When it is an *inflammable earth* they call it

2 NITROUS ACID, (*Acidum nitri*).

'When it is a *mercurial principle*, it has the appellation of

3 MURIATIC ACID (*Acidum muriaticum, ſ. ſalis communis*).

'*Note. Beſides theſe, there is an acid, which is to be met with in vegetables, and is therefore called the vegetable acid, but it falls not under the conſideration of mineralogiſts.*

'*Theſe* different acids have chiefly their denomination from *vitriol*, *nitre*, and the *muriatic* or *common ſalts*, becauſe thoſe acids are with moſt eaſe and in the greateſt quantity obtained from the above-mentioned ſalts. The *vitriolic acid* is ſometimes called the *univerſal acid* or the *acid of ſulphur.*

'GENUS II. ALKALINE SALTS (*Salia alcalina*).

'ALKALINE SALTS or ALKALIES are ſalts in which the earthy particles are more numerous, than in the acids; they have an acrid, fiery and ſomewhat ſweetiſh taſte.

'*Alkalies* ſeldom appear in a cryſtalline ſubſtance, but form themſelves rather into poroſe glebes, or remain in a ſtate of powder.

'*Alkalies* turn the blue and violet colours of vegetables into green, and when preſented to a pure acid, they ruſh together with violence, ebullition, hiſſing, heat and vapours.

'*Alkalies* are joined to a fat or oily matter of a volatile, ſharp and diſagreeable ſmell, theſe are *volatile alkalies* or *volatile urinous ſalts* or *volatile urinous ſpirits*; or they are pure, and without this diſagreeable ſmell, and are called *fixed alkali.*

'1 FIXED ALKALI (*Sal alkali minerale fixum, natrum antiquorum*) is an alkaline ſalt, which has no diſagreeable ſmell, and ſuſtains when dry the utmoſt violence of fire without flying off in vapours; it melts readily; attracts the moiſture of the air; appears ſeldom in a ſaline regular form, but is covered with a white powder, and beneath, is lamellated; when boiled in water it riſes with the ſteam.

'*a* NATRUM FROM EGYPT is a mineral fixed alkali, found in a concrete form in ſtrata in the lakes of *Medeby* and *Sette* in the *Sciathic* deſart.

'*b* MACEDONIC NATRUM is formed in a lake in Macedonia, near the ancient city of *Clytus*.

'*c* ASTRACHAN SALT is formed at the bottom of the lakes with common ſalt, in ſtrata which lie under the common ſalt.

'*d* SALT FROM OCHOTSK is a greyiſh, white, fixed alkali, found in the clefts of rocks, near *Ochotſk*, a harbour upon the river near *Ochota*, where it diſcharges itſelf into the ſea of *Kamtchatka*.

'*e* PERSIC SALT is brought from Perſia in round cakes of a greyiſh white, ſometimes reddiſh colour, formed in ſtrata and mixed with ſand.

'*f* APHRONITRUM VETERUM is found in and upon the walls of old buildings, of cellars, and ſometimes in the fields.

'*g* ALKALINE WATER is ſometimes found in lakes and wells.

'2 VOLATILE ALKALI (*Sal alcali volatile ſ. urinoſum ſ. ſpiritus volatilis urinoſus*) is an alkaline ſalt of a diſagreeable ſmell, which ariſes from the fat or oily matter produced by putrefaction; it flies off when put into the fire, appears ſeldom in a cryſtalline form, and on account of its volatility is never to be met with in the mineral kingdom.

'*a* ALL THOSE MINERAL BODIES which contain a part of muriatic ſalt, *viz.* chalk, limeſtone, ſpar, *&c.* afford by diſtillation a part of this alkaline volatile ſalt; and even quicklime and common ſalt, when calcined, give a ſal ammoniac, which by diſtillation yields a volatile urinous ſalt.

'*b* ALL WELLS, OF ALKALINE VOLATILE WATER, *viz.* the *Paulbrunn*, near Francfort upon the Mayne, and the well at *Lauchſtædt* in Saxony, contain a volatile alkali.

'*c* It is principally found in the animal kingdom, whoſe productions generally afford this kind of volatile alkali.'

We ſhall make one or two general obſervations, without entering into any particular criticiſms.—Theory, we apprehend, ſhould have nothing to do with the enumeration of the diſtinguiſhing

guiſhing characters of bodies; it frequently however conſtitutes a part of Mr. Forſter's definitions.—'The ſimple ſalts, ſays he, partake more of the watery ſubſtance, have a ſour taſte, and are called *acids:* or the proportion of earthy parts is greater in them than in acids, and have an acrid, fiery and ſweetiſh taſte, and theſe are called *alkalines.*'—This is founded on the theories of Becher and Stahl, who aſſert that all bodies are compounded of *watery* and *earthy* parts; and that of the latter of theſe, there are three kinds, the vitreſcible, the ſulphureous, and the mercurial. The definitions or diſtinguiſhing characters of bodies ought certainly to be immediately deduced from experiment, without any the leaſt regard to the theories of either Becher, Stahl, or Forſter.—After the chemical hiſtory of bodies indeed is faithfully collected, we may then exerciſe our abilities in forming theories and deducing general principles: but even then, if we wiſh to be uſefully employed, and to forward ſound philoſophy, we muſt proceed with the greateſt caution.

We ſhall only further obſerve, that there are many inconveniences which attend the following the old and common diviſion of bodies into the three kingdoms; viz. foſſil, vegetable, and animal. Hence in the extract before us, our Author is obliged to leave his hiſtory and enumeration of the acids and alkalies incomplcat. The vegetable acid, and the vegetable alkali, belong to another kingdom: the foſſil alkali likewiſe is not merely a foſſil ſubſtance, for it is procured alſo from certain vegetables: and the volatile alkali is chiefly a production from the animal kingdom. Many other and ſimilar inconveniences might eaſily be pointed out.

From an advertiſement prefixed to this work, we are informed, that 'a whole ſyſtem of natural hiſtory, upon the ſame plan, and drawn up with the ſame views, is now in the preſs, and will be publiſhed the next winter.'—Mr. Forſter has entered into a wide field, in which we hope he will be ſo employed, as to be uſeful to others, and at the ſame time reap the fruits of his labours.

D.

Animadverſions on the Conſtitution of Phyſick in this Kingdom, eſpecially in the Metropolis; interſperſed with Reflections on the Conduct of the College of Phyſicians: to which is ſubjoined, an exact Copy of the original Charter, and an Abridgement of the Statutes or By-laws of the ſaid College. Inſcribed to the New Parliament. 8vo. 2s. 6d. Bladon, Pater-noſter-Row.

THE firſt point inſiſted upon by the Author of theſe Animadverſions is, that our own univerſities are not capable of affording a ſufficient medical education.—'With regard,

ſays he, to the univerſities of Oxford, Cambridge, and Dublin, nothing can be more certain than that they are, at preſent, by no means ſchools of phyſic. This is a fact, which thoſe, who are at all acquainted with the matter, muſt neceſſarily acknowledge. I do not deny that a ſtudious young man may, in any univerſity, or in any village in the kingdom, by aſſiduous application, make himſelf acquainted with the general theory of any ſcience; but in the ſtudy of phyſic this is by no means ſufficient. In the above-mentioned univerſities the neceſſary means of acquiring medical knowledge are wanting. The lectures in every branch of medicine are infinitely too ſhort and ſuperficial, and delivered by men, though perhaps of ſufficient erudition, yet utterly incapable of illuſtrating their theory by practical obſervation. Beſides, many of the eſſentials are not taught at all. No patients, no clinical lectures, which are the *ſine qua non* of a medical education.'—This defect is attributed to the fixed ſtipends of the profeſſors; and the preſent flouriſhing ſtate of thoſe univerſities where the emoluments of the profeſſors depend ſolely on the number of their pupils, is ſufficient evidence of the truth of the obſervation.

It appears extraordinary therefore to our Author, that the college of phyſicians ſhould receive none into their *fellowſhip* but the graduates of *theſe* univerſities, while phyſicians of undoubted learning and abilities, and who have had their degrees from univerſities in which a compleat medical education is to be acquired, are excluded.—And why are they excluded?—'Becauſe, ſays the ſtatute of the college, many in this city practiſe phyſic, whom we deem quite improper to be adopted fellows or candidates, either becauſe they are not Britons, not admitted doctors, are not ſufficiently learned, are too young, or for ſome ſuch like cauſes, and nevertheleſs may be of ſervice to the public, and the health of mankind, at leaſt in ſome caſes. Concerning theſe we ordain and appoint, that after proper examinations, and the approbation of the preſident and cenſors, they be permitted to practiſe, ſo long as they behave well.'—A *bitter draught* indeed to a phyſician of ſpirit, learning and abilities!—It *muſt be ſwallowed* however, or he cannot obtain the HONOURABLE TESTIMONIAL, '*that he may be of ſervice to the public, at leaſt in ſome caſes.*'—'Who can read this declaration without being ſtruck with its extreme arrogance and ignorance? What are the particular caſes in which an unlearned man may be of ſervice? Why are not nurſes and old women licenſed to practiſe for the ſame reaſons? Could any thing have been contrived more humiliating, more ſhocking to the licentiates, among whom the greateſt number are Britons, of age ſufficient, and doctors of phyſic, who therefore are thus ſtigmatized with the want of that learning which many of them poſſeſs in a more eminent

eminent degree than any of thoſe by whom they are examined? Can it therefore ſeem wonderful that the licentiates ſhould be offended at ſuch irrational partiality, ſuch monopolizing principles? Is it not rather ſurpriſing, that any phyſician, who had already undergone a ſevere examination by the heads of the univerſity where he took his degree, ſhould ever have ſubmitted to accept a licence upon ſuch wretched conſiderations.'—

'The Royal Society in England, the Academy of Sciences at Paris, and every inſtitution of the like nature in other parts of Europe, know no ſuch diſtinctions as thoſe of ſchool or country. Their founders were actuated by more enlarged, more liberal principles. They conſidered ſcience as a native of the univerſe, and have made no private ſtatutes that would exclude even an inhabitant of Mercury or Saturn, if he were a man of diſtinguiſhed abilities.

'Let us now ſuppoſe, that an inhabitant of either of theſe, or any other planet, were to pay us a viſit. Let us farther imagine him infinitely more learned, and in every reſpect more enlightened, particularly in the ſcience of medicine, than any inhabitant of earth. He determines to ſpend ſome time with us, and to viſit patients in the city of London. The college of phyſicians, being informed of his proceedings, order him to appear before them, and, with their uſual ſolemnity and ſagacity, proceed to examine him in what they have learned at Oxford or Cambridge to call the fundamentals of the art of healing. Can any ſcene be imagined more ridiculous? After all, they grant him a licence to practiſe, but it is impoſſible to admit him *fellow* of the college, becauſe he is not a graduate of an Engliſh or Iriſh univerſity. Let not this be condemned as a ludicrous repreſentation of the caſe. The colouring, though ſomewhat ſtrong, is yet real, and is, I think, a pertinent illuſtration of the arguments I have advanced to prove, that the London college is built upon a narrow baſis.'—

'But, ſince we are obliged to acknowledge that the college of phyſicians have ſome ſanction from the legiſlature, let us enquire a little into the manner in which they have exerted their power.

'The reaſons aſſigned for granting them this power were, to prevent illiterate and ignorant people from practiſing phyſic. Have they acted accordingly? Have they impartially perſecuted thoſe whom they knew to be illiterate and ignorant? Have they not, on the contrary, conſtantly ſuffered a number of profeſſed quacks to practiſe phyſic without the leaſt moleſtation? Have they not permitted hundreds of phyſicians, all over the kingdom, to practiſe phyſic without a licence, though their power extends equally to every part of the kingdom? Have they not exerted their authority entirely againſt thoſe who might

interfere with their own practice in the metropolis? And do they not conſtantly diſregard thoſe, who, from a different mode of practice, take no fees, and conſequently do not immediately injure them, I mean the apothecaries.'

The remaining part of theſe Animadverſions relate to the diſadvantages which ariſe to the community, from the college of phyſicians ſuffering thoſe parts of their ſtatutes which reſpect quacks and apothecaries to remain unexecuted; while thoſe reſpecting phyſicians educated any where but at Oxford, Cambridge, or Dublin, are kept in full force.—He thinks that in this the college have acted even *illegally*.

'After mature conſideration of this matter, it ſeems pretty evident, that in their excluſive ſtatutes, the college have acted not only with unjuſtifiable partiality, but illegally: if ſo, the licentiates will probably be redreſſed; eſpecially if it ſhould appear, that many of our moſt eminent perſonages in the practice of medicine, are thus excluded from the honours which were certainly intended for men of ſhining abilities, of whatſoever ſchool.'—Our Author, we doubt not, may be a man of learning and abilities, and have a juſt ſenſe of his *natural rights* as a phyſician: but the *point of law* has ſince been argued, and determined in favour of the college. D.

Boſwell's Account of Corſica concluded. See our laſt month's Review.

OUR Author proceeding in his narrative of what paſſed in the converſations which he had the honour to hold with the illuſtrious Chief of the Corſicans, informs us that Paoli was very deſirous that he (Mr. Boſwell) ſhould ſtudy the character of that people:

'Go among them, ſaid he, the more you talk with them, you will do me the greater pleaſure. Forget the meanneſs of their apparel. Hear their ſentiments. You will find honour, and ſenſe and abilities among theſe poor men.'

'His heart grew big when he ſpoke of his countrymen. His own great qualities appeared to unuſual advantage, while he deſcribed the virtues of thoſe for whoſe happineſs his whole life was employed. If, ſaid he, I ſhould lead into the field an army of Corſicans againſt an army double their number, let me ſpeak a few words to the Corſicans, to remind them of the honour of their countrymen and their brave forefathers, I do not ſay they would conquer, but I am ſure that not a man of them would give way. The Corſicans, ſaid he, have a ſteady reſolution that would amaze you. I wiſh you could ſee one of them die. It is a proverb among the Genoeſe, "I Corſi meritano la furca e la ſanno ſoffrire. The Corſicans deſerve the gallows, and they fear not to meet it." There is a real compliment to us in this ſaying.'

Among the inſtances which Paoli related to Mr. B. of the ſpirit of the Corſicans, are the following:

'A ſer-

'A ſergeant, ſaid he, who fell in one of our deſperate actions, when juſt a dying, wrote to me thus. "I ſalute you. Take care of my aged father. In two hours I ſhall be with the reſt who have bravely died for their country."

'A Corſican gentleman who had been taken priſoner by the Genoeſe, was thrown into a dark dungeon, where he was chained to the ground. While he was in this diſmal ſituation, the Genoeſe ſent a meſſage to him, that if he would accept of a commiſſion in their ſervice, he might have it. "No, ſaid he. Were I to accept of your offer, it would be with a determined purpoſe to take the firſt opportunity of returning to the ſervice of my country But I will not accept of it. For I would not have my countrymen even ſuſpect that I could be one moment unfaithful." And he remained in his dungeon. Paoli went on, "I defy Rome, Sparta or Thebes to ſhew me thirty years of ſuch patriotiſm as Corſica can boaſt. Though the affection between relations is exceedingly ſtrong in the Corſicans, they will give up their neareſt relations for the good of their country, and ſacrifice ſuch as have deſerted to the Genoeſe.'

'He gave me a noble inſtance of a Corſican's feeling, and greatneſs of mind. "A criminal, ſaid he, was condemned to die. His nephew came to me with a lady of diſtinction, that ſhe might ſolicit his pardon. The nephew's anxiety made him think that the lady did not ſpeak with ſufficient force and earneſtneſs. He therefore advanced, and addreſſed himſelf to me, "Sir, is it proper for me to ſpeak?" as if he felt that it was unlawful to make ſuch an application. I bid him go on. "Sir, ſaid he, with the deepeſt concern, may I beg the life of my uncle? If it is granted, his relations will make a gift to the ſtate of a thouſand zechins. We will furniſh fifty ſoldiers in pay during the ſiege of Furiani. We will agree that my uncle ſhall be baniſhed, and will engage that he ſhall never return to the iſland." I knew the nephew to be a man of worth, and I anſwered him. You are acquainted with the circumſtances of this caſe. Such is my confidence in you, that if you will ſay that giving your uncle a pardon would be juſt, uſeful or honourable for Corſica, I promiſe you it ſhall be granted. He turned about, burſt into tears, and left me, ſaying, 'Non vorrei vendere l'onore della patria per mille zechini. I would not have the honour of our country ſold for a thouſand zechins. And his uncle ſuffered."

'Paoli talked very highly on preſerving the independency of Corſica. "We may, ſaid he, have foreign powers for our friends; but they muſt be "Amici fuori di caſa. Friends at arm's length." We may make an alliance, but we will not ſubmit ourſelves to the dominion of the greateſt nation in Europe. This people who have done ſo much for liberty, would be hewn in pieces man by man, rather than allow Corſica to be ſunk into the territories of another country. Some years ago, when a falſe rumour was ſpread that I had a deſign to yield up Corſica to the Emperour. A Corſican came to me, and addreſſed me in great agitation. "What! ſhall the blood of ſo many heroes, who have ſacrificed their lives for the freedom of Corſica, ſerve only to tinge the purple of a foreign prince!"

'I mentioned to him the ſcheme of an alliance between Great Britain and Corſica. Paoli with politeneſs and dignity waved the ſubject, by ſaying, The leſs aſſiſtance we have from allies, the greater our glory.

He ſeemed hurt by our treatment of his country. He mentioned the ſevere proclamation at the laſt peace, in which the brave iſlanders were called the Rebels of Corſica. He ſaid with a conſcious pride and proper feeling, Rebels! I did not expect that from Great Britain.

'He however ſhewed his great reſpect for the Britiſh nation, and I could ſee he wiſhed much to be in friendſhip with us. When I aſked him what I could poſſibly do in return for all his goodneſs to me. He replied, "Solamente diſingannate il ſuo corte. Only undeceive your court." Tell them what you have ſeen here. They will be curious to aſk you. A man come from Corſica will be like a man come from the Antipodes."

'I expreſſed ſuch hopes as a man of ſenſibility would in my ſituation naturally form. He ſaw at leaſt one Briton devoted to his cauſe. I threw out my flattering ideas of future political events, imagined the Britiſh and the Corſicans ſtrictly united both in commerce and war, and deſcribed the blunt kindneſs and admiration with which the hearty, generous common people of England would treat the brave Corſicans.

'I inſenſibly got the better of his reſerve upon this head. My flow of gay ideas relaxed his ſeverity, and brightened up his humour. Do you remember, ſaid he, the little people * in Aſia who were in danger of being oppreſſed by the great king of Aſſyria, till they addreſſed themſelves to the Romans. And the Romans, with the noble ſpirit of a great and free nation, ſtood forth, and would not ſuffer the great king to deſtroy the little people, but made an alliance with them?

'He made no obſervations upon this beautiful piece of hiſtory. It was eaſy to ſee his alluſion to his own nation and ours.'

Paoli told our Author, that from his earlieſt years he had in view the important ſtation which he now holds; whence Mr. B. concludes, 'that his ſentiments muſt ever have been *great*.' This concluſion, however, will not neceſſarily follow; for what may *now* be true greatneſs of mind, in this illuſtrious commander, might, it is poſſible, have ſprung originally from ambition: a towering vice, which, with proper culture, may grow up to a virtue.—Time only will illuſtrate and determine this part of our hero's character.

'Though calm and fully maſter of himſelf, Paoli is animated with an extraordinary degree of vivacity. Except when indiſpoſed or greatly fatigued, he never ſits down but at meals. He is perpetually in motion, walking briskly backwards and forwards.' He told our Author that 'the vivacity of his mind was ſuch, that he could not ſtudy above ten minutes at a time. "La teſta mi rompa. My head is like to break." ſaid he. I can never write my lively ideas with my own hand. In writing, they eſcape from my mind. I call the Abbé Guelfucci, Allons preſto, pigliate li penſieri. Come quickly, take my thoughts; and he writes them."

'Speaking of the religious part of Paoli's character, and talking of providence, the noble Corſican, expreſſing himſelf with that earneſtneſs, as Mr. B. obſerves, with which a man ſpeaks who is anxious to be believed, ſaid,—"I tell you, on the word of an honeſt man, it is impoſſible for me not to be perſuaded that God interpoſes to give freedom to

* The Jews. *Vide* MACCABEES; B. 1. Ch. viii.

Corſica.

Corſica. A people oppreſſed like the Corſicans, are certainly worthy of divine aſſiſtance. When we were in the moſt deſperate circumſtances, I never loſt courage, truſting as I did in Providence." I ventured to object; But why has not Providence interpoſed ſooner? He replied with a noble, ſerious and devout air, "Becauſe his ways are unſearchable. I adore him for what he hath done. I revere him in what he hath not done."—

'Talking of courage, he made a very juſt diſtinction between conſtitutional courage and courage from reflection. "Sir Thomas More, ſaid he, would not probably have mounted a breach ſo well as a ſergeant who had never thought of death. But a ſergeant would not on a ſcaffold, have ſhewn the calm reſolution of Sir Thomas More."

'On this ſubject he told me a very remarkable anecdote, which happened during the laſt war in Italy. At the ſiege of Tortona, the commander of the army which lay before the town, ordered Carew an Iriſh officer in the ſervice of Naples, to advance with a detachment to a partilar poſt. Having given his orders, he whiſpered to Carew. "Sir, I know you to be a gallant man. I have therefore put you upon this duty. I tell you in confidence, it is certain death for you all. I place you there to make the enemy ſpring a mine below you." Carew made a bow to the general, and led on his men in ſilence to the dreadful poſt. He there ſtood with an undaunted countenance, and having called to one of the ſoldiers for a draught of wine, "Here, ſaid he, I drink to all thoſe who bravely fall in battle." Fortunately at that inſtant Tortona capitulated, and Carew eſcaped. But he had thus a full opportunity of diſplaying a rare inſtance of determined intrepidity.'

The following ſentiment does Paoli more honour than fifty victories over the Genoeſe:—'He ſaid the greateſt happineſs was not in glory, but in goodneſs; and that Penn, in his American colony, where he had eſtabliſhed a people in quiet and contentment, was happier than Alexander the Great, after deſtroying multitudes at the conqueſt of Thebes.'

The laſt day which our Author ſpent with Paoli, appeared to him, he tells us, of ineſtimable value.—'I thought him, ſays Mr. B. more than uſually great and amiable, when I was upon the eve of parting from him. The night before my departure, a little incident happened which ſhewed him in a moſt agreeable light. When the ſervants were bringing in the deſert after ſupper, one of them chanced to let fall a plate of walnuts. Inſtead of flying into a paſſion at what the man could not help, Paoli ſaid with a ſmile, "No matter;" and turning to me, "It is a good ſign for you, Sir, Tempus eſt ſpargere nuces, It is time to ſcatter walnuts. It is a matrimonial omen: You muſt go home to your own country, and marry ſome fine woman whom you really like. I ſhall rejoice to hear of it.

'This was a pretty alluſion to the Roman ceremony at weddings, of ſcattering walnuts. So Virgil's Damon ſays,

Moſſe novas incide faces: tibi ducitur uxor.
Sparge marite nuces: tibi deſerit Heſperus Oetam.

VIRG. Eclog. viii. l. 30.

Thy bride comes forth! begin the feſtal rites!
The walnuts ſtrew! prepare the nuptial lights!
O envied huſband, now thy bliſs is nigh!
Behold for thee bright Heſper mounts the ſky! WARTON.

'When

'When I again asked Paoli if it was poſſible for me in any way to ſhew him my great reſpect and attachment, he replied, "Ricordatevi che Io vi ſia amico, e ſcrivetemi. Remember that I am your friend and write to me." I ſaid I hoped that when he honoured me with a letter, he would write not only as a commander, but as a philoſopher and a man of letters. He took me by the hand, and ſaid, "As a friend." I dare not tranſcribe from my private notes the feelings which I had at this interview. I ſhould perhaps appear too enthuſiaſtic. I took leave of Paoli with regret and agitation, not without ſome hopes of ſeeing him again. From having known intimately ſo exalted a character, my ſentiments of human nature were raiſed, while, by a ſort of contagion, I felt an honeſt ardour to diſtinguiſh myſelf and be uſeful, as far as my ſituation and abilities would allow; and I was, for the reſt of my life, ſet free from a ſlaviſh timidity in the preſence of great men, for where ſhall I find a man greater than Paoli?'

There are many other curious anecdotes relating to this celebrated chieftain, which we have been obliged to omit:—On the whole, Paſcal Paoli appears to us to be one of the greateſt men of the preſent age; and perhaps few of the heroes of paſt times, whoſe names have made the brighteſt blaze in hiſtory, poſſeſſed more intrinſic merit, conſidered as warriors, as patriots, or as amiable men in private life. He is, indeed, according to all accounts, a moſt wonderful, as well as moſt excellent perſonage.

Perhaps few of our readers, who have for ſo many years heard and read, in the annals of the times, of the renowned general of the Corſicans, have any other idea of him than as an old commander. He is, indeed, not a young *commander*, but he is far from being an old man *. Our Author has the following paragraph relating to this circumſtance, in his preface: Speaking of the little that is generally known, in this country, of the affairs of Corſica, he ſays,

'It is indeed amazing that an iſland ſo conſiderable, and in which ſuch noble things have been doing, ſhould be ſo imperfectly known. Even the ſucceſſion of Chiefs has been unperceived; and becauſe we have heard of Paoli being at the head of the Corſicans many years back, and Paoli ſtill appears at their head, the command has been ſuppoſed all this time in the perſon of the ſame man. Hence all our news-papers have confounded the gallant Paſcal Paoli in the vigour of manhood, with the venerable chief his deceaſed Father, Giacinto Paoli. Nay the ſame errour has found its way to the page of the hiſtorian; for Dr. Smollet when mentioning Paoli at the ſiege of Furiani a few years ago, ſays he was then paſt fourſcore.'

We ſhall conclude this article with a brief ſketch of the general contents of Mr. Boſwell's work.

In his *firſt* chapter, he gives an account of the ſituation, extent, air, ſoil, and productions of Corſica. In the *ſecond* he takes a view of the revolutions which this iſland has under-

* He is now not more than forty-four, or forty-five. See our laſt Review, p. 47.

gone

gone from the earlieſt times. The *third* contains the preſent ſtate of Corſica, with reſpect to government, religion, commerce, and learning; with a ſketch of the genius and characters of its inhabitants. To theſe are added, 1ſt. *An Appendix* containing Corſican ſtate papers; 2d, the Author's journal of his tour to Corſica; and his memoirs of Paſcal Paoli: wherein one of Paoli's original letters to Mr. Boſwell is inſerted; in which the illuſtrious warrior appears to advantage as a well-bred gentleman. This letter, we are informed, is not made public without the writer's conſent; and we are likewiſe given to underſtand, in the preface, that Paoli alſo highly approved Mr. B.'s deſign of writing the hiſtory of Corſica. In one of his letters to our Author, he thus expreſſes himſelf, on this ſubject:

"*Non può eſſer più generoſo il di lei diſegno di pubblicar colle ſtampe le oſſervazioni che ha fatte ſopra la Corſica. Ella ne ha veduto la fiſica ſituazione, ha potuto eſaminare i coſtumi degli abitanti, e veder dentro le maſſime del loro governo, di cui conoſce la conſtituzione. Queſti popoli con entuſiaſmo di gratitudine uniranno il loro applauſo a quello dell' Europa diſingannata.*"

As it is not to be preſumed that all our readers underſtand Italian, we ſhall ſubjoin the tranſlation of the above paſſage in Paoli's letter:

'Nothing can be more generous than your deſign to publiſh the obſervations which you have made upon Corſica. You have ſeen its natural ſituation, you have been able to ſtudy the manners of its inhabitants, and to ſee intimately the maxims of their government, of which you know the conſtitution. This people, with an enthuſiaſm of gratitude, will unite their applauſe with that of undeceived Europe.'

In aid of his deſign, and in addition to his own collection of *remarks* made while he was in the iſland, our Author procured a French work printed at Nancy, in 1749, entitled *Hiſtoire de l'Iſle de Corſe, par* M. G. D. C. and another in the ſame language, printed at Lauſanne in 1758, entitled *Memoires Hiſtoriques*, &c. *par M. Jauſtin. Ancien Apothecaire Major.* From both theſe books he acknowledges that he extracted many uſeful materials; the latter containing a full and ſcientific detail of the natural hiſtory of the iſland; as alſo many letters, manifeſtoes, and other papers: and in both of them were found a variety of particulars with regard to the operations of the French in Corſica ‡.

But ſtill finding his materials too ſcanty, he applied to his friends abroad; and in the mean time directed his ſtudies to ſuch books as might furniſh him with any thing relative to the ſubject; and thus he ſays, he has been enabled

'To lay before the world ſuch An Account of Corſica, as I flatter myſelf will give ſome ſatisfaction; for, in compariſon of the very little

‡ Corſica was totally reduced by the French, who acted as auxiliaries to the Genoeſe, in the years 1739, and 1740.

that

that has been hitherto known concerning that iſland, this book may be ſaid to contain a great deal.

In working up the ample materials he had collected, he tells us that he

'Endeavoured to avoid an oſtentatious diſplay of learning. By the idle and frivolous indeed, any appearance of learning is called pedantry. But as I do not write for ſuch readers, I pay no regard to their cenſures. Thoſe by whom I wiſh to be judged, will I hope, approve of my adding dignity to Corſica, by ſhewing its conſideration among the ancients, and will not be diſpleaſed to find my page ſometimes embelliſhed with a ſeaſonable quotation from the Claſſicks. The tranſlations are aſcribed to their proper authours. What are not ſo aſcribed are my own.

'It may be neceſſary to ſay ſomething in defence of my orthography. Of late it has become the faſhion to render our language more neat and trim by leaving out k after c, and u in the laſt ſyllable of words which uſed to end in our. The illuſtrious Mr. Samuel Johnſon, who has alone executed in England what was the taſk of whole academies in other countries, has been careful in his dictionary to preſerve the k as a mark of Saxon original. He has for moſt part too, been careful to preſerve the u, but he has alſo omitted it in ſeveral words. I have retained the k, and have taken upon me to follow a general rule with regard to words ending in our. Wherever a word originally Latin has been tranſmitted to us through the medium of the French, I have written it with the characteriſtical u. An attention to this may appear trivial. But I own I am one of thoſe who are curious in the formation of language in its various modes; and therefore wiſh that the affinity of Engliſh with other tongues may not be forgotten. If this work ſhould at any future period be reprinted, I hope that care will be taken of my orthography.'

This extraordinary ſollicitude about his orthography will probably make ſome of his readers ſmile. For us who have peruſed his book, we have been not a little edified by the frequent appearance of his learned aſſemblage of Authours, Priours, Rectours, Profeſſours, Doctours, Directours, Governours, Adminiſtratours, Spectatours, Navigatours, Creatours, and Impoſtours. Some of theſe gentlemen, however, ſeem to make ſo uncouth an appearance under this reform of their regimentals, that it may be queſtioned whether, if Addiſon were to riſe from the dead, he would know his old friend the Spectator † again?—But when Mr. B.'s hand was in, it is ſtrange that, *in his profounde reverraunce for auncient orthographie*, he never thought of reſtoring the good old *e* final, as well as the *k* after *c*; as in phyſick, muſick, &c. How much better would the title-page of his *Booke* have looked, if thus *wrytt'n* 'An Accounte of Corſica; the Journale of a Toure to that Iſlande; and Memoirs of Paſcale Paolie. Bye James Boſwelle, Eſquire?'

† Mr. B. tells us that among the Engliſh books which he ſent as a preſent to Paoli, was a ſet of the Spectateur: A book which we never heard of before.

But

But we are ſtill more ſurpriſed that a gentleman ſo curious in his ſpelling, ſhould have been ſo careleſs with reſpect to grammatical propriety; ſcarce a page of his work being free from Scottiſh peculiarities: For inſtance, 'Sir David Dalrymple has been long known to the world as an able antiquarian, and an elegant and humourous eſſayiſt; *to whom the world has no fault*, but that he does not give them more of his own writings, Pref. p. xvii.

'Corſica has indeed been pretty generally repreſented as unwholeſome, which, I ſuppoſe, *has been owing* to the bad report given of it by the Romans, who eſtabliſhed their colonies at Aleria and Mariana, which from their damp ſituation, occaſioned a great *death* among the inhabitants, and accordingly thoſe colonies ſoon went to ruin. But all the interiour parts of the iſland are extremely *well aired*.'

Macinajo, we are told, is *none* of the principal harbours in Corſica; and that the Corſicans, who eat roaſted cheſnuts by way of bread, have even *grinded* them into flour, of which they make very good cakes; p. 48.—At p. 68, we are informed that the pope once made a grant of Corſica to the Piſans, 'upon advantageous terms to the holy father, like the many grants of fiefs which he was *in uſe* ‡ to give to various princes, to be held of the ſee of Rome.'—In p. 84. we have '*A curious enough event*,' —the eſtabliſhment of a colony of Greeks in Corſica; which Greeks, in p. 87, 'obliged themſelves to *labour the land*:' and, ſoon after, quarrelling with the Corſicans, we find that 'many a deſperate *action* they *fought* with great bravery:' but we do not know that this laſt inſtance of falſe Engliſh is a *Scotticiſm*. Neither can we trace to its genuine ſource the '*numerous parentage*' of the noble Signor Giafferi, p. 92, which perhaps is not ſo unqueſtionably *northern parentage* as what follows in the ſame page, where we are told that 'the Genoeſe at firſt endeavoured to overcome the Corſicans by the ſole force of the republic; but finding themſelves *unable for it*'—had recourſe to foreign aſſiſtance: And, in p. 121, they 'were not *long of recovering* Baſtia and San Fiorenzo.' Well done Genoeſe! we are ſorry, however, to find, p. 132, that our favourite Corſicans (but they were the Corſicans of former times) had long '*been in uſe* to aſſaſſinate each other, on the moſt trivial occaſions.' But of this vile proneneſs to revenge, they are cured by the wiſdom of Paoli, whoſe excellent inſtitutions had ſo good an effect, 'that *notwithſtanding of* their frequent loſſes, it was found, that in a few years the number of inhabitants was increaſed 16000.' Nevertheleſs it was a difficult taſk for Paoli to effect ſuch reformations among his countrymen; for, as Mr. B. obſerves, 'it was in vain for him to think of acting with force, like the Czar Peter towards the Ruſſians: it was not, indeed, conſiſtent with

‡ And there is one harbour in Capraja, where veſſels paſſing the Mediterranean, are *in uſe* to take ſhelter. p. 232.

his

his views of forming a free nation; but had he been inclined to do it, he could not have *followed out* ſuch a plan:' p. 134.—In pages 138, 139, 'France *was owing* the Genoeſe ſome millions of livres;' which not being able to pay, ſhe, in lieu thereof, lent them a number of troops to help to reduce the Corſicans; but 'took care to engage to act only *in* the defenſive.' On the arrival of theſe troops the Corſicans ſent a remonſtrance to his moſt Chriſtian Majeſty, in which they complained of the injury he did them by thus aſſiſting the Genoeſe, who by this means 'would be relieved of the great *expences* they had been obliged to *lay out* upon the Corſican war, and the patriots be prevented from *following out* their ſucceſsful enterprizes.' In p. 197 he improperly uſes the *N. S. news* in the plural; 'the Corſican gazette is publiſhed from time to time, juſt as news *are* collected:' but in this, if we may be indulged a pun, our Author (we beg his pardon, our Authour) is not ſingular; for many other writers have been guilty of the like miſuſe of this word. P. 201, 'He has no patience with Strabo, who notwithſtanding *of* the favourable account given of Corſica.—' This redundant *of* is not, we believe, an error of the preſs; we have remarked the ſame phraſe in other North Britiſh Writers: for whoſe uſe, in the general, we have been at the pains of making this large collection of Scotticiſms; and we hope they will have the grace to avail themſelves of our benevolence, and be duly thankful for it.—There are a few other little defects of the like kind to be met with in this performance; ſuch as the Corſicans being 'brought up with ſentiments of the moſt violent hatred *at* the republick,' p. 228. 'The kingdom of Corſica *coſts* her (the republick) a prodigious *expence*,' 230. 'We *adhibit* our ſeals,' 239: We do not recollect this word in any Engliſh writer; tho' it is found in our dictionaries. 'If I attempted to debauch any of their women, I might *lay my account with inſtant death*:' would not the ſingle word *expect* have been much better than *lay my account?* 'He gave us ſome good practical *advices*,' 273; here, had it not been for the epithet we might have been led into a miſtake; and have concluded that the gentlemen had ſome good *news* told them. 'Then he would burſt out with comical ſongs about the devil and the Genoeſe, and *I don't know what all*,' 353: this is the oddeſt *et cætera* we ever met with in print. P. 357, 'My ague confined me to the convent for ſeveral days. I *did not* however *weary*:'—but we *do*; and ſhall here cloſe this long liſt of North Britiſh *Errata*; hoping that moſt of them have been corrected in Mr. Boſwell's ſecond edition: which we have not ſeen. And we hope alſo that our Author will take in good part theſe *feſcue* remarks, which proceed from no ill-will to him, as a man, or as a writer. In the firſt reſpect we, indeed, eſteem him for the amiableneſs of his private character, of which we have heard

frequent

frequent mention, from thoſe who are perſonally acquainted with him: and we really admire him for even the extravagance of his love of liberty, and his extreme regard for the brave Corſicans. As a writer, too, with all his inaccuracies and peculiarities, we are not a little pleaſed with him. He has a lively, entertaining manner; he has a competent ſhare of Claſſical learning; and he has acquired a degree of good taſte which, when ripened by time, and corrected by experience, may enable him to make a conſiderable figure in polite literature.

*** A criticiſm on this work has been publiſhed by Mr. Kenrick; whoſe performance we have not yet ſeen; but we propoſe to give our readers an account of it in our next Review.

MONTHLY CATALOGUE,

For AUGUST, 1768.

RELIGIOUS and CONTROVERSIAL.

Art. 12. *A further Defence of Prieſtcraft: being a practical Improvement of the* Shaver's Sermon* *on the Expulſion of Six young Gentlemen from the Univerſity of Oxford, &c. &c.* 8vo. 6d. Keith, &c.

THIS adroit Shaver having new-ſet his razor, and raiſed a freſh lather, has given a ſecond ſmart trimming to their Reverences of Oxford. To drop the metaphor,——this Further Defence of Prieſtcraft, contains a commentary, by way of anſwer to, the *Vindication of the Proceedings againſt the Six Members of Edmund-Hall*; for which ſee Review for June, p. 511.

* See Review for June, p. 521.

Art. 13. *A Letter to a Friend, containing Remarks on certain Paſſages in a Sermon, preached by the Right Rev. John Biſhop of Landaff, before the incorporated Society for the Propagation of the Goſpel in foreign Parts, at the Anniverſary Meeting in the Pariſh Church of St. Mary le Bow, London, Feb.* 20, 1767; *in which the higheſt Reproach is undeſervedly caſt upon the American Colonies.* By Charles Chauncy, D. D. Paſtor of the Firſt Church of Chriſt in Boſton. Boſton printed, London reprinted.—*With a Supplement, containing an Anſwer to T. B. Chandler, D. D. of New Jerſey, for American Biſhops: wherein his Reaſonings are ſhewn to be fallacious, and his claims indefenſible.* By a Preſbyter in Old England. 8vo. 1s. 6d. Bladon.

Livingſton's letter to the biſhop of Landaff on the ſame occaſion with this of Dr. Chauncy, was juſt noticed in our laſt, p. 87, but merited more regard than we were then able to pay to it; and the tenor of both tends to prove, that notwithſtanding the heinous charges of our coloniſts having 'abandoned their native manners and religion,' together with

with their parent-ſoil; and 'living without remembrance or knowlege of God, without any divine worſhip, in diſſolute wickedneſs, and the moſt brutal profligacy of manners;' that their regard to piety and morality has not been impaired by the want of eccleſiaſtical dignitaries among them.

'Theſe adventurers, ſays Dr. Chauncy, have ſometimes been blamed for having too much religion; but never before, within my knowlege, for having none, or for having loſt what they had in their "native" land.

'It is acknowledged, if their "native religion" lay in a blind ſubmiſſion to church-power, arbitrarily exerciſed, they did "abandon" it; and their virtue hereby diſcovered will be ſpoken of to their honour, throughout all generations, by thoſe acquainted with it, who really believe, in its juſt latitude, this undoubted goſpel-truth, namely, that Jeſus Chriſt only is the ſupreme Head and Lord of the Chriſtian church.

'But if by "abandoning their native religion" is meant, their renouncing the doctrines of Chriſtianity as held forth in the thirty-nine articles of the church of England, the reverſe of what is here ſaid is the truth. Theſe indeed are the doctrines that were handed down from them to their children and children's children; inſomuch that they are to this day the ſtandard of orthodoxy; and there are comparatively few but are orthodox in this ſenſe, unleſs among thoſe who profeſs themſelves members of the epiſcopal churches. Or if by "abandoning their native religion" the thing intended is, "that e'er long they were found without remembrance, or knowlege of God, or any divine worſhip," as the charge againſt them goes on in the next words; it muſt be plainly ſaid, it is altogether groundleſs. There is no fact relative to the country more certain, than that theſe adventurers ſo far "remembered and knew God," as to make it one of their firſt cares to provide for the carrying on, maintaining and upholding the worſhip of him, which they did wherever they extended their ſettlements; and their poſterity have conſtantly took the like care all along to the preſent day. There is therefore no ſenſe in which the above repreſentation can comport with truth but this, that God cannot be worſhipped, at leaſt ſo as that it may be proper to ſay he is, unleſs the worſhip be carried on according to the manner of the eſtabliſhed Engliſh church. Some of the ſociety's miſſionaries, I have reaſon to believe, are much inclined to think thus; but I would not ſuſpect ſuch a thing of his lordſhip. What he has here ſaid I would rather attribute to miſinformation.'

Another part of the accuſation is conveyed in the following *ſtrong* and *expreſs* terms. 'Inſtead of civiliſing and converting barbarous infidels, as they undertook to do, they became themſelves infidels and barbarians.'

'As to the charge, ſays Dr. Chauncy, it would, I believe, if faſtened upon any other body of men, profeſſing godlineſs, be eſteemed highly unchriſtian. Had a hint only of this nature been ſuggeſted, relative to the ſociety in whoſe audience this cenſure was delivered, this, and much worſe, would have been ſaid of it, and deſervedly too. And yet, that ſociety have, without all doubt, been as deficient in their endeavours to propagate the goſpel in theſe "foreign parts," where it was moſt needed, and in contrariety to the deſign of their incorporation too,

too, as was ever true of theſe adventurers. For, by far the greater part of their money has been expended, if we may judge by their own abſtracts, not in miſſions to convert the Indian natives, nor in miſſions to ſet up and maintain the worſhip of God, where he was ſcarce worſhipped at all; but in miſſions to thoſe places in which the Goſpel was preached before, as truly and faithfully, as it has been ſince; if it be only ſuppoſed, that this can be done by miniſters, not officiating according to the order of the church of England. If one were to collect their ſentiments from their conduct, as repreſented in theſe abſtracts, it muſt be concluded, that, with them, the propagation of the Goſpel, and the eſtabliſhment of Epiſcopacy in the Britiſh colonies, were convertible terms.'

To compare the conduct of the coloniſts with that of the ſociety's miſſionaries in this point, 'it is not eaſily conceivable, continues our author, wherein they could have exerted themſelves with more zeal, or in more prudent ways, in endeavouring to enlarge the borders of Chriſt's kingdom in theſe "uttermoſt parts of the earth," by making the native barbarians the members of it. It was out of their power to ſupport miſſionaries among theſe heathen; but, in other ways, they laid themſelves out to the utmoſt of their power, as they had opportunity, for their inſtruction in the "knowledge of God, and Jeſus Chriſt, whom to know is life eternal." And by their labours, eſpecially as encouraged and aſſiſted by the London ſociety, and more privately, they ſo far effected the converſion of them, as that numbers were prepared and diſpoſed to make an open profeſſion of their faith in Jeſus Chriſt. The ſacred books of the old and new teſtament were, in their day, by the ſkill and labour of the indefatigable ELIOT, tranſlated into the Indian language, and diſperſed among the natives for their inſtruction in things pertaining to the kingdom of God, and of Chriſt. And through his aſſiduous endeavours, with thoſe of the renowned MAYHEW's, and other worthies, a conſiderable number of churches, under the divine bleſſing, were gathered, conſiſting of Indian members, many of whom gave proof of the reality of their converſion, by their walking in the faith and order of the Goſpel, ſo as to adorn the doctrine of him, whom they now called their only Saviour and Lord. Some of theſe churches have continued in ſucceſſion even to this day, with Engliſh, or Indian paſtors at their head. The above repreſentation is ſo generally known here to contain the real truth, that it was greatly ſurpriſing to many, to ſee his Lordſhip ſo impoſed upon by ſuch as were either groſly ignorant of what had been done by theſe adventurers, or wicked enough, in oppoſition to their knowlege, to give him an account that was odiouſly falſe and injurious.'

In ſupport of what our author delivers on this ſubject, he enters into a particular ſtate of religion in the New England provinces, which fully juſtifies what he ſays: but for theſe particulars we muſt refer to the pamphlet.

To what the biſhop pleads in favour of eſtabliſhing epiſcopacy among them, Dr. Chauncy replies, among other cogent objections,

'Throughout an extent of territory more than five hundred miles in length, comprehending ſeven Provinces, the Four New England ones, and thoſe of New York, the Jerſies, and Penſylvania; I ſay, throughout theſe largely extended Provinces, ſo well inhabited, that they con-

tain more than a million of ſouls, there are not, by the beſt information I can get, more than eight or nine Epiſcopal churches that ſupport themſelves. All the reſt, to the amount of about ſixty, more or leſs, chiefly made up of converts from the other denominations of Chriſtians, are ſo far upheld in their exiſtence by the ſociety at home, at the expence of not leſs than ſome thouſands ſterling per annum, that, ſhould this be withdrawn, they would ſoon ſink away for want of needed aſſiſtance. Inſtead now of being contented with the receipt of ſo much pious charity, they think it hard, and complain of it as a moſt lamentable thing, that as many thouſands ſterling more are not annually laid out for the maintainance of biſhops among them. Is this reaſonable? Would church-men themſelves think it ſo in regard of other denominations of Chriſtians beſide themſelves? Should any of theſe denominations, in like circumſtances, make the like complaints, inſiſting that they were not ſuffered "fully to enjoy their religion," none, it may be, would treat their complaints with more contempt, than thoſe who are themſelves ſo loud in making them. And yet, I know not, in regard of real merit, but other denominations would have as good a right to complain, as thoſe who profeſs themſelves members of the Church of England. For they are the deſcendants from anceſtors, who ſubdued and cultivated this rude wilderneſs, amidſt a thouſand difficulties and hazards, ſo as to make it the pleaſant fruitful land we now behold it; hereby adding to the extent, ſtrength and glory of the Britiſh crown: nor has that ſacred majeſty who wears it, more loyal ſubjects even in England itſelf: and as they are far more numerous than the Epiſcopalians, they are in proportion more able; and I am ſure they would be as willing, to exert themſelves, if called to it, at the peril of their lives, in defence of his perſon and dominions.'

The letter concludes as follows.

'His lordſhip concludes what he had to ſay upon the head of biſhops, with theſe words, p. 25, "This point obtained, [the miſſion of biſhops to the colonies] the American church will ſoon go out of its infant ſtate; be able to ſtand upon its own legs; and without foreign help, ſupport and ſpread itſelf. *Then the buſineſs of this ſociety will have been brought to the happy iſſue intended.*"

'The conduct of the ſociety has, for many years, given us reaſon to ſuſpect their *main view* was to *epiſcopiſe* the colonies; but we were never before, that I know of, told ſo in direct terms. His lordſhip, in the preſence of the ſociety themſelves, has not only ſpecified their buſineſs, but in plain words declared, that it will be brought to its *intended happy iſſue*, if they may "but have biſhops, and the church go out of its infant ſtate ſo as to ſupport and ſpread itſelf." We are firmly perſuaded, if their proper buſineſs is here pointed out, and they proſecute it with the greateſt vigour, the "happy iſſue they intend" will never take place, according to their deſire, at leaſt in the New-England colonies. Theſe, for ſcores of years, have been the ſpecial object of their ſolicitous care; and may have coſt them, from firſt to laſt, more a great deal than thirty thouſand pounds ſterling. And what has been the effect? There has gradually been the riſe of about thirty three epiſcopal churches, by far the greater part of which are ſo ſmall in number, and to this day ſo inſufficient for their own ſupport, that, ſhould the ſociety's pious charity toward them be diſcontinued, there would be no

no probable hope of their long continuance in being: whereas, the Congregational and Preſbyterian churches only, without any charitable help from abroad, and in oppoſition to all efforts to prevent it, have increaſed to the number of 550; and they go on increaſing, as much in proportion beyond the epiſcopal churches as they exceed them in number and ability. Why then ſhould the ſociety expect "the happy iſſue they intend?" There is no reaſonable room for hope in the caſe: eſpecially, if it be remembered, that we, in theſe parts, not only know the *errand* of our fore-fathers into this country, but have been well indoctrinated in the *principles of Chriſtian liberty*. "Old grudges and jealouſies" are no "obſtacles" in the way of our going over to the church; and as to "obſolete piques and groundleſs fears," they are as fully "extinguiſhed" here as in "England." We prefer our own mode of worſhip and diſcipline to that of the Engliſh church; and we do it upon principle, as really believing that it comes nearer to the purity and ſimplicity of goſpel-direction. And as theſe are the generally prevailing ſentiments in New England, and as their conduct has all along been generally conformable hereto, we have no fearful apprehenſions of a departure herefrom; but are rather fully perſuaded, they will ſtand faſt to their principles, and cloſely adhere to that mode of worſhip which has hitherto been in uſe among them, whatever attempts may be made to turn them aſide.'

We ſhall add nothing to theſe juſt repreſentations, but what the Dr. has himſelf remarked at the beginning of his letter: where he obſerves that his lordſhip 'might have been more extenſive in his complaint, by taking in Scotland, Holland, and many of the reformed proteſtant churches in Europe; for they as truly as the Britiſh colonies in America, are not provided with proper miniſters "neceſſary for the ſupport of Chriſtianity" among them, if epiſcopal ones only are ſufficient for the purpoſe among them.'

The ſupplement annexed to this letter contraverts the divine right of epiſcopacy, with Dr. Chandler of New Jerſey, an American miſſionary and advocate for church government by dignitaries; and ſhews the hardſhips the colonies would labour under by paying ſo dearly for ſubjecting themſelves to epiſcopal authority. N.

POLITICAL.

Art. 14. *A Letter to the Right Hon. the Earl of Shelburne, on the Fatal Conſequences of ſuffering the French to invade Corſica, and poſſeſs the Sovereignty of the Mediterranean Seas.* 8vo. 1 s. Flexney.

By this Writer's chain of conſequences, it appears, that the French getting poſſeſſion of Corſica will ruin us in every part of the world, Europe, Aſia, Africa, and America. But if *all* his deductions ſhould not be admitted, there is ſome weight in the remainder: he recommends, beſide immediate aſſiſtance to the poor Corſicans, a friendly compact with ſeveral Italian ſtates, not excepting his holineſs himſelf, as a counter-balance to the family compact. N.

Art. 15. *The Groans of Old-England.* By a Plain-dealer. 8vo, 1 s. Stearc.

The groans of an Old Woman.

Art. 16. *Serious Reflections on the High Price of Proviſions.* In which is contained a candid Inquiry into the true Cauſes of of the preſent Scarcity. Together with a Diſcuſſion how far our Debts, Taxes, and Paper Currency, may have operated thereto. Interſperſed with ſome Remarks on the Nature of Induſtry and Commerce; and on their Effects in this and other Countries. With a Propoſal for a permanent Remedy, by giving an additional Encouragement to Agriculture. 8vo. 1s. Durham, &c.

Theſe reflections are like moſt others which have appeared on the ſame ſubject; grant but the premiſes, and the reaſoning goes on very plauſibly: and the ſchemes built upon it follow of courſe. But agriculture and labour, to go on with ſucceſs, will not admit of being laid under reſtrictions, nor ſubmit to thoſe general regulations which theſe ſchemes recommend. Money, commodities, and demand, muſt, as they have hitherto done, continue to regulate each other, whatever be the conſequence: for partial remedies are more likely to aggravate than remedy the complaint. N.

Art. 17. *A Letter to the Right Honourable the Earl of Hillſborough, firſt Lord of Trade, and Secretary of State for the American Department; on the Neceſſity of revoking the Prohibition of Commerce with Corſica, and for ſupplying of the Corſicans: in order to protect our Italian, Turkey and Spaniſh Trade, and to preſerve the Peace of Europe.* 4to. 6d. Evans.

However much we may be intereſted in the fate of the unhappy Corſicans from the united motives of policy and humanity, and however it may become us not to view their preſent ſituation with indifference; yet the ſtyle of this remonſtrance is but ill calculated to promote the meaſures recommended. When perſons aim to perſuade and convince, harſh epithets and tart expreſſions ſhould, of all things, be carefully avoided: and it is a trite but true remark, that no cauſe is hurt by any thing ſo much as by an injudicious advocate. N.

Art. 18. *Reaſons for an Augmentation of the Army on the Iriſh Eſtabliſhment, offered to the Conſideration of the Public.* 8vo. 1s. Dublin printed, London reprinted for Becket and De Hondt.

An endeavour to ſhew the expediency for augmenting the Iriſh troops from the conſideration of the enlargement of our poſſeſſions ſince the late peace, which call for a great proportion of ſoldiery for foreign garriſons. The author recommends a regular rotation of regiments for foreign ſervice, which is ſo far equitable: he inſiſts that the Iriſh revenue will bear the augmentation, and endeavours to evade the danger of ſuch an application of the public money, by inſiſting that our ſuſpicions of a ſtanding army are groundleſs. He thus argues on that head.

'As to our liberties being in danger from a ſtanding army, paſt experience ſhould convince us of the folly and injuſtice of ſuch a ſurmiſe. An Engliſh army will no more join in depriving their fellow-ſubjects of their liberties at this time, than they would in the time of King James, but would like their brave fellow ſoldiers then, renounce the ſervice of a prince, who would attempt to employ them on ſo unnatural an enterpriſe:

priſe: eſpecially when we conſider how large a proportion of their officers are natives of this kingdom, and connected with it by every tie of intereſt and affection.'

This being admitted, as our author ſays, he proceeds in the expediency of the propoſed augmentation. But this principle may not perhaps be admitted ſo eaſily by others as by himſelf. Suſpicious patriots may be apt to argue, that the fact alluded to may as well be a leſſon to future formers of arbitrary ſchemes, as to the ſubjects to rely on the rectitude of an army: that the imprudence of the bigotted James will ſcarcely be ſo raſhly adopted in future; and whoever may deſire to ruin their country will proceed more *gradatim*, and colour their future attempts with more plauſible pretences.

Thoſe who deſire to inveſtigate this ſubject, may be referred to Dr. Lucas's pamphlet mentioned in our laſt Review, p. 502. **N.**

Art. 19. *Remarks on the Riot-Act; with an Application to certain recent and alarming Facts.* 8vo. 1s. 6. d. Kearſley.

Severe as this writer deems the riot-act, he endeavours to ſhew, by theſe remarks, that it does not authoriſe the introduction of the military power to deſtroy thoſe who remain in a riotous aſſembly beyond the legal time allowed for diſperſion.—But though this pamphlet is called remarks on the riot-act, the greater part of it is an expreſs, and very inflammatory, comment on the news-paper account of Juſtice Gillam's trial; and it is written with too much warmth to merit the attention of the public. The author is not deficient in underſtanding nor in ſpirit; perhaps he has too much of the latter for the calm and ſolid diſcuſſion of the important and difficult ſubject on which he has choſen to diſplay his abilities.—The laws and police of nations ſhould be inveſtigated with the wiſdom and temper of a philoſopher; not impugned and decided upon with the heat and bluſter of a drawcanſir.

MEDICAL. **N.**

Art. 20. *A Treatiſe on the Teeth. Wherein an accurate Idea of their Structure is given, the Cauſe of their Decay pointed out, and their various Diſeaſes enumerated. To which is added, the moſt effectual Method of treating the Diſorders of the Teeth and Gums, eſtabliſhed by a long and ſucceſsful Practice.* By Barth. Ruſpini, Surgeon Dentiſt. 12mo. 2s. ſew'd. Bladon.

This little treatiſe comprehends only 78 duodecimo pages; 46 of which, are taken up with the anatomy of the teeth, ſockets, and gums; the formation and growth of the former, and the diſeaſes to which children are ſubject during dentition.—The whole that is advanced concerning the diſorders of the teeth, and the adjacent parts, together with the method of cure, is compriſed in the remaining 32 pages.—We ſhall not enter into any more particular account of this piece, as it is not calculated for the peruſal of the generality of readers, and as it is in every reſpect inferior to the treatiſe on the ſame ſubject publiſhed by Mr. Berdmore, and of which we have already given an account in this month's review. **D.**

Art. 21. *The immediate Neceſſity of building a Lazzaretto for a regular Quarrentine, after the Italian Manner, to avoid the*

Plague, and to preſerve private Property from the Plunderers of Wrecks upon the Britiſh Coaſt: a Practice as dangerous in its Conſequences, as it is barbarous in the Execution. 4to. 1 s. 6d. Murdoch.

This pamphlet we apprehend to be written by the author of *The nature of a quarantine, as it is performed in Italy; to guard againſt that very alarming and dreadful contagious diſtemper, commonly called the plague* *.—Whole paragraphs are introduced from the former publication, without any notice that they had before appeared in print: and what relates to the quarantine contains little indeed, beſides the *very little* which the author had juſt before publiſhed on the ſubject.—By the aſſiſtance however of quotations from an eſſay entitled MERCY and JUDGMENT; and by a very long quotation from Dr. Mead; 38 quarto pages have made their appearance.—The occaſion of the above mentioned eſſay, entitled Mercy and Judgment was the following article of news, "A letter from Oraſton in Devonſhire, dated Feb. 4th ſays, this week two ſhips were wrecked in Bigbury bay in the port of Dartmouth; they both came from the Mediterranean, and liable, by an order in council, to perform forty days quarantine; but as uſual, the country people fell in, plundered, and carried off whatever they could lay hands on, and had there been an actual plague on board, it would have been the ſame; for they were laden with ſilks and other goods, ſubject to airing.—One day or other thoſe unwary people may bring ruin on the kingdom."

The plague is an evil which cannot be too ſtrictly guarded againſt: and the inhuman cuſtom of adding to the miſeries of the diſtreſſed by plundering wrecks, (and which we are ſorry to ſay is ſtill practiſed upon ſome parts of our own coaſt,) cannot be too ſtrictly or ſeverely inquired into.—This cuſtom is a mark of the greateſt barbarity, and may one time or other by thus diſtributing the cargo of a veſſel from a ſuſpected port, be the unhappy means of introducing the plague. D.

* Review for June 1767, p. 486.

Art. 22. *A practical Treatiſe on Wounds and other chirurgical Subjects; to which is prefixed a ſhort hiſtorical Account of the Riſe and Progreſs of Surgery and Anatomy: addreſſed to young Surgeons.* By Benjamin Gooch, Surgeon. 8vo. 2 Vols. 14s. Norwich, printed for Author, by W. Chaſe; and ſold alſo by Cadell in London.

The caſes and practical remarks, which make the ſecond of theſe two volumes, were publiſhed ſome time ago, and were deſervedly well received by the public †.—To this ſecond edition, 54 new caſes are added, which make it a ſtill more valuable publication.

The practical treatiſe on wounds, &c. which makes the firſt of theſe two volumes, was never before publiſhed. This treatiſe is divided into two parts; in the 1ſt, our Author's deſign is, to ſhew the nature and difference of wounds, their *diagnoſis* and *prognoſis*, with the general treatment of them: and in the ſecond part, to conſider them with their treatment, more diſtinctly from the head, through all the cavities, including the extremities; interſperſing hiſtories, remarks, and ſhort

† Monthly Review, vol. 18. p. 316.

anatomical

anatomical deſcriptions, with the ſituation of parts; making references occaſionally from this to the ſecond volume.—This, therefore, is a proper and uſeful introduction to Mr. Gooch's caſes and practical remarks. D.

Art. 23. *A medicinal and experimental Hiſtory and Analyſis of the Hanlys-Spa, Saline, purging and chalybeate Waters, near Shrewſbury, &c.* By D. W. Linden, M. D. 8vo. 1s. 6d. Owen.

Dr. Linden, from his experiments on theſe two mineral waters, concludes that the Hanlys-ſpa purging water is of the ſame ſpecies and quality with the *Sedlitz* water in Bohemia: and that the Hanlys-ſpa chalybeate-water poſſeſſes the virtues of the mineral waters of Pyrmont, and Spa; with this only difference, that they will not bear carriage, and conſequently muſt be drank at the fountain-head.

Dr. Linden further obſerves, that he has repeatedly found a mixture of the ſaline with the chalybeate waters, more powerful than either of theſe ſeparately; and that the proportion of theſe to each other, muſt be varied according to the circumſtances of the reſpective patients. D.

Art. 24. *Natural Obſervations on a wonderful Pamphlet. The Subject Inoculation: The Author Dr. Watts. In a Letter to that learned Gentleman.* By Evan David Llywythlan, M. D. 1s. Bladon.

These *natural obſervations* are witty, ſpirited, and ſomewhat ſcurrilous.—But let *Dr. what do ye call him*, ſpeak for himſelf.—'P. 5. Your being called to *ſeveral patients*, who had been inoculated *in the new way*, either implies your aſſiſtance being neceſſary, or elſe it was to compliment you with a few fees,—or elſe to give you inſtructions, and "theſe operators being of the firſt claſs," makes it ſtill more extraordinary to call for advice, *then* theoretical.

'I cannot ſay, Sir, what has been the ſucceſs within your limits in Suſſex and Kent; but in caſe you will enquire between both, *viz.* at Tunbridge-Wells and its environs, you will hear of a very different ſucceſs, though done by the Hippocrates of the new method. If that does not convince you, Sir, being a ſmall portion of the globe, enquire about, Chelmsford, Malden, Ongar, &c. the *ſortie* of the illuſtrious *inoculatorum facile princeps*: his footſteps may eaſily be traced, and will not ſoon be obliterated, *to the ſorrow of his patients*. P. 17 Here, Sir, you get the better of all oppoſition:—'*The diſorders conſequent of this method of inoculation* have oftener taken their riſe from the errors *of the patients themſelves*, than from thoſe *of their inoculators*." Who can doubt that? as it muſt be imagined the *Doctors* never ſaw them afterwards, or they would certainly have given them proper directions. However, diſorders there are conſequent of *the new method*.

N. B. 'It is currently reported, that ſince the expulſion of the Jeſuits from foreign kingdoms, great numbers have ſettled in Suſſex and Kent.

'I hope this report may not be true, for as they are an artful ſet of people, probably they may take up the practice of inoculation; and introduce Popery at the point of the lancet.

'Have not you, ſo far as you can remember, ever been called to a ſingle patient, whoſe *death* can be *fairly* placed to the account of the

effects of inoculation? to be ſure not; to the *errors of the patients*: for by this new method, yourſelf have not had the misfortune of loſing a ſingle patient. Every generation is wiſer than the preceding. Your maſters did ſometimes looſe *patients* by *their own errors*; you never.'

'*Sometimes*, indeed, in the *new way*, Dr. S. will tell you, that the patients he has inoculated have had *a few more* than he intended, by ſtealing a raw chicken I ſuppoſe, and eating it—This is one of the patient's "Errors" to be ſure: but then, like an honeſt man, he calls out loudly for help, declaring thoſe are not the ſorts of ſmall-pox he is acquainted with.—Mercurials, antimonials, and even repellents, *with punch*, will not always prevent the patients that have *too many*, from being carried out in *a band-box* by night, for the benefit of the *cold air*.'

Without entering into the ſubject of controverſy between Dr. Wates and Mr. Bromfield, ſupported by our Welch Doctor, we ſhall only obſerve, that the more we ſee of the *effects* of the new method of inoculation, the more we are convinced that in ſome inſtances the diſeaſe has been too much ſuppreſſed, to the obvious prejudice of the conſtitution: and that there is but too much foundation for Mr. Bromfield's doubts *, whether the patient may not be reduced too low;—Whether a very ſlight fever, with *few pimples*, which never come to maturation, can be conſidered as the proper diſeaſe:—and whether this eaſy proceſs, this *extinguiſhing* the diſeaſe, is always conſiſtent with the ſafety of the conſtitution? D.

* Monthly Review for October, 1767, p. 266.

Art. 25. *Diſcourſes on a ſober and temperate Life.* By Lewis Cornaro, a noble Venetian. Tranſlated from the Italian original. 8vo. 3s. 6d. ſew'd. White. 1768.

This is a good tranſlation of a valuable and well known work.—For the information however of thoſe of our readers, who may not be acquainted with the writings of Cornaro, we ſhall give the following extract from the preface.

'These diſcourſes, though written in Cornaro's old age, were penned at different times, and publiſhed ſeparately: the firſt, which he wrote at the age of eighty three, is entitled, A Treatiſe on a Sober Life, in which he declares war againſt every kind of intemperance; and his vigorous old age ſpeaks in favour of his precepts. The ſecond treatiſe he compoſed at the age of eighty ſix: it contains farther encomiums on ſobriety, and points out the means of mending a bad conſtitution. He ſays, that he came into the world with a choleric diſpoſition, but that his temperate way of life had enabled him to ſubdue it. The third, which he wrote at the age of ninety one, is intitled, An Earneſt Exhortation to a Sober Life; here he uſes the ſtrongeſt arguments to perſuade mankind to embrace a temperate life, as the means of attaining a healthy and vigorous old age. The fourth and laſt, is a letter to Barbaro, patriarch of Aquileia, written at the age of ninety five; it contains a lively deſcription of the health, vigour, and perfect uſe of all his faculties, which he had the happineſs of enjoying at that advanced period of life.

'This uſeful work was tranſlated ſome years ago into Engliſh, under the title of, *Sure and certain methods of attaining a long and healthy life.* The tranſlator ſeems rather to have made uſe of a French verſion than

of

of the Italian original; he has likewiſe omitted ſeveral paſſages of the Italian, and the whole is rather a paraphraſe than a tranſlation. This has induced us to give the public an exact and faithful verſion of that excellent performance, from the Venice edition in 8vo, in the year 1620: at the ſame time we have followed the advice of ſome friends, in adding the original Italian, which is become very rare, with a view of rendering the work ſerviceable, not only to thoſe who aim at health and longevity, but to ſuch alſo as are deſirous of improving in the Italian language." D.

Art. 26. *Van Swieten's Commentaries abridged by R. Schomberg, M. D. &c.* Vol. II. * Johnſton. 6s. 1768.

The aphoriſms of Boerhaave are the beſt abridgement of the Commentaries of Van Swieten.

* For the account of the firſt volume of this work, ſee the Monthly Review, Vol. 27. p. 367.—Our author's abridgement is very unequal; the firſt volume which he publiſhed, included the 1. 2. and 3 volumes of the commentaries: this ſecond volume includes only the fourth. D.

MISCELLANEOUS.

Art. 27. *L'Ingenu; or the Sincere Huron, a true Hiſtory:* tranſlated from the French of Mr. de Voltaire. 8vo. 3s. 6d. ſew'd. Bladon.

We have already given an abſtract of this work from the original; a great part of the eaſe and humour of which is loſt in this ſtiff and ſtupid tranſlation. L.

Art. 28. *A ſuccinct Account of the Attempts of Meſſrs. Harriſon and Le Roy, for finding the Longitude at Sea, and of the Proofs made of their Works.* By M. Le Roy, Clock-maker to the King. Done from the French, by a Fellow of the Royal Society. 4to. 2s. 6d. Newbery.

That the method of diſcovering the longitude by clock-work is ſuperior to all other methods to which the ſons of ſcience have had recourſe, for ſolving this important problem, ſeems now to be generally allowed; and that our ingenious countryman, Mr. Harriſon, has done more toward the completion of this method, than former artiſts deemed poſſible to accompliſh, is likewiſe undeniable. Mr. Le Roy, however, ſeems willing to diſpute with Mr. Harriſon the honour of being firſt in this career of ſcientific fame; and has publiſhed this work to ſhew the pre-eminence of *his* invention. He has, indeed, a great deal to ſay for himſelf: and, on what ſubject will not a Frenchman have a great deal to ſay? Nevertheleſs, it is not in the power of all his *certificates* and *approbations* to perſuade us, that Mr. Le Roy, or any other mortal, has conſtructed a time-piece, the variations of which do not amount to the rate of a *minute in a year* *. He may, if he pleaſes, recite experiments till he is breathleſs; and *Mons. le this*, and *Mons. de that* may certify the truth of them till they are weary: but, ſtill, the Infidel mechanics of this country will never believe that it is in the power of wheels and pinions, and ſprings, to perform what Mr. Le Roy talks of, till they ſee it with their own eyes.

* In ſix and forty days, he ſays, one of his watches deviated no more than ſeven ſeconds and a quarter, in a ſea voyage.

Art. 29.

Art. 29. *A letter from T. Harris to G. Colman, on the Affairs of Covent-Garden Theatre*; to which is prefixed an Addreſs to the Public. 4to. 1s. 6d. Fletcher.

It is impoſſible for us to enter ſo far into the particulars of this controverſy, as would prove ſatisfactory to thoſe readers of our Review, who have no opportunity of conſulting the pamphlets themſelves; and it is alſo unneceſſary for us to take up much of our room with the ſubject, as we believe there are few of our readers who are not already as fully acquainted as they deſire to be, with the nature of the late diſputes among the four proprietors of the above mentioned theatre. All, therefore, that we ſhall here add, to the brief account we have already given of this *abſurd* and *violent* conteſt, in our Catalogue for Feb. laſt, is, that the *farther* particulars here related by Mr. Harris, one of the proprietors, are very ſhrewdly put together; and that the pamphlet is written with ſpirit and elegance.

Art. 30. *T. Harris diſſected.* By G. Colman. 4to. 1s. 6d. Becket.

A full refutation of the principal *facts* alleged in the preceding pamphlet. In the concluſion, Mr. Colman agrees to Mr. Harris's propoſal, of referring the deciſion of their controverſy to the court of chancery.—Since the publication of this pamphlet, the news-papers have informed us that matters have been put into a fair way of being amicably adjuſted.

MATHEMATICAL.

Art 31. *A new and complete Treatiſe of ſpherical Trigonometry: in which are contained the orthographic, analytical, and logarithmical Solutions of the ſeveral Caſes of ſpherical Triangles, whether right angled or oblique; a comprehenſive theory of the Fluxions of theſe Triangles; and a Variety of of curious and intereſting Particulars not to be met with in any other treatiſe upon this Subject. Carefully tranſlated from the French of Mr. Mauduit.* By W. Crakelt. 8vo. 5s. Turpin, 1768.

The treatiſe before us, which is evidently the work of a maſter of the ſubject he has undertaken to explain, is very different from the common treatiſes of this kind; which are generally confined to geometrical and logarithmical ſolutions; whereas our author has added thoſe which are deduced from projections by the application of algebra.

Thoſe who have ſtudied the more difficult parts of the practical ſciences in general, and thoſe of aſtronomy and dialing in particular, well know, from experience, how uſeful a treatiſe of this kind will prove to thoſe who purſue the ſame ſtudies. Nor do we remember to have met with any work ſo complete on this ſubject as the treatiſe before us. And it ſhould be remembered that we cannot have too many helps in the more difficult and curious parts of aſtronomy.

In the ſecond chapter we have complete demonſtrations of the celebrated theroms of Neper, the inventor of logarithms, and of which Simpſon has ſpecified only particular caſes: this chapter therefore contains every thing neceſſary to the ſolution of ſpherical triangles

But the fourth chapter, which contains an application of the algebraical

braical analyſis to geometrical conſtructions, more particularly merits attention; for here, by the help of calculation, the particular caſes are exhauſted; moſt of the analogies before given are deduced from general caſes by ſimple inferences; a great variety of new formula are added; and the apparent difference between the ſynthetic and analytic ſolutions for the ſame caſes perfectly reconciled.

It has been the misfortune of many writers to ſuffer from the hands of their tranſlators; the fate of M. Manduit is very different. He appears to much greater advantage in Engliſh, than in French; many errors in the original being corrected in the tranſlation, and the obſcurities in the former are removed in the latter. B

NOVELS.

Art. 32. *True Delicacy; or the Hiſtory of Lady Francis Tylney, and Henry Cecil, Eſq;* 12mo. 2 Vols. 6s. Noble.

Another * literary compoſition of double refined love, generoſity and timid reſpect. The general ſameneſs in the outlines of the characters in theſe ſtories, and in the machinery of them, which we have heretofore remarked, will excuſe us to our readers for not entering into a detail of circumſtances.

However authors have been rediculed for their indigence, and however reluctant, from this cauſe they are accuſed of being in the diſcharge of legal obligations; they make ample amends in their *deſcriptions*. There money is never deficient, except for a time to heighten a cataſtrophe, nor a noble diſpoſition in their favourite characters, to make up each other's loſſes and deficiencies; to which is added a ſelf-denying modeſty in the obliged parties, to render them worthy of each other. What a pity it is that imaginary plenty cannot be made to ſupply actual wants! A leſſon in point occurs in this performance, in the caſe of a literary lady and her unhappy family.

As theſe hiſtories are generally conveyed in fictitious names, we do not readily apprehend the author's motive with reſpect to the name of his heroine; eſpecially as ſhe is deſcribed as ſiſter to an earl of the ſame title, who is brought on the ſtage at the cloſe of the piece, to give his ſiſter away in marriage to the author's hero, Cecil. N.

* Vide Novels in June and July.

DRAMATIC.

Art. 33. *The Stateſman foiled.* A muſical Comedy, of two Acts. Performed at the Theatre Royal in the Hay-market. The Muſic compoſed by Mr. Ruſh. 8vo. 1s. Becket.

If neither the ſentiments nor the poetry of theſe tweedle-dum dramas are of equal merit with the muſical part of the compoſition, it is what the public expects; ſince the writer's performance is only conſidered as the vehicle to the melody given to the airs by the muſician; to whom it is often indifferent whether he is to embelliſh a ſtave of Old Sternhold's Pſalms, or a ſtanza by Dryden or Pope.

POETICAL.

Art. 34. *An Elegy wrote under a Gallows. With a Preface concerning*

cerning the Nature of Elegy. 4to. 6d. Printed for the Author; and ſold by Richardſon and Co.

Here is a ludicrous bard, ſporting in Elegy, and laughing at the tears of poor mournful Melpomene. His particular aim is to ridicule ſome of our modern elegiac poets. The ſtyle of a very celebrated one is thus *taken off*:

Where this bald barren ſpot of earth expands,
Deck'd with no ſhade of plant, or flow'rets ſmile,
Rear'd by ſome ſkill conducted artiſt's hands,
A gallows frowns, a terror-ſtriking pile.

Full of the nurſe; his fell of hair erect,
The late returning ſchool boy dreads to paſs;
And far around (unleſs her ſwain protect)
Wanders the rural ſimple-minded laſs.

Yet underneath does contemplation ſit,
Leaning her cheek againſt the dewy poſt;
And tho' the moiſture down her boſom flit,
She heeds it not, in deep reflection loſt.

How many hapleſs mortal beings here,
In hempen ſtring, have *dangled* out of life,
Ne'er laid upon the conſecrated bier,
But given to the ſurgeon's ruthleſs knife!

Some, whoſe blank minds, no ſpark of *mercy* knew,
To horrid deeds of deſperation *flow*,
And driv'n by hot-brain'd frenzy not a few,
To lift their hands, and ſtrike the fatal blow.

Here pettyfogging ſorgery has oft
Its due deſert, and laſt ſad tremors felt:
Here window-ſcaling elves have ſwung aloft:
And rape has dy'd, for deeds he never dealt.

Here thieves of every ſize, and every ſort,
Who, once firm-joined in many a ſocial gang,
Dar'd with the legiſlative pow'r to ſport,
At various times, in various numbers hang.

Of graceful mein the highway robber, here,
Who, mounted bravely on his gallant ſteed,
Could a whole caravan half-kill with fear,
Nor youth can ſave, nor valour's hardy deed.

Yet not unmourn'd, he paſs'd along the road,
On the ſlow-dragging cart exalted high,
Caught by his form, the virgin's boſom glow'd,
And tearful pity ſtole into her eye.

The preface to this little piece of ſolemn humour contains an ironical encomium on thoſe 'happy genii,' who, he ſays, have brought 'to its *acme* this ſpecies of compoſition.'—'With what delight,' he adds, 'do I reflect on the *ivy-mantled towers*, the *gloom-envelop'd bowers*, the *cloud-aſpiring hills*, the *gently-tinkling rills*, the *ſoul-enchanting laſs*, the *ſaint-encypbered glaſs*, and all the ſtore of compound epithets with which our ſcanty

ſcanty language has by this means been enriched! Then, moreover, what "*apt artful alliteration!*" and the precept beautifully introduced, pleaſure and inſtruction walking ſo lovingly hand in hand together!

Art. 35. *The Hortonian Miſcellany, being a Collection of original Poems, Tales, &c.* By W. Adkins, Gent. 12mo. 1s. 6d. Bingley.

Since the interment of our poor friend George Pooke, 'feet ſix beneath the ſurface,' many have been the competitors for his ivy-crown. Mr. T. Underwood, Dr. Ruſſel, Sir W. Browne, and many others, have put in their claims, but we have unanimouſly conferred it on W. Adkins, Gent. The following ſpecimens indiſputably prove him to be George's legitimate heir:

On the 'Squire's Dinner-bell.

What awful ſound the bell gives at the door!
O, 'tis ſo noble, I can ſay no more!

On the Club at Horton.

Near to this place there is as phenix rare,
Two worthy neighbours, and a happy pair;
When winter nights, with lazy pace, roll,
Viſit each other o'er the ſparling bowl;
Relate what price at markets bore that day
The wheat, the oats, the barley and the hay!

Ode in Praiſe of Horton.

Happy Horton, queen of Bucks!
Stor'd with moorhens, ſnipes and ducks!
Blackbirds, coots and water-rail,
Partridge, lark and little quail.
CHORUS. Partridge, &c.
Nil oriturum alias! L.

Art. 36. *Occaſional Verſes on the Death of Mr. Sterne, to which is added an Epiſtle to a young Lady, on the Taſte and Genius of the Times.* 4to. 1s. Murdoch.

There is nothing extraordinary in either of theſe performances; but the latter has a kind of imitative merit, being ſomething like the free and eaſy epiſtles of Ariſtippus. L.

Art. 37. *The Victim, a Poem, inſcribed to John Wilkes, Eſq;* 4to. 1s. 6d. Steare.

The Exile of Wilkes, the Rape of Miſs Woodcock, the Covent-garden Rebellion, done into metre, and all for one ſhilling and ſixpence, Gem-men! L.

Art. 38. *Labour and Genius, or the Mill ſtream and the Caſcade, a Fable, written in the Year 1762, and inſcribed to the late William Shenſtone, Eſq;* By Richard Jago, M. A. 4to. 1s. Dodſley.

This little poem conſiſts chiefly of encomiums on the genius and taſte of the late Mr. Shenſtone. There is not much in the fable; the mill-ſtream envies the caſcade that reſpect and attention, which ſhe thinks, as the more uſeful perſonage, ſhe has a right to enjoy. Her language, agreeably to her ſtation, is rather low and ſcurrilous; while Madam Caſcadille anſwers her in polite terms, ſaying,

——Gentle coz, forbear your clamours;
Enjoy your hoppers and your hammers.
We gain our ends by different ways,
And you get bread, and I get—praiſe. L.

Art. 39. *Fables. By William Wilkie, D. D. Profeſſor of Natural Philoſophy in the Univerſity of St. Andrews.* 8vo. 4 s. Dilly. 1768.

If Dr. Wilkie cannot boaſt the elegance of Moore, or the eaſe of Gay, yet is he by no means a contemptible fabuliſt: his merit, however, is of that kind, which, neither being very great nor very ſmall, renders a critical eſtimate of it always difficult. In ſuch caſes we generally make the author ſpeak for himſelf; and ſo let Dr. Wilkie.

When ignorance poſſeſs'd the ſchools,
And reign'd by Ariſtotle's rules,
Ere Verulam, like dawning light,
Roſe to diſpel the gothic night:
A man was taught to ſhut his eyes,
And grow abſtracted to be wiſe.
Nature's broad volume fairly ſpread,
Where all true ſcience might be read,
The Wiſdom of th' eternal Mind,
Declar'd and publiſh'd to mankind,
Was quite neglected, for the whims
Of mortals and their airy dreams:
By narrow principles and few,
By haſty maxims, oft untrue,
By words and phraſes ill-defin'd,
Evaſive Truth they hop'd to bind;
Which ſtill eſcap'd them, and the elves
At laſt caught nothing but themſelves.
Nor is this folly modern quite,
'Tis ancient too; the Stagirite
Improv'd at firſt, and taught his ſchool
By rules of art to play the fool.
Ev'n Plato, from example bad,
Would oft turn ſophiſt and run mad;
Make Socrates himſelf diſcourſe
Like Clarke and Leibnitz, oft-times worſe;
'Bout quirks and ſubtleties contending,
Beyond all human comprehending.
From ſome ſtrange bias men purſue
Falſe knowledge ſtill in place of true,
Build airy ſyſtems of their own,
This moment rais'd, the next pull'd down;
While few attempt to catch thoſe rays
Of truth which nature ſtill diſplays
Throughout the univerſal plan,
From moſs and muſhrooms up to man.
This ſure were better, but we hate
To borrow when we can create;
And therefore ſtupidly prefer,
Our own conceits, by which we err,

To

To all the wiſdom to be gain'd
From nature and her laws explain'd.
One ev'ning when the ſun was ſet
A Graſshopper and Glowworm met
Upon a hillock in a dale,
As Mab the fairy tells the Tale.
Vain and conceited of his ſpark,
Which brighten'd as the night grew dark,
The ſhining reptile ſwell'd with pride
To ſee his rays on every ſide,
Mark'd by a circle on the ground
Of livid light ſome inches round.
Quoth he, If Glowworms never ſhone,
To light the earth when day is gone,
In ſpite of all the ſtars that burn,
Primeval darkneſs wou'd return:
They're leſs and dimmer, one may ſee,
Beſides much farther off than we;
And therefore thro' a long deſcent
Their light is ſcatter'd quite and ſpent:
While ours, compacter and at hand,
Keeps night and darkneſs at a ſtand,
Diffus'd around in many a ray,
Whoſe brightneſs emulates the day.
This paſs'd and more without diſpute,
The patient Graſshopper was mute:
But ſoon the Eaſt began to glow
With light appearing from below,
And level from the ocean's ſtreams
The moon emerging ſhot her beams,
To gild the mountains and the woods,
And ſhake and glitter on the floods.
The Glowworm when he found his light
Grow pale and faint and vaniſh quite
Before the moon's prevailing ray,
Began his envy to diſplay.
That globe, quoth he, which ſeems ſo fair,
Which brightens all the earth and air,
And ſends its beams ſo far abroad,
Is nought, believe me, but a clod;
A thing which, if the ſun were gone,
Has no more light in't than a ſtone,
Subſiſting merely by ſupplies
From Phœbus in the nether ſkies:
My light indeed, I muſt confeſs,
On ſome occaſions will be leſs;
But ſpite itſelf will hardly ſay
I'm debtor for a ſingle ray;
'Tis all my own, and on the ſcore
Of merit, mounts to ten times more
Than any planet can demand
For light diſpens'd at ſecond hand.

To

To hear the paltry inſect boaſt
The Graſshopper all patience loſt.
Quoth he, My friend, it may be ſo,
The moon with borrow'd light may glow:
That your faint glimm'ring is your own,
I think, is queſtion'd yet by none:
But ſure the office to collect
The ſolar brightneſs and reflect,
To catch thoſe rays that wou'd be ſpent
Quite uſeleſs in the firmament,
And turn them downwards on the ſhade
Which abſence of the ſun has made,
Amounts to more in point of merit
Than all your tribe did e'er inherit:
Oft by that planet's friendly ray
The midnight trav'ler finds his way;
Safe by the favour of her beams
'Midſt precipices, lakes and ſtreams:
While you miſlead him, and your light,
Seen like a cottage-lamp by night,
With hopes to find a ſafe retreat,
Allures and tempts him to his fate:
As this is ſo, I needs muſt call
The merit of your light but ſmall:
You need not boaſt on't tho' your own;
'Tis light indeed, but worſe than none;
Unlike to what the moon ſupplies,
Which you call borrow'd, and deſpiſe.

Theſe fables are ſixteen in number, and a frontiſpiece deſigned by Wale is prefixed to each fable.

L.

SERMONS.

I. On the Death of the Rev. Mr. John Gawſell,—at the Chapel in Churchgate-Street, Bury St. Edmonds, July 17, 1768. By W. Lincolne. Buckland.

II. *The Sufferings and Hardſhips of the Clergy*,—at Heathfield in Suſſex. By the Rev. and Right Hon. Lord Preſton. Coote.

III. *The true Nature and Intereſt of Religion*,—in the Cathedral church of Durham, May 15, 1768; being the Sunday after the Interment of the late Rev. Dr. Bland, ſenior Prebendary of that Church. By Edmund Law, D. D. Preb. of Durham, and Maſter of St. Peter's College, Cambridge. Newcaſtle printed, and ſold by Sandby in London.

IV. Preached at St. Bride's, Fleet-ſtreet, June 29, 1768, before the Governors of the Magdalen Charity. By Rich. Harriſon, Lecturer of St. Peter's, Cornhill, and Joint-lecturer of St. Martin's in the Fields. Flexney.

THE

MONTHLY REVIEW,

For SEPTEMBER, 1768.

Holdſworth's Obſervations on Virgil, concluded. See Review for June laſt, p. 426.

THE profoundeſt commentators are very often involved in great difficulties from ſlight miſtakes: from the miſconſtruction, or the miſplacing of a ſingle word, a whole paſſage ſhall be thrown into confuſion, and the author eſcape with uncommon favour if he is not charged with nonſenſe. There is a ſtrong inſtance of this in the following paſſage:

GEOR. L. IV. 287.

—— Quà Pelluei gens fortunata Canopi
Accolit effuſo ſtagnantem flumine Nilum,
Et circum pictis vehitur ſua rura phaſelis;
Quaque pharetratæ vicinia Perſidis urget
Et viridem Ægyptum nigrâ fecundat arenâ,
Et diverſa ruens ſeptem diſcurrit in ora.
Uſque coloratis amnis devexus ab Indis;
Omnis in hac certam regio jacit arte ſalutem.

'This paſſage, ſays Mr. Spence, has long ſounded wrong to me. There ſeems to me to be ſomething in the conſtruction not Virgilian, and ſomething puzzled in the ſenſe. I find ſince that Huet and Segrais had a diſpute about it. Segrais thought it faulty and corrupted: *Ego contra*, ſays Huet, *integram eſſe aſſeverarem; planumque et intellectu facile; ſi modo perſpecta eſſet veterum de ortu Nili opinio; qui in India oriri eum, et ex eo in Ægyptum profluere, falſo quidem, at pro certo et conſtanter arbitrati ſunt.* The Florentine MS reads the paſſage differently, but does not take away the difficulty; it only tranſpoſes the two verſes: '*Et diverſa*, &c.' is firſt in it, and '*Et viridem*, &c.' ſecond. '*Et viridem Ægyptum*' is a repetition of what has been ſaid before, ver. 287—289. It is ſuſpicious from its being placed differently in the Florentine manuſcript. If it was omit-

tod, and the other line underſtood of the Ganges, would it not ſet all right? The Ganges has its ſeven ſtreams as well as the Nile, and is therefore joined with it again. Æn. ix. 20.' Thus far Mr. Spence.

Ruæus too complains of the ſame difficulties, and calls the paſſage *locus perdifficilis*. But it is clear, from the interpretation of the laſt mentioned critic, where *his* difficulty lay; and from thence too, we preſume, aroſe the ſuſpicions of Segrais, and the non-virgilian conſtruction of Mr. Spence. Ruæus has taken the word *vicinia* in the nominative caſe ſingular, inſtead of the accuſative plural. Let the order of the words from *quaque pharetratæ* run thus, and the difficulty vaniſhes at once; the conſtruction is eaſy, and the ſenſe no way puzzled: *Quaque amnis devexus uſque ab Indis coloratis urget* vicinia *pharetratæ Perſidis, et fœcundat viridem Ægyptum nigra arena, et ruens diſcurrit in ſeptem ora diverſa.*

Æn. I. 128:

Interea magno miſceri murmure pontum;
Emiſſamque hiemem ſenſit Neptunus, et imis
Stagna refuſa vadis: graviter commotus, et alto
Proſpiciens, ſummâ placidum caput extulit undâ.

'The aſpect of Neptune in all the good antiques I have ſeen of him, is majeſtic and ſerene. The lower ſort of artiſts repreſent him ſometimes with an angry and diſturbed air; and one may obſerve the ſame difference in this particular between the greater and leſs poets, as there is between the good and bad artiſts. Thus Ovid deſcribes Neptune with a ſullen look:

Ter Neptunus aquis cum torvo brachia vultu
Exſerere auſus erat; ter non tulit Æeris Æſtus.

Whereas Virgil expreſsly tells us that he has a mild face, even where he is repreſenting him in a paſſion.' SPENCE.

By no means. Virgil expreſsly tell us no ſuch thing. *Caput* never yet ſignified the countenance, in any claſſic writer; and that interpretation, in this place, is an univerſal blunder. Virgil repreſents the ſmoothneſs of Neptune's head, when he firſt riſes above the water; which, from the flacidity of the hair in ſuch a ſituation, is as pictureſque and natural, as to have repreſented him with ſoftneſs in his aſpect, when he had rage in his heart, would have been unnatural and abſurd. If the gods muſt be inveſted with the perſons and the paſſions of men, the *perſonal* expreſſion of thoſe paſſions follows of courſe. Ovid is, therefore, as unjuſtly cenſured for giving Neptune a ſtern aſpect, when in the conflagration of Phæton, he thrice emerged and ſunk down, unable to endure the heat, as Virgil is improperly praiſed for an error he was not guilty of. What ſhould we have thought of the painter who had deſcribed Neptune on that occaſion ſhrinking

ſhrinking from the intolerable rage of fire with a placid countenance? Should we not have ſaid, this painter is a fool; he has not the leaſt idea of expreſſion? and would not Ovid have been juſtly cenſurable had he done the ſame? For ſuch a tranſgreſſion of nature and propriety, he might have been reckoned amongſt the leſs poets; but the finely imagined, the juſtly expreſſed deſcription alluded to, *ſi ſic omnia dixiſſet*, would have placed him on the ſummit of Parnaſſus.

Æn. IX. 292.

——— *Perculſa mente dederunt*
Dardanidæ lacrymas; ante omnes pulcher Iulus,
Atque animum patriæ ſtrinxit pietatis imago.

And ſo a little before:

Dii patrii, quorum ſemper ſub numine Troja eſt,
Non tamen omnino Teucros delere paratis;
Cum tales animos juvenum, et tam certa tuliſtis
Pectora. Sic memorans, humeros dextrâſque tenebat
Amborum, et vultum lacrymis atque ora rigabat.

'Virgil, (beſide the other proofs of his humanity and good nature) appears to have had a ſtrong idea of that ſwell in a good man's breaſt, which fills the eye with tears, on his hearing of any great or good moral action or reſolution: and this is the more remarkable, becauſe it is never mentioned or deſcribed by any other of the ancient writers that I know of.' SPENCE.

There is the utmoſt propriety in the above obſervation; and we cordially join with Mr. Spence in giving to Virgil the merit of that fine and almoſt peculiar ſenſibility. Yet ſurely there are inſtances of it to be found in many of the ancient writers. How finely is that ſwell in a good man's breaſt, that *humanitatis dulcedo* deſcribed by Val. Maximus! *Etiam in efferata barbarorum ingenia penetrat, torvoſque et truces hoſtium mollit oculos, ac victoriæ inſolentiſſimos ſpiritus flectit. Nec illi difficile et arduum eſt, inter arma contraria, inter diſtrictos comminus mucrones placidum iter reperire. Vincit iram, proſternit odium; hoſtilemque ſanguinem hoſtilibus lacrymis miſcet.* The ſame writer knew too that the breaſt would ſwell with a tender pleaſure in contemplating the moral excellencies of others—*Exultat animus maximorum virorum memoriam percurrens.*

Several diſſertations by Mr. Holdſworth are annexed to theſe obſervations on Virgil, moſt of which tend to further illuſtrations of the poet. One of theſe, as more curious than the reſt, we ſhall ſelect for the entertainment of our Readers.

'*Diſſertation on the Tomb of Virgil.*

'Virgil's tomb uſed to be reckoned one of the principal curioſities in the neighbourhood of Naples, and as ſuch has been always recommended to travellers by the voyage writers: but of late years I have obſerved many young gentlemen very indifferent whether they went to ſee it or

not. When I aſked them the reaſon, I found this indifference not owing to any want of reſpect in my countrymen to the memory of Virgil, but to their being fully perſuaded, from a paſſage in Mr. Addiſon's Travels, that every body have hitherto been impoſed upon: and that whoſeſoever tomb this is, it is undoubtedly not Virgil's. His words are as follow: "It is certain this poet was buried at Naples; but I think it is almoſt as certain his tomb ſtood on the other ſide of the town towards Veſuvio."

'Had this come from a perſon of a leſs character, or from one not ſo particularly favoured by the muſes, it might have had little weight; but it cannot be ſuppoſed that ſuch an one as Mr. Addiſon, one of Virgil's own ſons, would have preſumed to have diſturbed the tomb, if he had not been very ſure that his father's aſhes did not lye there. This thought gives a ſanction to his remark, and his manner of expreſſing himſelf, that is, giving us his bare word for it, is of greater force than any thing he could have ſaid: for now, though he ſoftens it with an "almoſt," we are to ſuppoſe him very ſure of what he aſſerts, though he conceals his reaſons, and muſt believe him implicitly: whereas, had he given his reaſons, the world would then have been at liberty to judge of the weight of them. I wiſh, for the ſatisfaction of the curious, that he had done ſo: however, ſince he has not, and as this is an affair which certainly admits of diſpute, I beg leave to examine what authority he may have had from other authors for this aſſertion.

'The only perſon I have met with on this occaſion is Cluverius; who, in order to ſettle the ſituation of Virgil's ſepulchre, quotes a paſſage from Statius: where that poet, ſpeaking of himſelf to Marcellus, ſays;

En egomet, ſomnum et genialia ſecutus
Littus, ubi Auſonio ſe condidit hoſpita portu
Parthenope, tenues ignavo pollice chordas
Pulſo; Maroneique ſedens in margine templi
Sumo animum, et magni tumulis accanto magiſtri.
Lib. IV. Sylv. iv. ver. 55.

'And again, toward the concluſion of the ſame epiſtle;

Hæc ego Chalcidicis ad te, Marcelle, ſonabam
Litoribus, fraſtas ubi Veſbius exigit iras,
Æmula Trinacriis volvis incendia flammis. Ibid. ver. 80.

'From whence Cluver gravely concludes, that Virgil's tomb was at St. Giovanni Teduccio. "*En ut diſerti taſtator ſub Veſbio, ſive Veſuvio,*" &c. See Cluver.

'I much doubt of the juſtneſs of this reaſoning, but am not ſurpriſed at Cluver's making ſuch a concluſion; it being very evident, from many paſſages in his works, that he had little notion of poetical expreſſions; and that he read a poet as he would a Gazette: but I wonder at Mr. Addiſon's following him. I can only ſay that Mr. Addiſon's Travels, though very ingenious, yet are generally allowed to be in ſome places very uncorrect. He wrote them in haſte; and, if I may venture to ſay ſo, it is probable, that being informed by ſome body that Cluver had fixed Virgil's tomb on that ſide of Naples towards Veſuvio, he took his word for it without reading Cluver himſelf, or examining what foundation he went upon; for if he had conſulted Statius, I am perſuaded he would have been of a different opinion.

Cluver, in his honeſt matter of fact way, ſuppoſes that Statius was actually ſitting on the edge of Virgil's tomb, at the foot of mount Veſuvio, when he wrote this epiſtle to Marcellus; and though it was an odd place for a man to write from, while the mountain was flaming, yet he ought, with equal reaſon, to ſuppoſe that there was actually an eruption at that time. Mr. Addiſon, who is better acquainted with the poetic ſtile, would, I am perſuaded, allow that a poet (eſpecially one whoſe character it is, not always to confine himſelf to the ſtricteſt bounds), may well be ſuppoſed to ſay all that Statius here does, though he wrote from his chamber in the heart of the city; and though the mountain was as quiet as it uſually is, not flowing but only ſmoking; as is well obſerved by Pellegrino and others.

'Allowing that this paſſage determines no more about this monument than that it was near Naples, let us next enquire what grounds there are for the common received opinion.

'Donatus (if any credit is to be given to him), poſitively tells us in his life of Virgil, that he was buried on the road to Puteoli, "*Voluit ſua oſſa Auguſtus Neapolim tranſferri, ubi diu vixerat.—Tranſlata igitur juſſu Auguſti ejus oſſa Neapolim fuere; ſepultaque viâ Puteolanâ, intra lapidem ſecundum.*"

'If the life of Virgil by Donatus ſhould not have ſufficient credit, yet there are many other arguments which favour this part of the account. St. Jerom confirms this article; "*Virgilius Brunduſii moritur, Sentio, Saturnino et Lucretio Cinna Coſſ. Oſſa ejus Neapolim tranſlata in ſecundo ab urbe Milliario ſepeliuntur; titulo iſtiuſmodi ſuprascripto, quem moriens ipſe dictaverat.*

Mantua me genuit; Calabri rapuere; tenet nunc
*Parthenope. Cecini Paſcua, Rura, Duces**."

'Though he does not ſay on what road, yet if we conſider that the greateſt roads were commonly choſen for the monuments of the dead (as the Via Appia, the greateſt of all, witneſſes the moſt of any to this day); and that the Via Puteolana was the moſt frequented about Naples, as leading not only to Puteoli, but to Baiæ and Cumæ, and thence to Rome; we may reaſonably conclude that this road, as being the moſt public, would be allotted for the monument of ſo great a man, preferably to that by mount Veſuvio, or any other about Naples. There would be ſome propriety alſo in Virgil's being buried by that very road, which leads directly towards Miſenum, the lake Avernus, and the Sibyl's Grotto; the very ſpot of ground which he had choſen for the ſcene of one of the moſt beautiful books of his Æneid. And there was another propriety, though not ſo obvious to us now as the former; which was, that, as we are aſſured by Dio, Pollio had a Villa at Pauſilypo, which he left as a legacy to Auguſtus: and ſince it was by that emperor's own order that Virgil's bones were brought to Naples, what place can be aſſigned ſo proper for his monument? Perhaps he was buried in Auguſtus's own land; if not, at leaſt on ſome ſpot on the public road, as near as could be to his villa.

'There being ſo much reaſon then to believe that Virgil was buried on this road, let us next enquire how the diſtance anſwers. This is ſaid

* Divus Hieronymus in Euſebii chronicon. Lib. ii.

both by Donatus and St. Jerom to be within * two miles of Naples; with which the diſtance of the tomb, now ſhewn as Virgil's, agrees very well. From the mouth of the Grotta Pauſilypo, under that tomb, to the Porta di Chiaia, according to the meaſure taken for me by Signor Angelo, it amounts to 6900 feet, in Engliſh meaſure; and from the Porto di Chiaia, to the Stufa di St. Giorgio beyond the church of San Giacomo to 3100 more: in all 10,000 feet, or 2000 paſſus; that is, two miles old Roman meaſure, allowing only for the difference between the Engliſh and the old Roman foot, for which we muſt deduct about 300 feet (or a little more) in two miles. On the other ſide, we muſt allow for the ſeveral turnings in taking the meaſure at preſent; as for inſtance, between the mouth of the Grotta and La Madonna piede di Grotta, from the Chiaia to the Porta di Chiaia, and from the Porta di Chiaia to the Lago di Caſtello; which, probably, all together make the difference of ſeveral hundred feet: and if it could be meaſured in a ſtrait line, would perhaps reach to Santa Maria Nova, near which is ſuppoſed to have been one of the gates of the old city.

'I beg leave to bring one argument more, that I have not found urged by any author, in favour of this monument. Seneca, in his fifty-ſeventh epiſtle, where he deſcribes his paſſing through that obſcure and troubleſome road, cut for near half a mile, under mount Pauſilypo, in his way from Baiæ to Naples, owns, as far as a Stoic would care to own, that he was in a very great fright; but as ſoon as he was got into the day-light and the open air again, he recovers his ſpirits, and ſeems to have wondered at his former puſillanimity. "*Ad primum conſpectum redditæ lucis* (ſays he), *alacritas incogitata rediit et injuſſa. Illud deinde mecum loqui cœpi, quam ineptè quædam magis ac minus timerimus, cum omnium idem finis eſſet. Quid enim intereſt, utrum ſuper aliquem vigiliarium ruat, an mons? Nil invenies: erunt tamen qui hanc ruinam magis timeant, quamvis utraque mortifera æque ſit.*" *Vigiliarium* here has been generally underſtood of a watch-tower, and the word has found its way into our dictionaries under that acceptation; without any other authority than this ſingle paſſage from Seneca, and that with the proviſo of "*Si ſana eſt lectio.*" I have long been inclined to think that it might originally have been written, *Virgiliarium*, or rather *Virgilianum*; and be meant of Virgil's tomb, which you ſee on an eminence on the ſide of the rock, as ſoon as ever you come out of the Grotta of Pauſilypo, in going from Baiæ to Naples.

'There are few monuments to which the ancients paid ſo great a regard as to Virgil's. We find Statius, in the above-mentioned paſſage, ſpeaks of his ſepulchre as a temple;

Maroneique ſedens in margine templi
Sumo animum et magni tumulis accanto magiſtri.

And Pliny, in his Epiſtles, ſpeaking of the villas of Silius Italicus in Campania, ſays; "*Multum ubique librorum, multum ſtatuarum, multum imaginum; quas non habebat modo, verum etiam venerabatur. Virgilii ante omnes; cujus natalem religioſius quam ſuum celebrabat: Neapoli maxime, ubi monumentum ejus adire ut templum ſolebat.*" Lib. III. Epiſt.

* *Intra lapidem ſecundum.* Donatus.——*In ſecundo ab urbe Milliario.* Div. Hieron.

vii. Martial alſo mentions the particular regard Silius paid to this monument, in two of his epigrams.

Silius hæc magni celebrat monumenti Maronis,
Jugera facundi qui Ciceronis habet
Heredem dominumque ſui, tumulive, Lariſve,
Non alium mallet, nec Maro, nec Cicero.
Lib. XI. Epig. xlviii.

Jam prope defuetos cineres et ſancta Maronis
Nomina qui coleret, pauper, et unus, erat:
Silius Arpino tandem ſuccurrit agello;
Silius et vatem, non minor ipſe, tulit. Ib. Ep. xlix.

'This reſpect paid to Virgil's tomb at that time, and the honour paid by the Neapolitans to his memory in the barbarous ages following, as appears by their imputing to him all the great works that were ever among them, as their Aqueducts, the Grotta, the Brazen Horſe, and many others, might well preſerve amongſt them a conſtant tradition, even in the time of their greateſt barbarity, where his ſepulchre was; and when learning again flouriſhed we find the firſt writers ſpeaking of it.

'Petrarch deſcribes this ſepulchre, juſt as it is, on an eminence at the end of the Grotta, as he went from Puzzuolo to Naples; nor does he mention it as only reported or ſurmiſed, but ſpeaks of it as a thing conſtantly taken for granted by the Neapolitans: for he ſuppoſes its nearneſs to the mouth of the Grotta might occaſion that ridiculous ſtory, which prevailed among them, of his having made the Grotta.—"*Sub finem fuſci tramitis, ubi primum videre cœlum incipit, in aggere edito ipſius Virgilii buſta viſuntur, pervetuſti operis; unde hæc forſan ab illo perforati montis fluxit opinio.*" Itinerar.

'It is known too that Sannazarius looked upon this tomb as undoubtedly Virgil's, and deſired to lie, as he had lived, near it: and Bembo's chief thought in his epitaph turns wholly on this:

Da ſacro cineri flores: hic ille Maroni
Sinferus muſâ proximus, ut tumulo.

'Capacio, in his hiſtory of Naples, gives the following account of Virgil's tomb. "*Lateritia ſtructura eſt in cujus medio novem columnas urnam ſuſtinentes fuiſſe radidit Alfonſus Heredia Arianenſium Epiſcopus; qui bonas litteras vivens coluit: urnam marmoream, cum diſticho quod a Donato recolitur.*

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope; Cecini Paſcua, Rura, Duces.

Vidiſſe illud opus ſcribit Petrus e Stephano, qui abhinc annos xl. *librum de Neapolitanis templis edidit.*" Cap. Hiſt. Neap. lib. II. cap. ii.

'The monument itſelf is about ſixteen feet ſquare, built of ſmall ſquare ſtones, "*opus reticulatum*," and plaſtered over. The entrance was to the road above the Grotta, but as that is now on the precipice ſince the ſinking of the Grotta, and no entering that way, the opening is made on the oppoſite ſide by breaking through the wall. There is a nich on each ſide of the old door, and three niches to each of the other three ſides; all which are ſtill remaining, except the middle one oppoſite the old door, which muſt neceſſarily be broke down to make the preſent entrance. It ſtands on the edge of a precipice, on the left hand

as we enter the Grotta of Pauſilypo from Naples; and is now about 70 feet, Engliſh meaſure, above the road.

'Though the Neapolitans pretend ſtill to value themſelves on Virgil's having lived much with them, and on having his ſepulchre, they are not aſhamed to ſee it lie in ſo ruinous a condition as it does; and, perhaps, it is owing to its ſituation more than to their honour or reſpect, that any part of it is ſtill remaining. The ſinking of the entrance of the Grotta has ſecured it on that ſide; there is no getting up to it without going a great way, at leaſt half a mile, about: and though they have not the ſpirit to repair it, they are not quite ſo barbarous as to go ſo far out of the way on purpoſe to deſtroy it.

'One remark made on Virgil's tomb is, that the Laurel always flouriſhes there; and it is obſerved by ſome writers (I do not know whether true or not), that that ſort of laurel will not grow any where elſe thereabouts, though endeavours have been uſed to propagate it. Travellers often pluck ſmall ſprigs or leaves of it to carry as preſents to their friends, out of regard to Virgil. Who could imagine that Mr. Addiſon, who ſo well deſerved to be crowned with it, ſhould have endeavoured to deſtroy and pluck it up by the roots?

'However, though it cannot be demonſtrated that this tomb, which is called Virgil's, was really his; yet ſince there is tradition in its favour, and many good arguments to prove that it was here or hereabouts, and ſince there is no other ſepulchre near it, or any other place is aſſigned with ſo much probability as this, let it ſtill enjoy its uſual honours. It has been always thought barbarous to diſturb the aſhes of the meaneſt of mortals. Let Virgil's reſt in peace; and let travellers ſtill have the ſatisfaction of imagining, at leaſt, that they have paid their reſpects to his ſacred tomb.'

Beſides the diſſertations are two very valuable vocabularies, containing an explanation of the more difficult terms, and deſcribing the preſent condition and names of places occurring in Virgil. In ſhort, we look upon this work to be an excellent acquiſition to the republic of letters; and we are equally obliged to Mr. Spence for the part he has taken in the publication of it, and for what he has performed in the work itſelf. L.

The Grecian Orders of Architecture delineated and explained from the Antiquities of Athens, alſo Parallels of the Orders of Palladio, Scammozzi and Vignola, to which are added Remarks concerning public and private Edifices; with Deſigns. Printed by J. Dixwell, for the Author, 1768. Folio. 1 l. 5 s. Nourſe.

ARchitecture is a ſtudy of great importance to a people, who would be diſtinguiſhed among their neighbours for genius and good ſenſe. Not only private convenience, but even public reputation is intereſted in the advancement of this art; for where is the good taſte of a nation ſo effectually diſplayed to the eye, as in their buildings? and what can be a ſtronger or a more evident proof of barbariſm, then expence beſtowed on

mis-ſhapen

mis-ſhapen and ill-proportioned ſtructures, covered with abſurd ornaments, the productions of overweening ignorance, or licentious caprice?

We have therefore peruſed the work before us with much pleaſure; and the rather, becauſe, notwithſtanding the author's deference to the Athenian examples, we find here more of candor, of inveſtigation, and of recurring to firſt principles, than is uſually to be met with in treatiſes on this ſubject.

The author, we find, is a gentleman reſiding at Canterbury, who appears to have made architecture his favourite ſtudy, and who, beſides his acquaintance with the beſt authors, which appears from divers paſſages in his book, has ſeen the celebrated remains of antient Greece and Rome, as well as the principal modern buildings of England, Italy and France.

In his preface he obſerves how unſucceſsful all the modern attempts to reſtore the Grecian orders to their original forms have neceſſarily been, becauſe of the obſcurity in which the precepts of Vitruvius are involved; and becauſe among the remains of antient Roman magnificence, no compleat example is found either of the doric or ionic orders. He therefore attempts to eſtabliſh documents for executing the three Grecian orders from what remains he ſaw at Athens, which appear to him of a ſuperior ſtyle, and are in better preſervation than the antiquities of Rome.

'Vitruvius (ſays he) is too reſpectable an author, not to be quoted in a work of this nature.' Indeed he makes numerous quotations from him; and while he ſupports his own ſyſtem by the authority of that venerable father of architecture, he is himſelf frequently an excellent comment on the paſſages he cites. The catalogue he gives of the different manuſcripts, editions, and tranſlations of that author, the only ancient architect whoſe writings are now extant, will doubtleſs be acceptable to the ſtudious, and is a piece of information which has never appeared before in our language.

In his firſt chapter, we have a brief account of the progreſs of the art, and the character of thoſe ingenious men, who at the revival of letters, contributed to reſtore architecture in Italy. Our author then touches on the motives which have induced him to prefer the architecture of the Grecians to all others; and he concludes his chapter with remarking that the ſtrong, the mean, and the delicate ſtyle of building cannot with propriety be fixed at any other terms, than thoſe obſervable in the Grecian orders.

Chapter the ſecond, treats of the orders in general, their riſe and gradual improvement, the ſcales or modules by which their mouldings are proportioned, with tables of the weights and projectures of their principal members. Here he has inſerted the

Vitruvian

Vitruvian Latin names of the ſeveral mouldings, rendered into Italian and into Engliſh, which are further explained by plate the ſecond, where their different forms are given, and a choice of elegant and claſſical ornaments with which they may be enriched.

In chapter the third, we find a method of forming pediments according to the doctrine of Vitruvius, and the practice of ancient Greece; and, what we are much pleaſed with, a rule for proportioning the ſize of ſtatues, when it is required to place them on the acroteria of buildings. The doctrine of this chapter is explained in plate IV. in which ſeveral excellent cornices are introduced, and a ſpecimen is given of the conſtruction of vaſes, balliſters, and modillions.

In the three chapters, and the ten plates, which follow, our author enters into a minute detail of the proportions and profiles of the three orders collected chiefly from examples which he has ſeen at Athens, and which have been already publiſhed by M. Stuart and Revett, though now firſt reduced to their modulary proportions, and fitted to the uſe of workmen. Specimens of compoſition in theſe three orders are, with very little alteration, given from three Athenian buildings; that uſually called the Temple of Auguſtus for the doric, the little Temple on the Iliſſus for the Ionic, and the Poikile for the Corinthian. To theſe he has added, by way of a Corinthian example, the arch at Orange, which we muſt agree with him is one of the moſt beautiful remains of antiquity: but as he gives it without the ornaments with which it is abundantly enriched, we think it by no means conveys an adequate idea of the ſtriking beauties of the original; though we ſuppoſe him ſufficiently exact in the general proportions.

Plate the XIII. exhibits deſigns of Doric, Ionic, Corinthian, and Vitruvian windows; and the firſt part of this work is cloſed with examples of the three orders, from Palladio, Scamozzi, and Vignola; and a diſſertation comparing the merits of thoſe maſters, who are with juſtice ſelected as the moſt excellent amongſt the numerous writers on the ſubject of this art.

The ſecond part, containing remarks on public and private edifices, begins with general hints concerning the modern architecture of Europe, and a brief account of ſome eminent Britiſh architects. From this part we ſhall give an extract, as a ſpecimen of our author's ſtyle; at the ſame time that his opinions of artiſts whoſe characters are generally known, and whoſe works we ſee every day, will enable the reader to form a competent judgment of his taſte.

'The ſchools of Italy, wherein the ſtudy of architecture has been conſtantly encouraged and cultivated ever ſince its revival from the veſtiges of antiquity, have propagated throughout the moſt civilized parts

of Europe, the methods of adapting the orders to the deſigns of public and private edifices; however as the great and eſſential beauties in this art, do not reſult from the parts of a deſign taken ſeparately, but from the effect and concurrence of them all, it is not ſurprizing that there are ſo few examples of handſome buildings. In moſt countries, the artiſts and their employers ſeem to have been ignorant of the general diſtribution, or perhaps entertaining a fond partiality for their own fanciful ornaments and ſciences, to do honour to the genius of their native ſoil, have raiſed their ſtructures upon plans and elevations which partly bear a national character, and by theſe means the orders of antiquity have been jumbled with their own uncouth modes: yet it muſt be pleaded that the accidents of the climates might at firſt render it ſomewhat difficult to reconcile the elegancies of architecture with the methods they had adopted in their barbarous fabrics. The engraver's art has furniſhed numberleſs prints of views of different places; and in theſe it may be remarked, as well as in the relations of travellers, that at this very day it is only in the principal cities in Europe, ſome attempts have been made in their edifices, which may tend to eſtabliſh ſuch ſyſtems as are founded in the rules of the beſt Italian ſchools, which rules may undoubtedly be applied to the meaneſt ſtructures, often without any additional expence, or the leaſt impediment to their uſes.

'But who will deny that even in Italy, we cannot obſerve a total negligence of the leſſer and uſeful diviſions of a plan for indiſpenſable domeſtic conveniences? the principal intention of the maſters having been to ſtrike out greatneſs in their deſigns; and this was no ways blameable, being conſiſtent with the former reſerved and pompous cuſtoms of the inhabitants, much more addicted to parade than to hoſpitality. The French, on the contrary, ſtudious of whatever contributes to luxurious eaſe and gaudy appearances, have contrived to mangle the moſt ſimple plans and elevations to comply with the varieties of a capricious taſte, though it is very practicable to unite all their conveniences with the chaſteſt manner of building. England at different periods has adopted the improprieties of both theſe nations, which are eaſily diſtinguiſhed at firſt ſight. Immenſe porticos, like thoſe of temples, with one great order of columns, cupolas, and ſuch like miſapplied parts to a dwelling, a ſcarcity of windows in the ſame front, a range of common great rooms which have no ingreſs or egreſs but through one another, are deſigns from the other ſide of the Alps: the other productions are as eaſily pointed out, by long ill-proportioned windows, narrow interfeneſtrations, high pitched roofs, often equal to the height of the walls which ſupport them, loaded ſtill more with miſhapen turrets, monſtrous pediments for projecting windows in the roof, ſtair caſes, which for the ſake of oſtentation, occupy too great a ſpace, and encroach upon the plans in the moſt eſſential parts; theſe and ſuch like French imitations, carry us back to the reign of Charles II. for their reception into this iſland, and that ſoon after England had to boaſt of her Inigo, with as much reaſon as Italy could of Palladio.

'It is not to our purpoſe to ſpeak of the gothic architecture, which was in the ſtate of its perfection in the reigns of Henry the ſixth and the ſeventh, but declined afterwards in the days of Henry the Eighth, when Holbein and John of Padua, aimed at a reformation in the ſtiles of building; yet neither then nor in the ſucceeding reign of Elizabeth, did archi-

architecture make any conſiderable figure, although the names of the architects of thoſe times, Lawrence Bradſhaw, Sir Richard Lee, John Shute, and Robert Adams, are upon record as men deſervedly employed on account of their abilities; but we muſt paſs on to other perſons, of whom a more particular account may be expected, as their talents were employed with better ſucceſs.

'The firſt we ſhall ſelect is,

'Sir HENRY WOTTON,

'Of an antient family, was born in 1568, at Bocton, or Boughton hall, in the pariſh of Boughton Malherbe, in the county of Kent. He ſtudied at Oxford, and was a fine ſcholar. On account of his abilities in politics, he was ſent ſeveral times abroad, chiefly into Italy, where he undoubtedly acquired his ſkill and taſte in architecture. Having paſſed an active life until the 55th year of his age, he then was appointed to ſucceed to the provoſtſhip of Eton College; the next year he publiſhed his elements of architecture. Though a ſmall book, it was ſo well thought of, that it was tranſlated into Latin by De Laet, and placed at the beginning of his edition of Vitruvius. Other writers have ſince raiſed their ſtructures upon fundamentals borrowed from this piece. The author was fully ſenſible of its merit, as appears by ſeveral of his letters; nevertheleſs, the tribute of public applauſe will ever remain his due. He died in the 72d year of his age, at Eton, and was buried in the college chapel.

'INIGO JONES,

'Was born about the year 1572, in the neighbourhood of St. Paul's, London; of which city Mr. Ignatius Jones, his father, was a citizen and cloth-worker. Young Inigo diſtinguiſhed himſelf early by the extraordinary progreſs he made in the arts of drawing and deſigning, and was particularly taken notice of for his ſkill in the practice of landſcape-painting. His talents introduced him to the knowlege of William Earl of Pembroke, who took him into his patronage, and ſent him abroad with a handſome allowance. Thus ſupported, he ſpent many years in compleating his education; and preferring Venice for the chief place of reſidence, he ſuffered nothing of real value or merit to eſcape his induſtry. His reputation for architecture was ſpread all over Europe; in conſequence thereof, Chriſtian IV. King of Denmark, ſent for him, and appointed him his architect general: after enjoying that poſt ſome years, he obtained his diſmiſſion, and upon coming into England was appointed architect to the Queen. By the command of James I. in 1620, he took an accurate ſurvey of Stone-henge, and gave his opinion, with the account of that famous antiquity, which are publiſhed: he concludes at laſt, that it muſt have been originally a Roman temple, built probably between the time of Agricola's government, and the reign of Conſtantine the Great. But whoever, as Mr. Walpole juſtly obſerves, has treated of this monument, has beſtowed on it whatever claſs of antiquity he was peculiarly fond of; and there is not a heap of ſtones in theſe northern countries, from which nothing can be proved, but has been made to depoſe in favour of theſe fantaſtic hypotheſes. Where was ſo much room for viſion, the Phœnicians could not avoid coming in for their ſhare. He made a ſecond tour to Italy, and continued there ſome years, improving himſelf ſtill further in his favourite

favourite art, till the place of ſurveyor general, of which the king had promiſed him the reverſion, fell to him; upon which he returned home, and ſat down to enrich his country with the fruits of his ſtudies. To the interval between the two voyages into Italy, M. Walpole is inclined to aſſign thoſe buildings of Inigo, which are leſs pure, and border too much upon that baſtard ſtyle, which is called King James's gothic. Inigo's deſigns of that period are not gothic, but have a littleneſs of parts, and a weight of ornaments, with which the revival of the Grecian taſte was incumbered, and which he ſhook off in his grander deſigns. Many are the edifices built by him, or after his deſigns, which will for ever celebrate the fame of his extraordinary genius as an architect, and none more ſo than that moſt ſtately and elegant pavilion the banqueting-houſe at Whitehall, at firſt intended for the reception of foreign ambaſſadors, and is only a part of the great plan of a royal palace. Inigo's other buildings are Linſey houſe, Lincoln's-inn-fields; Shaftesbury-houſe, Aldersgate-ſtreet; Barber's-hall, Monkwell-ſtreet; Covent-garden, Arcades and church. Part of the front of Somerſet-houſe to the gardens, and the water-gate. The water-gate at York-ſtairs. Piſhioſbury in Hertfordſhire. At Wooburn, a grotto chamber. Middle part of each end of the quadrangle at St. John's Oxford. Charlton-houſe and Cobham-hall in Kent. The Queen's houſe at Greenwich. Ambreſbury, Wiltſhire. Gunnerſbury, near Brentford. Coleſhill, Berkſhire. The Grange, Hampſhire.

'He was well ſkilled in the mathematics, and had ſome inſight into the Greek and Latin languages, eſpecially the latter; and had a taſte for poetry. He was the moſt eminent architect of his time, and with juſtice is ſtiled the Britiſh Vitruvius. He wrote ſome curious notes on a printed copy of Palladio's architecture, ſtill preſerved in the library of Worceſter college at Oxford. He died in the 80th year of his age, and was buried in St. Bennet's church, near St. Paul's wharf. His days were cloſed in ſorrow for the unfortunate end of Charles I. This prince knew the value of the fine arts, and had eſtabliſhed a royal academy, and appointed profeſſors for every branch, but their exiſtence finiſhed with him; the French availed themſelves of ſuch a ſcheme, which has been maintained ever ſince by an uninterrupted royal protection and bounty.

'Sir CHRISTOPHER WREN,

'The only ſon of Dr. Chriſtopher Wren, was born in 1632. At Eaſt Knoyle in Wiltſhire, of which place his father was then rector. In his earlieſt youth, he attained great proficiency in learning, and ſoon ſhewed himſelf a moſt eminent mathematician. He was educated at Oxford. Towards the 31ſt year of his age, having declined an offer from the king of going to Tangier in Africa, to direct the works of the harbour, and the mole and fortifications of the town and citadel, on account of his tender conſtitution, he turned his thoughts chiefly to civil architecture, and was called upon to prepare deſigns for the general repair of St. Paul's Cathedral. In 1665, he took a journey to Paris, to improve himſelf in the art, and unfortunately, (who will not judge with Mr. Walpole?) he went no farther; the great number of drawings he made there from their buildings, had but too viſible influence on ſome of his own: but it was ſo far lucky, that Lewis XIV. had erected palaces only; no churches. St. Paul's eſcaped, but the pa-

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laces at Winchester, Hampton-court, Marlbrough-house in St. James's Park, and some others, were sacrificed to the god of false taste: this was the time that this idol was imported. For all this, the monument, St. Stephen's Walbrook, and the cathedral of London, are sufficient proofs of this man's superior abilities in works where such could not be dispensed with. So many great architects as were employed on St. Peter's at Rome, have not left it, upon the whole, a more perfect edifice than this work (St. Paul's) of a single mind, which was finished in 1710, thirty-five years from its beginning, under one architect, and one bishop of London.

'To the buildings already mentioned, must be added fifty parochial churches in London, the royal hospitals of Chelsea and Greenwich, the observatory in Greenwich-park, the theatre at Oxford, and some private houses. Such a body of civil architecture as all these works compose, will rather appear the productions of a whole century than of the care and industry of one man; of which no parallel instance can be given. A large collection of his drawings was purchased by All Souls college in Oxford; they fill several folio volumes, deposited in the library of that college, adorned also with a curious bust of so worthy a member. He died in 1722, aged 91 years, and was buried in St. Paul's, London.

'WILLIAM TALMAN,

'Was esteemed an ingenious architect; he built Chatsworth for the Duke of Devonshire. He was very assiduous and laborious in designing every thing in his travels worth his attention. His drawings were lately sold in London by public auction, and it is said, are deposited in Eton college library. Farther particulars of this gentleman are not come to public notice.

'Mr. JAMES GIBBS,

'Had a better opportunity than most artists, to display his talents in the great style of architecture, being employed in building and repairing several principal churches in London; St. Martins in the Fields. St. Giles's. The New Church in the Strand. St. Bartholomew's hospital, and several houses for persons of distinction. But the taste of this architect has thrown no new light upon the art.

'The Earl of BURLINGTON,

'Whose exalted rank in life was no obstacle to his exerting the talents nature had given him. This nobleman was born in 1695. He was intimately acquainted with the liberal arts, and a great encourager of them. His sublime taste and skill in architecture, will ever be justly admired; it is to them that Britain owes the extirpation of many abuses till then currently received. He designed several plans and elevations; among others that are executed, are the assembly-rooms at York, his own villa at Chiswick, the west front of Marshal Wade's house in Burlington-Gardens, the dormitory at Westminster-school; he repaired the portico of St. Paul's in Covent-garden, to honour the memory of his admired Inigo Jones, whose designs he was at the charge and trouble of publishing, in a manner that does credit to this nation, and worthy the elegance of his taste.

'WILLIAM

'WILLIAM KENT,

'Lived in the houſe with the above nobleman; he was a painter, and deſigned architecture. The front of the Treaſury towards the parade, and the horſe-guards at Whitehall, are from his deſigns. But what can be moſt recorded to his fame, is the taſte he ſhewed for laying out gardens. He was the firſt that waged war againſt all that monſtrous variety of clipped trees and borders, and by the overthrow of theſe hideous ſpectres, made way for the beauties of nature.

'It muſt not be omitted to mention another nobleman, diſtinguiſhed likewiſe by his love and talents for this art. Henry Earl of Pembroke, father to the preſent Earl, preſided at the board for building Weſtminſter bridge; he laid the middle ſtone of the foundation of the firſt pier in the afternoon of the 29th of January, 1739; and by his conſtant, prudent and reſolute behaviour towards the committee, obliged them to proceed with all the attention and diligence requiſite to ſuch an undertaking. It is from M. Walpole we collect, that this ſaid Earl has ſhewn by a bridge deſigned by himſelf, that had Jones never lived, Wilton might yet have been a villa worthy of antient Rome.

'Nor ſhould be paſſed over in ſilence, the recent ſervices done to architecture by the great encouragement of many of the preſent nobility and gentlemen; moſt of whoſe travels into foreign parts have not been undertaken through a vague and idle curioſity, but from the laudable incitements of bringing home ſome uſeful intelligence in arts or politics. It is to the fortitude and munificence of Mr. Dawkins and Bouverie, (the laſt died in Aſia Minor, univerſally regretted, and was buried in the Chriſtian cœmetery at Smyrna, where I viſited his tomb) that we owe the deſcriptions of Palmyra and Balbec, ſo elegantly publiſhed by Mr. Wood, the companion of their dangerous excurſions, from drawings taken upon the ſpot by Sig. Borra. Many other names might be added, of ſkilful architects in Britain, who have given to the public undoubted proofs of the fruits of their ſtudies, whereby they not only have ſecured their own reputations, but have alſo contributed to the improved ſtate, architecture has lately attained in theſe iſlands *.'

Of the plates which illuſtrate this part of the Author's work † we cannot avoid giving the preference to his churches. They are both of them very beautiful. His deſign for a fire-work is magnificent, and if duly ſtored with the various artificial fires uſed on theſe occaſions, would doubtleſs exhibit a ſcene in which delight, ſurpriſe and grandeur would be united.—It makes us recollect the amazing effect produced at caſtle St. Angelo at Rome, on the day when the pope receives tribute for the kingdom of Naples: indeed the rotunda in the middle of the wings extended on either ſide, ſuggeſts to us that our author has taken ſome hints from that ſplendid annual exhibition.

The plate of Whitehall, No. V. is on ſo ſmall a ſcale, and ſo little detailed, as not to do juſtice to the invention. We do

* We have omitted the author's ſhort account of Sir James Thornhill, Sir William Wilſon, and Dean Bathurſt, for the ſake of brevity. He has over-looked Vanbrugh in this group.——

† Of which there are 28; beſides the *Vignettes*, &c.

not

not remember to have ſeen any where ſo ample a portico, except the Cavalier Bernini's Cortile before St. Peter's at Rome; and we can hardly expect to ſee ſo much ſpace and ſo much money as ſuch a building would require, beſtowed in this country on a work of mere parade and magnificence.

Though we do not equally approve of every deſign in this ſecond part, we muſt do the author the juſtice to allow, that there is a purity in his decorations, and a correctneſs in his manner which we have ſeldom met with, and which makes us wiſh that ſome of his plates had been engraved with greater accuracy; though, after this cenſure, it is but fair to give his excuſe: 'If the buildings (ſays he) had been traced from drawings on a larger ſcale, and finiſhed in a higher manner, it would have conſiderably enhanced the price, without an adequate advantage to the intelligent reader.'

Orig

The Rudiments of Engliſh Grammar, adapted to the uſe of Schools; with Notes and Obſervations, for the uſe of thoſe who have made ſome Proficiency in the Language. By Joſeph Prieſtly, L. L. D. F. R. S. 8vo. 2s. 6d. Becket, &c. 1768.

IT is with pleaſure that we have obſerved the regard which has, of late years, been paid to the cultivation of our native tongue. Formerly, the grammar of it was ſo far from being accurately attended to, that even our beſt writers were betrayed into ſeveral modes of expreſſion which are evidently inconſiſtent with the analogy of the language; and this is the more to be regretted, as the great ſimplicity of its ſtructure, ariſing, chiefly, from the ſmall number of its inflections, makes the reducing it to a proper ſtandard no very difficult attainment. Few of our readers can be unacquainted with our obligations to the biſhop of Oxford, for pointing out the grammatical errors of even ſuch authors as Swift, Addiſon, Pope, &c. and a ſimilar deſign is here more fully purſued by Dr. Prieſtly, though it is conducted in a different manner.

The firſt part of the preſent performance, containing the rudiments of Engliſh grammar, was publiſhed before*; but the ſecond, which is by much the largeſt part, is entirely new. It conſiſts of a ſeries of obſervations upon the numbers, caſes, adjectives, pronouns, verbs, articles, prepoſitions, and other particulars of our language; illuſtrated with examples from many of our writers, tending either to confirm or cenſure their methods of expreſſion. Indeed the beſt thing that can at preſent be done for the improvement of our native tongue, is, as Dr. Prieſtly juſtly remarks, to exhibit its actual ſtructure, and

* See Review, vol. xxvi. p. 27.

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the varieties with which it is uſed. When theſe are once diſtinctly pointed out, and generally attended to, the beſt forms of ſpeech, and thoſe which are moſt agreeable to the analogy of the language, will ſoon recommend themſelves, and come into general uſe; and when, by this means, the language ſhall be written with ſufficient uniformity, we may hope to ſee a complete grammar of it. At preſent, it is by no means ripe for ſuch a work; but we may approximate to it very faſt, if all perſons who are qualified to make remarks upon it, will give a little attention to the ſubject.

'If, ſays our author, I have done any eſſential ſervice to my native tongue, it will ariſe from my detecting in time a very great number of *galliciſms*, which have inſinuated themſelves into the ſtyle of many of our moſt juſtly admired writers; and which, in my opinion, tend greatly to injure the true idiom of the Engliſh language, being contrary to its moſt eſtabliſhed analogies. I dare ſay, the collections I have made of this nature, will ſurprize many perſons who are well acquainted with modern compoſitions. They ſurprize myſelf, now that I ſee them all together; and I even think, the writers themſelves will be ſurprized, when they ſee them pointed out. For I do not ſuppoſe, that they deſignedly adopted thoſe forms of ſpeech, which are evidently French, but that they fell into them inadvertently, in conſequence of being much converſant with French authors.'

Dr. Prieſtley thinks that there will be an advantage in his having collected examples from modern writings, rather than from thoſe of Swift, Addiſon, and others, who wrote about half a century ago, in what is generally called the claſſical period of our tongue. By this means we may ſee what is the real character and turn of the language at preſent; and by comparing it with the writings of preceding authors, we may better perceive which way it is tending, and what extreme we ſhould moſt carefully guard againſt.

The Doctor does not look upon it as neceſſary to make an apology for the freedom he has taken with the works of living authors in his collections. Except a very few pages in Swift, he read nothing with an immediate view to them. This was always a ſecondary conſideration; but if any thing ſtruck him in the courſe of his reading, he did not fail to note it. 'If, continues he, I be thought to have borne harder upon Mr. Hume than any other living author, he is obliged for it to the great reputation his writings have juſtly gained him, and to my happening to read them at the time that I did; and I would not pay any man, for whom I have the leaſt eſteem, ſo ill a compliment, as to ſuppoſe, that exactneſs in the punctilios of grammar was an object capable of giving him the leaſt diſturb-

ance. This is the ſmalleſt point of excellence, even with reſpect to ſtyle; and ſtyle, in its whole extent, is but a very ſmall object in the eye of a philoſopher. I even think a man cannot give a more certain mark of the narrowneſs of his mind, and of the little progreſs he has made in true ſcience, than to ſhow, either by his vanity with reſpect to himſelf, or the acrimony of his cenſure with reſpect to others, that this buſineſs is of much moment with him. We have infinitely greater things before us; and if theſe gain their due ſhare of our attention, this ſubject, of grammatical criticiſm, will be almoſt nothing. The noiſe that is made about it, is one of the greateſt marks of the frivoliſm of many readers, and writers too, of the preſent age.'

Without entering into a diſpute concerning the truth of theſe obſervations, we will venture to aſſert, that it can afford no ſatisfaction to Mr. Hume, to be found guilty of ſuch a number of improprieties in expreſſion, as he is actually convicted of, in the work before us. It was, however, right that they ſhould be exhibited to public view, to prevent the bad effects that might proceed from the example and imitation of ſo eminent an author. At the ſame time, every perſon of true taſte will be ready to acknowledge, that Mr. Hume excels in accuracies and elegancies of a higher kind, which juſtly entitle him to be reckoned among our beſt writers.

We ſhould gladly have given ſome ſpecimens of Dr. Prieſtley's notes and obſervations; but the multitude of articles for which we ſtand indebted to the Public obliges us to refer our readers to the work itſelf. Such as are critics in the Engliſh language will, we believe, generally, though, perhaps, not univerſally, agree with our author in his remarks and ſtrictures; and it cannot be doubted but that there is ſtill room for further improvements upon the ſubject.

K--s.

Reflections on inland Navigations: and a new method propoſed for executing the intended Navigation betwixt the Forth and the Clyde, in a compleat Manner, at an Expence a Third leſs than what that Work has hitherto been eſtimated at. The ſame Method applied to almoſt all Rivers and Rivulets, by which Great Britain and Ireland might have, at a very eaſy Expence, above 5000 *Miles of new inland Navigations.* By J. Gray. 8vo. 1 s. Cadell. 1768.

COMMERCE, ſays Mr. Rollin, is the ſureſt foundation of civil ſociety, and the moſt neceſſary band for uniting all mankind together, even thoſe that inhabit the moſt diſtant countries: by its means the whole world forms, as it were, but one ſingle family, and univerſal plenty reigns in every part. The riches of one nation are diſſeminated among every people,

people, nor is any country, however barren, ſenſible of its ſterility, as all the neceſſaries and conveniencies of life are brought from the extremities of the earth; ſo that every region is aſtoniſhed at beholding an abundance of foreign productions, which could not be furniſhed by its own ſoil, and its own people.'

No perſon is at preſent ignorant that commerce is the only principle that can render a ſtate flouriſhing, and reſpectable to its neighbours. But if the commerce carried on by navigation with foreign countries be productive of ſo many advantages, it is natural to infer that the commerce carried on by navigation at home, muſt produce the ſame effects, though in a leſs degree; for if all the rivers were made navigable, and joined by canals, a general navigation would be eſtabliſhed, the ſuperfluities of one county or province would, with facility, be exchanged for the ſuperfluities and commodities of another, and a general plenty would undoubtedly be the conſequence. By inland navigation, waggons and draught horſes, kept at a great expence, would be rendered leſs neceſſary, and the latter employed more uſefully in cultivating the earth. By canals many barren tracts of country would be rendered fertile, and the water drained from others which are now of no value; a greater number of hands would find employment in different manufactures, and trade would revive in every part of the kingdom.

The greater part of the inhabitants of theſe kingdoms ſeem now convinced of this truth; and, ſome time ſince, a deſign was formed for opening a communication for ſea veſſels between the Forth and the Clyde. The ingenious Mr. Smeaton was employed to draw plans, and form an eſtimate of the expence neceſſary to carry this deſign into execution. This was accordingly done, on a ſuppoſition that the navigation was to be completed by digging an artificial canal from ſea to ſea.

Mr. Gray, in the little work before us, propoſes another method for completing this navigation, and which, he is perſuaded, may be executed at one third leſs expence than that of Mr. Smeaton. In order to this he has the following obſervations on the uſe that may be made of two rivulets which take their courſe in the tract of the intended navigation.

'They are both, ſays he, very inconſiderable, are almoſt dry in ſummer, and run very gently to the different ſeas, excepting in one place, where one of them has a cataract, which may be eaſily avoided. The reader, who has not an opportunity of viewing the tract upon the ſpot, may imagine to himſelf a narrow valley running tranſverſly for thirty miles from ſea to ſea, and bounded on the ſouth and north by high and mountainous ground. The middle of this valley is almoſt a dead level for about ten miles; and two ſmall brooks that riſe there form a ſtrait line by running in oppoſite directions into different ſeas. The current of thoſe brooks is extremely gentle; for the place where they take their riſe has been found by meaſurement not to be more

than 147 feet above the level of the ſea, an idea of which deſcent may be conceived, by ſuppoſing a rope faſtened to the top of a ſteeple 147 feet high, and extended about nine miles before it reaches the ground.

'From this account it plainly appears, that the queſtion ought not to be about the digging of an artificial canal, but about the banking in of ſmall brooks. So far from being afraid of thoſe two rivulets, I actually conſider them as nothing; but regard their channel as the moſt proper bed and declivity for the canal, a declivity pointed out by nature, which may eaſily be reduced to ſo many levels by dams and locks, and which may be banked in on both ſides at what breadth we pleaſe, without having any extra digging or extra banking in their whole courſe, but on the contrary, offering us great part of the work already done to our hands. Theſe rivulets, in their courſe, keep always in the lowermoſt part of the valley; and in carrying a canal through this valley, is it not moſt natural to take the holloweſt part for the courſe of the canal, rather than carry it over waving and irregular ground, which, by being too high in ſome parts, occaſions extraordinary digging, and by being too low in others, requires extraordinary banking? By chuſing the courſe of the rivulets for the tract of the canal, ſluices, tunnels, and aqueduct bridges are alſo all ſuperſeded, and rendered unneceſſary; for inſtead of our turning aſide little rivulets or occaſional ſtreams, the canal would be the common receptacle of all of them, as it would be ſo ſituated as to receive them all; and by its conſtruction, could never be incommoded by them. The following this tract would likewiſe be attended with other advantages, particularly there would be no new ſeparation and diviſion of private property, and there would be very little occaſion at all for any change of property, excepting of the property of the rivers and their banks; for though the rivulets are inconſiderable, yet in many places there is as much land waſted on both ſides of them, as would ſuffice for ground for the canal were it even to be 100 feet broad; and ſurely that waſte ground cannot be highly valued by the preſent proprietors. By placing the canal in the hollow, it would alſo be eaſier to improve the ground on both ſides of it, which will no doubt ſoon change its face after the navigation is finiſhed, and become three or four times more valuable than it is at preſent. But what is the moſt material of all is, that this tract ſeems by nature moſt fitted for the courſe of the canal.'

In the hollow of the valley where theſe rivulets run, our Author fixes the courſe of his intended navigation; and propoſes to form the canal, not by digging the whole breadth, but by two parallel mounds or banks of earth, placed 80 feet aſunder, the whole way, even at the locks, like two turnpike roads, and raiſed ſo high, that the banking and digging put together, may include a depth of twelve feet. Mr. Gray obſerves, that theſe rivulets have, in many places, formed a conſiderable channel, which they rarely occupy; that in ſome their ordinary ſurface is one, two, or more feet, below the banks; and in others the ground, cloſe by the river, naturally forms a conſiderable mound; ſo that the water might be kept up twelve feet deep, by one artificial

cial bank only. Theſe natural advantages he conſiders as ſo conſiderable, that they will ſave one third of the expence attending an artificial canal.

With regard to floods, our Author has ſhewn that they can never affect the navigation; eſpecially if the banks are ſet 100 feet aſunder, inſtead of 80; which would render the canal more magnificent, without greatly augmenting the expence.

Mr. Gray, after deſcribing the nature of the locks he intends for keeping up a proper head of water, proceeds to examine the ſources that are to ſupply the canal with water, and concludes from the obſervations of Mr. Smeaton, 'that were ten times as much water neceſſary for the canal as what appears to be ſo, there is the evident means of bringing and amaſſing it, without putting any ſtrain upon nature.'

This great ſuperfluity of water our author propoſes to turn to advantage, by employing it in turning mills. 'The fall of the lock, ſays he, will ſerve for the fall of the mill; and ſuppoſing a mill at every other lock on each hand all the way downwards, the ſame water that turned the uppermoſt mills, would turn all the reſt; ſo that if there be fifty locks on the canal, there may likewiſe be conſtructed fifty water-mills, if wanted, without any prejudice to the navigation. The millers of thoſe mills would be the natural keepers of thoſe locks, and as they would always be upon the ſpot, every land flood would be eaſily regulated by them, ſo as to be imperceptible in the canal. Some great floods indeed muſt be excepted; but ſuch as theſe do not happen every winter, and when they do happen, ſeldom continue above ſix or ſeven days, during which time the navigation of the canal would be rendered only more difficult. This week's loſs, however, may be ſet againſt the ſame time that would probably be loſt every winter in the artificial canal by froſt, and the account ſtands balanced; for in froſty winters it may well be preſumed, that dead water ſhould be incommoded with ice for more than a week longer than water that has a ſmall current, and which might be made to raiſe and lower its ſurface every two or three hours.'

This method of completing the navigation between the Forth and Clyde, is, however, apparently liable to two objections, 1. As the lowermoſt part of the valley is propoſed to be the courſe of this canal, and, at the ſame time, the common reſervoir of all the water flowing into the valley, it is natural to think it would ſoon be filled up with ſand and mud, and carried thither by the current of the two rivulets. 2. As all the water is intended to paſs through this canal, it will occaſion a ſenſible current, which muſt, in ſome degree, impede the navigation, and retard the veſſels in their paſſage.

Our Author, who was himſelf aware of theſe objections, has

endeavoured to obviate them in the following manner. With regard to the firſt, he obſerves,

'That the ſix rivulets that are ſuppoſed as the chief ſupplies of the navigation, and are now the ſources of the Bonie-water and the Kelvin, are intended by my plan, as well as Mr. Smeaton's, never to empty themſelves into the canal, but to empty themſelves into the grand reſervoir at the bog of Dolater or the point of partition, conſequently they can have no greater inconvenience by my plan, than by Mr. Smeaton's. It may be ſaid however, that in the courſe of the canal there are ſeveral other rivulets that by my plan muſt fall into it at different places. I anſwer, true. But theſe rivulets are ſo very inconſiderable, that Mr. Smeaton propoſes they ſhould paſs under his canal through tunnels, which is a plain proof that he was never apprehenſive of their becoming impetuous torrents. Nature, indeed, that has been ſo favourable in the diſpoſition of the ground for forming this canal, ſeems no leſs favourable in regard to the ſupplies of water; for though they promiſe to be plentiful, yet they have not the appearance of ever overpowering. Small rivulets that run upon a declivity, and are apt to become torrents, never ſwell immoderately but at the expence of the ground through which they flow, and in length of time form deep gullies, which ſhew in ſummer what they themſelves have been in winter. But where there is no ſuch appearance,' 'tis a ſtrong preſumption that the rivulets are hardly ever very impetuous. The rivulets that I obſerved in this valley have none of them cut to themſelves deep tracts, conſequently they cannot be ſuppoſed to waſh much earth in their courſe, and therefore we need be under no apprehenſion that in emptying themſelves into the grand reſervoir at the bog of Dolater they will fill it up with ſand or mud. The rivulets here, when in an augmented ſtate, no doubt are muddy, as all other rivulets are. But let us examine whether the form of a canal, which I propoſe, would be more liable to be filled up with mud than any other. I propoſe a free courſe in my canal for all the water ever likely to flow into it; and that the ſuperabundant water ſhould be let off by ſluice at the bottom of each ſide floodgate. This ſuperabundant water will perhaps for four or five weeks in a year run muddy; but as it is propoſed to let it off at the bottom, the canal will have a bottom current, which added to the depth of water, will occaſion a conſiderable flow in the manner of a ſuction at the bottom of the ſtream, and thereby prevent the mud from depoſing and ſettling in this kind of a canal, more than in a canal where the ſuperabundant water is to flow at the top over dams and wiers placed in the bank. We have a proof of this in thoſe pieces of water that have a ſluice in the middle of the dam that collects them; for directly oppoſite to this ſluice, the channel always keeps itſelf clear and hollow, however it may fill up at the ſides, where the water has no direct iſſue. But after all, ſhould ſome mud be depoſed in the canal, the channel may be cleared every two or three years at a very ſmall expence, either by taking it up by machines in barges, as ballaſt is taken from the bottom of rivers, or by tearing it up by hooked irons all along the bottom, leaving the bottom current to carry it off.'

In order to remove the ſecond obſtacle, he obſerves, that if the quantity of water that is ever likely to flow into this canal, the capacity

capacity of the canal, and the conſtruction of the locks, be properly conſidered, the objection will vaniſh.

'The amount of the ſupplies at the point of partition, ſays he, taken at an average the whole year round, will be about one million of cubic feet per day, which is 500,000 cubic feet running one way, and 500,000 running the other. Now ſuppoſing the locks ſtanding at a medium half a mile diſtant one from another, the water contained in the canal between any two locks, will then be 1,638,560 cubic feet; but that is more than three times the daily conſumption, conſequently ſuppoſing that part of the canal were to receive no ſupplies, it would take no leſs than three days to empty itſelf, which plainly ſhews that the current in the canal would be no wiſe diſcernible except at the fall of the lock. How many mill-ponds or rivers dammed up for the ſake of mills appear totally ſtagnant? yet upon examining the lapſe of water running off to the mill and running over the dam, theſe two together will be found to be twice as much as what would flow in the canal even in common rainy ſeaſons. It is propoſed at all times to keep the ſurface of the canal from lock to lock upon a dead level, (the time of a great flood excepted) conſequently the ſuperabundant water would ſeek its way by the bottom, and would paſs off by the floodgates, where its courſe would not even be very diſcernible, as the bottom of the ſtream in the upper dam would be four or five feet below the ſurface of the ſtream in the lower dam; ſo that the canal would in effect be like ſo much ſtagnant water, though at the ſame time one million of cubic feet ſhould daily have a free iſſue through it towards each extremity. If, nevertheleſs, the draught from the ſea to the point of partition, ſhould be very little ſtiffer than if the water were totally ſtagnant, it will in return be proportionally eaſier from the point of partition to the ſea; which two circumſtances will very nearly counterbalance each other, ſo that the time employed in paſſing this canal will be much the ſame as what would be required to paſs a canal totally ſtagnant, ſuppoſing the number and the ſize of the locks in both equal.'

Having thus endeavoured to remove the principal objections againſt his method of completing this extenſive piece of inland navigation, Mr. Gray proceeds to give an eſtimate of the expence that will probably attend its being carried into execution; but for this, and many other particulars, the reader muſt have recourſe to the work itſelf, which appears to be founded on obſervation, and the plaineſt principles of hydroſtatics and hydraulics.

B.

An Eſſay on Truths of Importance to the Happineſs of Mankind, wherein the Doctrine of Oaths, as relative to religious and civil Government, is impartially conſidered. The whole ſubmitted to public Examination, by the late Rev. Mr. Herport, a celebrated Divine of the Church of Bern. Tranſlated from the German. 8vo. 3s. in Boards. Baker. 1768.

IN the Appendix to the 34th vol. of our Review we gave an account of this, among other foreign books, ſoon after it

was publiſhed in the German language. The Author of it was then proſecuted and impriſoned at Bern, for writing it: and we are now to add, from the preface of this Engliſh tranſlation, that there has been no refutation of this elaborate performance, either public or private; no hearing of his defence before any of his judges; no regard paid to his character, to his age, to his family, to his rights as a fellow citizen, or even to his *life*, which, from the damp of a dungeon, and for want of air and exerciſe, was brought to a final period, in a few months after his confinement; and he departed with great ſerenity of mind, in the 76th year of his age, leaving, in his book, a laſting proof of his ſuperior merit, his erudition, his piety, his love of truth, his humanity, his ardent zeal for the proſperity of his country, and for the welfare of mankind in general. His fate was that of moſt reformers in church or in ſtate: he fell a victim to pride, to ignorance, to the reſentment and the wickedneſs of guilty conſciences.

After ſome juſt obſervations upon man, as an individual, and as a member of ſociety, Mr. Herport enters into the conſideration of laws and government which are neceſſary to preſerve the advantages of ſocial life. And here he ſays, 'If any people were ſo inconſiderate as to make a tender of unlimited power to a ruler, if he were in his right ſenſes, he would not accept it, becauſe to reign over fools and madmen is no great honour. The court ſycophants, with Hobbs and Machiavel, who inſinuate other maxims of government, are guilty of high treaſon againſt the ſacred rights of mankind. They fatally deceive even princes themſelves, and at the ſame time betray their ignorance of truths grounded in the very nature of man, and not to be eradicated by force or artifice. I am mightily pleaſed with the generous anſwer of an Engliſh gentleman to King James II. who was extolling an arbitrary government; "I cannot believe, ſaid he, that the Creator of all things made mankind with ſaddles on their backs and bridles in their mouths, and a dozen or two of fellows to ride them at their pleaſure." In all free ſtates it is a received maxim, that the ſovereignty reſts in the laws, and in the ſupport and execution of them reſts the ſafety of the whole ſtate; and while this maxim is adhered to every thing goes well. But governors who had authority committed to them for theſe good purpoſes ſoon came to abuſe it; and theſe guardian angels, ſo beloved and honoured, were, by an inſatiable ambition, turned into demons. To check this evil the *oath* was contrived, though the world had ſubſiſted above two thouſand years without any ſuch thing. This tie was to ſuppreſs all attempts to arbitrary power: accordingly rulers ſwore they would not make an ill uſe of their authority, and

ſubjects

ſubjects that they would be obedient to their rulers and the laws. This was practiſed amongſt the antient Greeks and Romans; but they never ſtrained the oath ſo far as Chriſtians do. We not only call on God as a witneſs, which was the utmoſt of their oath, but we invoke God as an avenger. When we inſult the Divine Majeſty by a falſe oath, we devote ourſelves to his everlaſting curſe; we exclude ourſelves from the ſalvation obtained for us by his redeeming Son; we, poor reptiles, formally, and before many witneſſes, call down his vindictive juſtice; we totally renounce his mercy now, and in the hour of death; we deprive ourſelves of every good, both in time and eternity; we render ourſelves ſubject to his wrath, which is a conſuming and unquenchable fire, burning down to the loweſt hell; for all this is included in theſe words, *So help me God.*'

The very adminiſtration of an oath to a man in power proves its inutility: for if he is not to be come at by law, then it is manifeſt he has abuſed his power, and violated the oath of government; and if his inferiors dare not call him to an account for mal-adminiſtration, how will they arraign him for perjury!

After ſhewing the many forms and little efficacy of oaths among the laity, and how eccleſiaſtics were freed from the obligation of them, the Author informs us how the clergy turned this cuſtom of ſwearing, which they introduced among Chriſtians, to their own gain and advantage. 'Pope Boniface VIII. having ordered that all civil cauſes atteſted by oath ſhould be heard before the ſpiritual court only, it was buzzed into the ears of the lower claſs of people by the clergy, that they ſhould confirm all their contracts with each other by oaths; and the notaries who drew the writings were carefully inſtructed not to omit, in any inſtrument, a *nota bene* that the above contract had been confirmed upon oath. The civil power, by this means, ſoon found themſelves without any judicial authority: for appeals from the civil courts were conſtantly received in the eccleſiaſtical; and injunctions were iſſued that all buſineſs or cauſes tranſacted upon oath ſhould be cognizable only by the ſpiritual court, under penalty of excommunication. By theſe arts did the eccleſiaſtical power riſe on the ruins of the civil; and ſo effectually were the mouths of princes ſtopped, that they durſt not ſo much as aſk, *Domine papa, quid facies?* To this is owing the multitude of ordinances concerning the validity, omiſſion and ſuppreſſion of oaths with which the canon law ſwarms.'

'By theſe ſiniſtrous practices, has *imprecation* been brought to its preſent enormous pitch, though the ends of it are far from being anſwered, and every thinking perſon trembles at the abuſes of it. The Engliſh have a ſaying, *We could go further, would we but uſe our feet.* The neceſſities of life, indeed, incapacitate us for the inveſtigating ſuch truths as require intenſe application,

plication, and frequently meet with nothing but trouble for their recompence.' However, adds the generous Author, 'my duty, as a man, obliges me to contribute my ſmall mite to the welfare of ſociety, or at leaſt what I think is for its welfare, though I am not ignorant, that to corrupt men, truth is as inſupportable as the radiance of the ſun is to weak eyes.—It is ſaid, that by ſwearing, the fidelity of ſubjects is the better ſecured. But I am perſuaded that good conduct in governors binds the hearts of the ſubjects better than any oaths.' The Author then anſwers the arguments for oaths drawn from the examples of Joſhua, Jephtha, Ezra, &c. and ſays, the ſentence pronounced by the word of truth, *ſwear not at all*, blaſts the fig-leaves of far-fetched interpretations, and ſilences all palliatives, excuſes and equivocations. Among the Jews, ſwearing was then got to ſuch a pitch as to be uſed in common converſation for an ornament to diſcourſe, on any trifle, and was accounted very lawful, provided they did not ſwear to any thing falſe, as that a man ſaw an ox or a camel fly; nor to things commonly known, as that the ſabbath was the ſeventh day; nor to impoſſibilities, as that a man touched the moon with his finger; nor to criminal things, as that one would never pray: this, and the like trumpery, occurs in the Talmud. Otherwiſe, they ſay, an oath has ſome good in it, and the divine clemency bears with it, nay has enjoined it as a religious duty. But what ſays our Legiſlator, the Son of God? *Ye have heard that it has been ſaid by them of old time, thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths. But I ſay unto you, Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footſtool; neither by Jeruſalem, for it is the city of the great king; neither ſhalt thou ſwear by thy head, for thou canſt not make one hair white or black: but let your communication be yea, yea; nay, nay; for whatſoever is more than theſe cometh of evil.* Selden tells us of an Engliſh clergyman (Linacre) who, a little before his death, reading this paſſage, for *the firſt time*, threw away the book, with theſe words, "We are not Chriſtians, or the goſpel is wrong. We ſwear too much, or Chriſt forbids too much."

Mr. Herport here gives two different expoſitions of theſe words of our Saviour, and ends his obſervations with this quotation from St. Auſtin, *omnia juramenta pernicioſa, falſa, exitioſa, nulla ſecura.* He ſays that treachery, miſtruſt, iniquity, hypocriſy, envy, hatred, and revenge, have produced the monſtrous ſwarm of oaths; and the violence of tyrants, the craft and practices of eccleſiaſtics, with the inſatiable avarice and ambition of both, have ſtuck at nothing to promote this odious breed, and raiſe them to a frequency and importance inconſiſtent with common reaſon, humanity, and reverence to the Deity.

'But

'But an important expreſſion here preſents itſelf, *reaſon of ſtate*, the palladium of ſubtile politicians, and which, like an oath, it is neceſſary to ſet in a clear light. As both may be uſed to good or evil purpoſes, the former but too often degenerates into machiaveliſm, and the latter into perjury. If rulers, to compaſs their own ends, make uſe of means which frequently appear abſurd, and perhaps iniquitous, the view in which they act is by them called *reaſon of ſtate*; and this is often uſed as a cloak to cover their wrong doings in making laws, or taking meaſures, contrary to juſtice and the welfare of the public, purely for their own private ends. But in this caſe it were more properly termed *tyranny* than *reaſon of ſtate*.—And this ſame *reaſon of ſtate* is a powerful lenitive againſt all twinges of conſcience, caſting eternity quite out of ſight, buſying itſelf only about the preſent, acting authoratively, prompting to ſwear, and trampling on all objections deducible either from ſcripture, reaſon, or experience; and thus rulers elude giving anſwers to the troubleſome queſtions of an awakened conſcience.'

Our author has drawn up the form of an oath, which he thinks may be taken by Chriſtians, without thoſe dreadful imprecations which are the ſanctions of all modern oaths; and this may be ſeen in the appendix to our xxxivth volume.

He then puts the queſtion, Is an imprecatory oath allowable? This he anſwers by ſeveral pertinent queries upon the caſe.

One circumſtance which appears to have promoted the exceſſive uſe of oaths is, as he obſerves, that they ſerve as a *cuſhion* for indolence. It is not every judge who is able, or will take the trouble, cloſely to examine every circumſtance of the cauſe before him; and, he adds, changing the metaphor, this *ſword* at once cuts all knots aſunder, without the trouble of untying them.

Our Author afterwards proceeds to the conſideration of religious oaths; and here he tells us, that in the year 489, Euphemius, patriarch of Conſtantinople, refuſed to crown the emperor Anaſtaſius, till he had engaged in writing, and upon oath, to maintain the purity of the faith, by which was then meant the decrees of the council of Chalcedon. Anaſtaſius, though he had the beſt right to the crown, could not promiſe himſelf a quiet poſſeſſion of it but by complying with the patriarch, and therefore he ſwore what he deſired. But when he found himſelf ſettled on the throne, he ſent Euphemius into exile, and, notwithſtanding his oath, openly ſided with the ſect of the Acephali. 'From this fountain flow all the oaths which, to this day, are taken by Chriſtian princes at their coronation, to defend religion and the church. By religion, in thoſe times, was meant no more than to defend the canons, which yet were much fuller of curſes than bleſſings: for the clergy were afraid that princes might inſtitute other forms leſs adapted to the dignity, doctrine,

doctrine, and lives of the eccleſiaſtics. The people were, for a long time, excuſed from any oath; but the princes were ſtrictly bound to it, becauſe their power was quite neceſſary to the churchmen for enforcing the decrees of councils, and puniſhing the contumacious: and therefore well has Thomas Aquinas ſaid, *principes nil niſi brachia cleri fuiſſe.* In the 8th century prelates were likewiſe obliged to take this oath; and pope Gregory II. who, in oppoſition to the emperor, ordered images, relicks, &c. to be worſhipped, thought fit to add to the oaths of the clergy this ſhort, but very ſignificant clauſe, *likewiſe fidelity and obedience to the Roman pontiff.* The popes at firſt met with a general oppoſition to this oath, except among their moſt implicit votaries. A Poliſh archbiſhop, even in the twelfth century, ſpoke vehemently againſt it as an unjuſtifiable innovation, and contrary to the canons; nay wrote to the ſee of Rome that this oath could neither be impoſed, nor taken, with a ſafe conſcience. But the curious manufacture of making the coſtly pallium having been ſet up at Rome, and to be had in no other part of the univerſe, all oppoſition to this oath was obliged to ſubmit, eſpecially as that uſurping ſee had afterwards, by means of the *concordata*, extorted the power of collating to biſhoprics in Germany, France and Spain. The protection and favour of the Roman ſee being now the ſureſt way to preferment, the clergy dropped their oppoſition to *the oath of obedience.* And this oath Gregory VII. drew up with ſuch circumſpection, that in it little mention is made even of the catholic faith; but the ſum of all duty is a quiet obedience to the Roman ſee, without troubling one's ſelf with any thing farther. At length this ſervile oath came to be impoſed on the laity, but it was at a time of ſuch deplorable ignorance, that among the young people very few could ſay the Lord's prayer, and as few among the elder ſort knew any thing more of the creed. The council of Thouloufe, in the year 1129, enacted that all males from twelve years and upwards ſhould abjure whatever was contrary to the holy Roman church and the orthodox faith; likewiſe ſhould believe, and adhere to, the catholic faith, as believed and taught by the Romiſh church, and, to the utmoſt of their power, ſhould diſcourage and proſecute all heretics whatever. By this ſenſeleſs oath did the poor laity bind themſelves to believe what they did not underſtand, nor were they to examine, in order to underſtand. So cloſely was the light of the goſpel hidden under the buſhel of ſuperſtition, that ſcarcely could one ſingle ray of it break forth amongſt men.—But even our reformation has greatly contributed to the propagation of religious oaths: for the council of Trent having made a decree that all catholics ſhould ſwear to the canons, and continue in faithful obedience to the ſee of Rome, the ſupporters of the Augſburg confeſſion

unanimouſly agreed that all princes, counts, barons, towns and ſubjects ſhould ſwear, that, to the utmoſt of their power, they would promote the truth which they profeſſed, and ſtedfaſtly continue in it. And thus their forms, confeſſions, and catechiſms were introduced in the place of the popiſh canons, acts and decrees of councils; and eſtabliſhed by the very ſame iniquitous means that the others had been. This they called, as the papiſts did before them, *building up the whole body in the unity of the ſpirit.* But the real unity of the ſpirit was better eſtabliſhed by perſecution and diſperſions, than by any eccleſiaſtical conſtitutions, decrees, canons, &c. to which ſo many oaths have been added for the better conſolidation of the church's political conſtitution. But to the true members of the church they are of no more uſe than a bandage for binding a ſound limb to the body; and with regard to falſe members, they may be compared to the faſtening a putrified limb to a ſound body. The more the church departed from its primitive ſimplicity, and affected worldly grandeur, the more its conſtitution deviated into a political ſyſtem: the prieſts began to hold diets or meetings dignified with the appellation of councils; they enjoined confeſſions of faith as nerves for connecting the church's lifeleſs body, and they made canons as laws; and the holy fathers accounting their ſtalls ſo many tribunals, ſoon got the aſcendant over princes, ſo that they eſtabliſhed the eccleſiaſtical acts as divine precepts and immutable laws, ſtrengthening them with ſevere penalties, and ordering that an oath ſhould be taken to obſerve them: and not only the ignorant people, but the very princes bowed their necks to receive this vile yoke. In theſe diets they were not unmindful of promoting their own welfare, as if in that conſiſted the church's proſperity. This is the very foundation of the Vatican. Under an increaſe of power, and the impoſition of oaths, is Antichriſt grown up to his preſent enormous bulk. But let us not deceive ourſelves. The man of perdition, Antichriſt, is to be found in all places. Whoever makes himſelf judge over his brother's conſcience, forcibly obtrudes on him his own imaginations, burthens conſciences with terrible oaths, for the ſake of human edicts, and perſecutes the true diſciples, the living members of the church; ſuch an one, whether pope or king, clergy or layman, is Antichriſt. Many popes were men of parts, conſideration and piety, and there have been many worthleſs country parſons great Antichriſts in their little ſpheres.'—

Then follows a curious account of Arius and his doctrines, the *diſputes* of councils concerning them, and of the different acceptations of the decrees of the councils; 'all which, ſays he, were ſo many ſteps to the exaltation of the clergy. Whatever became of the true welfare of the church, the worldly welfare of the

the biſhops was always promoted. All the labours of ſo many councils centered in this one point, to fix the clergy's unlimited power, and, under the colour of religion, to lay an unſupportable yoke on the necks of the deluded people. And ſo far have they ſucceeded in this wicked work as to make a trade of religion, turning the altar and confeſſional into a bank, the keys of the kingdom of heaven into the keys of coffers, and the moſt ſacred duties of religion into profitable jobbs.—And theſe enormous abuſes are likely to continue, for all ranks have ſworn, on their eternal ſalvation, quietly to adhere to theſe rules, and if any one ſhould offer to arraign them, his zeal would coſt him his life.—But the reformation breaking out like the dawn amidſt ſuch Egyptian darkneſs, many errors became expoſed and many abuſes ſuppreſſed. Yet, with regard to putting a force upon conſcience, much leaven was ſuffered to remain, to which, as the learned Bolimere obſerves, the canon law, being retained almoſt every where, not a little contributed. The political circumſtances of thoſe times, particularly the retaining the uſual oath, as ſomewhat ſacred, was another check to farther progreſs, ſuch being the nature of man, that what has ſtruck its roots deep in him, as an important truth, is, with great difficulty, allowed to be a common error, and much leſs to be extirpated.—The reformers have juſtly objected to the Popiſh church that it laid too great a ſtreſs on *creeds*, &c. and even compelled people to ſwear to adhere to them, by which *they* became prepoſterouſly raiſed to a level with the original laws, and to be a judicial ſentence determining all religious controverſies, according to which, and not to the goſpel, every teacher muſt think and ſpeak. But theſe artifices of the papiſts ſoon came into play amongſt proteſtants themſelves. Of the like ſtones with which that tower of Babel, lately demoliſhed, was conſtructed, another has been built. Out of thoſe very chains, which coſt ſo much to break, others have been forged, but indeed on a different anvil. The Papo-Cæſaria was an abhorrence; and what has been done? The word is only inverted, and a Cæſaro-Papia hath been impoſed. The invidious honour of framing laws and compulſory oaths to enforce *religion*, the nature of which is perfect freedom, has been left to ſovereigns on a ſuppoſition, that, induced by this conceſſion, they would the more zealouſly eſpouſe and ſupport a reformation. Thoſe very motives, views, reaſons, &c. which, but a little before, had been rejected as erroneous, unjuſtifiable and pernicious, were now impoſed as juſt, neceſſary and beneficial; for Luther himſelf came at length to be for retaining the oath of religion. Thus men with all their endowments, however great, are always men; and perhaps never does their

weakneſs more betray itſelf than when they are for blending human policy with religion.'

Our author then proceeds to conſider the miſchiefs occaſioned by the impoſition of theſe forms. 'At firſt Melancthon's *Loci Communes*, then the Auſburg confeſſion, its defence, Luther's two catechiſms, and the Smalcand articles were to be ſubſcribed, then the Concordance book compoſed by Dr. Schmiedli was likewiſe eſtabliſhed as a rule indiſpenſably to be ſworn to. But ſome country miniſters aſked how this could be done with a ſafe Conſcience, as they had previouſly ſworn to Melancthon's *loci communes*, which, in many places, diſagreed with the Concordance. Schmiedli made anſwer, that the aſſembly now abſolved them *(ipſo facto)* from all obligation to any former oath; and that Melancthon being under ſuſpicion (of hereſy), they muſt reſt ſatisfied and ſwear again. A poor village parſon took the liberty to reply: Conſcience ought not to be laid under any reſtraint, but we poor people having families to maintain muſt take care not to be turned out of our livings. But the unreaſonableneſs of theſe ſubſcriptions and oaths farther appears, from the many reſervations which the ſubſcribers made uſe of in complying with them. One ſubſcribed, in general; others only to the preamble, and to this or that article, conditionally; ſome with reſervation to better knowlege; and others ambiguouſly, according to *my* approbation of the foregoing articles. All theſe and more exceptions are a plain demonſtration of aggrieved conſciences, who were for healing their wounds with theſe kinds of plaiſters. When, at length, with great labour and moſt ſiniſtrous practices, eight thouſand ſignatures had been extorted, and they boaſted that this ineſtimable book had been accepted by eight thouſand divines (though among this number were not a few country ſchool-maſters and parſons of ſmall villages) all proved ineffectual. So far were theſe devices from ſettling the concord and tranquility of the church, that all parts ſwarmed with lampoons, ſatires, confutations, &c. Auguſtus Elector of Saxony, under whoſe wings this book had been hatched, became ſo aſhamed of it that he ſignified to Schmiedli never more to ſhew his face in his dominions. And the king of Denmark, to whom the electreſs his ſiſter had ſent a copy of this celebrated book, in crimſon velvet, ornamented with gold and precious ſtones, committed it to the flames with his own hands.

Bullinger's confeſſion of faith was likewiſe received as a ſtandard of orthodoxy in the Cantons of Switzerland; and the churches in Scotland, Hungary, Poland and France ſent formal letters to be admitted into this aſſociation. But is not this running into the ſame error with the Romaniſts? and doth it not juſtify the idolatry of the Iſraelites, in worſhipping the calves made

made by the high prieſt, leſt the people ſhould again diſperſe and go aſtray?'

At the time of the reformation, the infallibility not only of the See of Rome, but likewiſe of the councils and fathers was denied, and the grounds of their doctrines were examined into; and this was done according to the apoſtles precept, *prove all things.* Does this precept then concern only the believers of thoſe times? Had the firſt reformers alone an excluſive right of enquiry? Have their followers no claim to it? Binding ourſelves by oaths to maintain our eſtabliſhed doctrines againſt all other opinions, is attributing to the compilers of them the ſame infallibility as the Romiſh church doth to its councils. But it is to be obſerved that our anceſtors were not ſo unalterably perſuaded of the truths contained in their confeſſion as to deem it infallible, otherwiſe they would not have added, *If any one can, from the word of God, put us into a better way, we are under the Lord's guidance, and open to conviction.* They, according to the prophets promiſe, expected ſtill better times, an increaſe of knowlege, a clearer light, an effuſion of the gift of the Holy Ghoſt. They very prudently did not ſet up to have received *all* the gifts from that fountain of living waters which will never be dried up. Whereas, according to the conſtitution, which we have ſworn to, a growth in knowlege is to be dreaded as the moſt dangerous event; for what elſe can be meant by ſo pertinaciouſly adhering to that conſtitution? The great Engliſh luminary *Locke* brings in the Count de Grammont talking in this manner, "Why would you have *me* prove every thing, and hold faſt that which is good? Rather give me a liſt of the doctrines which you believe to be contained in that ſacred book; for it ſeems I am obliged to believe theſe, whether I can find them there or not." If any one entertains ſcruples, and cannot bring himſelf to ſwear to all in the lump, as ſome particulars may appear to him not quite ſo evident, all he has to do is to bury his talent and remain in obſcurity; while he gives way to thoſe ready ſwearers, who have no other merit than laying their reaſon and conſcience at the feet of Form and Cuſtom, little minding what, and to whom, they ſwear. To have more conſcience than the common ſtandard is not allowed. Now, to a man of capacity and ſpirit, what can be a greater heart-breaking than to ſee himſelf rejected as an uſeleſs member of ſociety? If this be not compulſion and force, words have loſt their proper meaning!'

From theſe extracts, and the appendix to our 34th volume, our readers will be able to judge of the deſign and merits of this performance.

Indeed, as all men are ſubject to infirmities and miſtakes, our author has, in his 124th ſection, we ſuppoſe, from extreme ten-

tenderneſs for ſome laws of his country, made a conceſſion not quite conſiſtent with what he has elſewhere advanced: though, perhaps the tranſlator might be miſtaken in this matter, as he certainly was careleſs in ſome others. But, upon the whole, this is a moſt valuable production.

All that we think neceſſary to add here is, that when Mr. Herport heard, in his dungeon, that his book was taken notice of, and mentioned with honour, in our Review, he ſaid, 'ſince he had ſo much juſtice done him in the wiſe and learned Britiſh nation, he ſhould die with pleaſure.'—and he ſoon after expired.

Farewell, gentle ſhade! Thou art no longer to be pitied, but thy perſecutors are. They are confined by the fetters of ſubſcriptions and oaths, in the dungeon of guilt; whilſt thou ſhalt enjoy, for ever, the higheſt and the nobleſt freedom, in the unbounded love of God and of virtue.

R--n.

Experimental Eſſays on the following Subjects: I. On the External Application of Antiſeptics in Putrid Diſeaſes. II. On the Doſes and Effects of Medicines. III. On Diuretics and Sudorifics. By William Alexander, Surgeon in Edinburgh. 8vo. 3s. 6d. in Boards. Dilly. 1768.

THE firſt point which our ingenious Author endeavours to aſcertain in his eſſay on the external application of antiſeptics, is to recover a whole animal, with the ſkin upon it, from a ſtate of putrefaction, in the ſame manner that Sir John Pringle recovered the parts of animals when become putrid. Exp. 1. A dead rat, a little fœtid to the ſmell, and juſt beginning to putrefy, was made perfectly ſweet in ſix hours, by being immerſed in a decoction of the bark, heated to 100 degrees of Farenheit's ſcale.—Exp. 2. Another rat, conſiderably more putrid than the former, after remaining ſixteen hours in a decoction of the bark, prepared in the ſame manner, was rather leſs putrid to the ſmell. A freſh decoction was then made, which in 28 hours more, entirely removed the offenſive ſmell.—Exp. 3. A third rat, ſtill more putrid, was made perfectly ſweet in ſix days, by frequently changing the decoction.—Exp. 4. A dead mouſe was ſweetened in four days by repeated effuſions of a decoction of camomile flowers; and another by a pretty ſtrong ſolution of camphire in lime water, in three days and an half. Both theſe were equally putrid with the rat in the third experiment, but the ſolution of camphire was not ſo frequently changed, as the decoction of the camomile flowers.

The following is our Author's 5th experiment, in his own words:

'If putrefaction be too far advanced before any attempt is made to ſtop it, in that caſe, no whole animal, nor any part of it, can ever be recovered. I allowed a rat to grow conſiderably more putrid than any of the former; but all the methods I could uſe did not ſeem in the leaſt to have ſweetened it; though, indeed, they retarded the progreſs of the putrefaction, and kept the animal pretty nearly in the ſame ſtate in which it was at the beginning of the experiments. But there is a ſtate of putrefaction, a few degrees beyond this, which it is impoſſible even to retard, and where no methods can ſave the texture of the parts from running into, almoſt, immediate diſſolution. This ſhould teach every one always to call in proper aſſiſtance, as ſoon as poſſible, in putrid diſtempers; for, in their firſt ſtage, they will, perhaps, eaſily yield to judicious remedies; in their ſecond, the caſe is at beſt but doubtful; and in the laſt, the patient is alwavs irrecoverably loſt.'

Exp. 6. A rabbit juſt killed was put into a ſtrong ſolution of nitre, heated to 96 degrees; and in ſuch manner that half the rabbit was kept above the ſurface, and the other half was covered with the ſolution, for twelve hours. The rabbit was then ſkinned, and two drachms of the fleſh cut from each part, were put into ſeparate gallypots, with two ounces of pure water, in 96 degrees of heat: after 24 hours, the piece which had not been covered with the ſolution began to putrefy; but the other piece, not till ſix hours after, and the putrefaction even then advanced much ſlower.

Exp. 7. A living rabbit was put into a ſolution of nitre, the head being kept above the ſurface; it was then killed and ſkinned: another rabbit of the ſame ſize was likewiſe killed and ſkinned. They both began to putrefy at the ſame time, but the proceſs advanced much ſlower in the former than in the latter. The ſerum of the blood, according to our Author, was ſo ſtrongly impregnated with the nitre, that a piece of paper ſteeped in it, then dried by the fire and expoſed to the flame of a candle, caught fire, ſparkled, and emitted a bright flame like nitre.—Is our Author quite clear that the ſerum was ſo loaded with nitre as to exhibit theſe appearances?

Exp. 8. Our Author propoſes to excite a putrid fever by inſerting into a ſmall wound in the thigh of a living rabbit, ſome highly putrid matter.—After ſeveral ineffectual trials, he finds that dame Nature is too much upon her guard to be *ſurpriſed* in this manner.

The 9th Experiment, is to aſcertain the quantity of nitre taken into the blood, when the ſolution is of a given ſtrength, of a given heat, and applied to a given ſurface, for a given time. Our Author's body, it is concluded, would have abſorbed five ounces and five drachms of nitre in fifteen minutes.

Exp. 10. Shows that a conſiderable proportion of the nitre is diſſipated, during the evaporation of the water in which it has been diſſolved.

Exp. 11. A ſolution of nitre in water, was uſed as a pediluvium for fifteen minutes. About ten minutes after, there was a plentiful diſcharge of urine: pieces of paper dipped in this, dried and expoſed to a flame, ſhowed that they were highly impregnated with nitre.—Nitre, he ſays, does not act as a diuretic ſo expeditiouſly and powerfully, when taken into the ſtomach, as when thus communicated through the ſurface.

Exp. 12. A ſtrong decoction of the bark uſed as a pediluvium, enters the courſe of the circulation expeditiouſly, and is antiſeptic. One drachm of mutton put into the urine which was evacuated after the pediluvium, kept ſweet much longer than in the urine which was paſſed before.

Exp. 13. A tertian ague was cured by the uſe of a ſtrong decoction of the bark, as a pediluvium.

Mr. Alexander next proceeds to make ſome obſervations on the putrefactive proceſs, as well in the living as in the dead ſubject: and thus concludes the eſſay:

'As I think I have made it appear, ſays he, by what has been ſaid above, that the degree of heat requiſite to make an antiſeptic bath penetrate the ſkin, cannot poſſibly do any harm in a putrid diſeaſe; and as I have plainly proved that diſſoluble antiſeptic ſalts, and even the particles of antiſeptic vegetables in a decoction, do penetrate the human ſkin in pretty large quantities; I ſhall now conclude the preſent eſſay, with a view of the uſes that may be made of this diſcovery.

'In the firſt place, it appears to me, that it would be an excellent means of preſerving the body from an epidemic peſtilential contagion; as alſo from the particular contagion of a jail, or any other confined place; as the body, by two or three times bathing, might be ſo well ſtored with antiſeptic particles, as to enable it to expel or deſtroy any ſeptic ones that might find entrance, either by the lungs or otherwiſe.

'Secondly, Bathing in antiſeptics, as above recommended, and receiving the ſteams ariſing from them into the lungs, would certainly prove very powerful auxiliaries to their internal uſe; and by the conjoined force of theſe methods taken together, perhaps the progreſs of a diſeaſe might be ſtopped, which would prove too powerful for any one of them alone.

'Thirdly, It affords at leaſt a probability of ſometimes ſaving a patient from the jaws of death, when internal remedies have failed, or when they cannot be retained in the ſtomach or inteſtines, in conſequence of which no benefit can be expected from them.

'Fourthly, It points out an eaſy and ſafe method of curing the agues of children, who are too young to take ſo diſagreeable a medicine as the bark, or even of adults who have a natural antipathy to it; of whom there are not a few to be met with, though there are ſtill more who have acquired an averſion to it, and would ſubmit almoſt to any other method, however troubleſome, rather than be obliged to ſwallow it.

'Theſe, I think, are the principal caſes, in which the external application of antiſeptics will take place. The advantages which they have, when ſo applied, over the internal method, I have already hinted

at: they are, *firſt*, A much greater quantity of the antiſeptic can be conveyed into the blood in this way, than when it is taken into the ſtomach. *Secondly*, Here they enter more immediately into the blood, than when obliged to go through the tedious courſe of chylification and ſanguification. *Thirdly*, The particles of an antiſeptic which enter into the blood in this way, are much leſs altered from their original nature, than thoſe which enter into it after they have undergone the action of the ſtomach, of chylification and ſanguification. And, *laſtly*, No caſe or condition of the patient can prevent us from making this application; whereas ſeveral accidents may put it intirely out of our power to avail ourſelves of the other.

'But neither from theſe very great advantages attending the uſe of antiſeptics externally applied, nor indeed from any thing that I have ſaid in this eſſay, would I be underſtood to mean, that the internal uſe of ſuch medicines ought to be totally neglected. When nature is attacked by ſo potent an enemy as putrefaction, all the auxiliaries that can be brought to her aſſiſtance will be neceſſary; and therefore I would recommend both theſe methods joined together, not only at the beginning of the attack, but even when a perſon has been in an infected place, with this caution only, *always to let the* primæ viæ *be firſt cleanſed.*

'In the greateſt part of the firſt of theſe experiments, I diſſolved nitre along with the bark. My reaſon was, becauſe at that time I knew nitre to be a ſtrong antiſeptic, and was ſure that it penetrated the ſkin; but was not then certain whether the bark would do ſo, as I had not made the experiments neceſſary to determine it. I am ſtill, however, of opinion that method may be uſeful, as thoſe antiſeptics may aſſiſt the operation of each other, and ſo be rendered more powerful.'

ESSAY II. *On the doſes and effects of medicines.*

The firſt ſubject of our Author's experimental inquiry is CASTOR.—This has long been eſteemed as a very powerful antiſpaſmodic and cordial. From the experiments here made, caſtor does not appear to have had the leaſt effect upon either the pulſe or the heat of the human body, though taken in ſubſtance to the quantity of two drachms.—As to the antiſpaſmodic virtues of caſtor, Mr. Alexander ſays,

'I ſhall conclude this remark by obſerving, that caſtor has been much eſteemed for its virtues as an antiſpaſmodic. The experiments I made with it gave me no opportunity of determining this; but, from the moſt accurate obſervations I have been able to make, and from the accounts I have received from others, no benefit has ever perceptibly ariſen from the uſe of it in ſpaſmodic caſes.'

2. SAFFRON. This our Author took in the doſe of four ſcruples, without encreaſing either the heat of the body or the number of the pulſe; there was no tinge in the urine, or indeed any ſenſible effect.

3. NITRE. Before our Author proceeds to the ſubject in queſtion, he makes a number of obſervations on the degree of heat of the ſame fluid, as expoſed to, or excluded from, the open air; and draws the following corollary, that, '*a given quantity*

quantity of any fluid, excluded from all communication with the external air, ſoon becomes warmer than any other given quantity of the ſame fluid, left expoſed to it.'—The difference never exceeded two degrees on Farenheit's thermometer.

From the experiments on nitre, it appears; that nitre diſſolved in water, and taken immediately into the ſtomach, quickly reduces the number of the pulſe, ſix, eight, or ten ſtrokes in a minute; and that the pulſe returns to its former ſtate in eight or ten minutes: that nitre thus taken is more powerful, than when it is allowed to ſtand ſome time after the ſolution: This we apprehend is to be attributed to the encreaſed degree of cold which is communicated to the water during the ſolution of the nitre; for cold water itſelf drank freely, will reduce the pulſe four, five, or even more pulſations in a minute.—Our Author could take an ounce and an half of nitre in 24 hours with little or no inconvenience, when diſſolved in three pounds of water, and allowed to ſtand for ſome time after the ſolution. The ſame quantity divided into eight equal parts, and each part diſſolved immediately before it was taken, could not be managed.

'As I had been able to take an ounce and a half of nitre with very little inconvenience when it had been long diſſolved, I reſolved to make one more effort to try if I could manage the ſame quantity, when every doſe was taken immediately after being diſſolved. I therefore prepared eight powders of a dram and a half each, with a deſign to take one of them every ninety minutes, as in the laſt experiment: the ſecond doſe gave me a chillineſs at my ſtomach; the third gave me ſome of the above-mentioned pains; and the fourth encreaſed them to ſuch a violent degree, that I was obliged to deſiſt from taking any more.'

The effects of nitre in encreaſing or diminiſhing the heat of the body are not aſcertained.

'As the riſing and falling of the mercury in all the ſubſequent trials was extremely irregular, I ſhall leave out of my narrative of the following experiments, the obſervations I made on it, and lay it down as a poſtulatum, that *whatever power nitre may have of cooling the body, it does not exert it in any perceptible manner on its external parts.*'

4. CAMPHIRE. Nothing concluſive can be drawn from the experiments on this ſubject. Mr. Alexander only made two experiments on himſelf; in the latter of which he took two ſcruples of camphire; this doſe produced a number of very diſagreeable ſymptoms; giddineſs, confuſed ideas, convulſions, and even a temporary mania.

Theſe four articles, caſtor, ſaffron, nitre, and camphire, are all the ſubjects on which Mr. Alexander has made any experiments; and we have thus given our Readers the ſubſtance of his *Eſſay on the doſes and effects of medicines.*—A *little eſſay* indeed! and very inadequate to our expectations.

ESSAY III. *On diuretics and ſudorifics.*

Mr. Alexander made a number of experiments to aſcertain the different effects of different diuretics, and from theſe he has drawn out the two following tables:

'*A Table of the different Quantities of Urine always diſcharged in an Equal Time, viz. from Nine o'Clock in the Morning till Two o'Clock in the Afternoon, when an Equal Quantity of the ſame Liquid was drank, but with different Diuretics, in different Quantities, diſſolved in it.*

	℥	ʒ	ə
By ℔ i ʒ vii ß ſimple infuſion of Bohea tea, ſtandard	15	4	
By do. with ʒ ij of ſalt of tartar — — —	22	7	2
By do. with ʒ ij of ſal nitre — — —	22		
By do. with 4 drops of oil of juniper — —	20	3	
By do. with ʒ i of ſalt of wormwood — —	19	7	1½
By do. with ʒ ij of Caſtile ſoap — — —	19	1	1
By do. with a tea-ſpoonful of ſpt. nitr. dulc. —	17	6	1½
By do. with 15 drops of tinct. cantharid. —	16	4	
By do. with ʒ ij of ſal polychreſt. — —	16	3	
By do. with ʒ ß of uva urſi — — —	16	1	½
By do. with ʒ i of magneſia alba — —	15	5	
By do. with ʒ ij of cream tart. — — —	10	2	½

'*A Table of the different Quantities of Urine evacuated in the ſame Space of Time, after drinking the ſame Quantity of different Liquors.*

	℥	ʒ	ə
By ℔ i ʒ vii ß of weak punch with acid —	21	2	0
By ditto of new cow whey — — —	18	6	0
By ditto of decoct. diuret. pharm. Edin. —	17	5	0
By ditto of London porter — — —	16	7	0
By ditto of decoct. bardan. pharm. Edin. —	14	7	0
By ditto of warm water-gruel — — —	14	6	2
By ditto of ſmall beer — — — —	13	7	1
By ditto of warm new milk — — —	11	7	0

Our Author candidly acknowledges the difficulty of determining theſe points with any ſufficient degree of accuracy; and further makes this juſt remark, that by warmth and exerciſe a diuretic may be converted into a ſudorific.

'Boerhaave,' ſays he, 'and a few more writers on the *materia medica*, have mentioned, that the fixed neutral ſalts, and other diuretics, may be managed ſo as to prove ſudorifics. Few, however, have attended to this hint; and pharmaceutical writers ſtill continue to divide them into two diſtinct claſſes; which is certainly ſuperfluous, as they both operate exactly in the ſame manner. For the *ſp. mindereri*, one of the moſt powerful ſudorifics, evacuates very plentifully by urine, and does not

not in the leaſt provoke ſweat, if inſtead of giving it with warm liquids, and covering the body in the uſual manner, it be given with cold liquids, and the perſon who takes it kept in a cool place; and, on the other hand, the ſalt of tartar and nitre, though among the moſt powerful diuretics, when taken with large quantities of warm liquids, if the body be well covered, prove excellent ſudorifics, and do not increaſe the quantity of urine; ſo that from theſe facts, which are the reſult of repeated experiments, I think it ſeems plain, that the nature of diuretics and ſudorifics is exactly the ſame; and that their conſtant manner of operating, is always to increaſe the fluid ſecretions, without having any power or propenſity of directing them to this or that emunctory: which power ſeems to depend intirely on the warm or cold liquors that are uſed, and the regimen that is obſerved during their operation.'

SUDORIFICS. From our Author's experiments and obſervations on this ſubject, the following concluſions may be drawn: —That profuſe ſweating is more deſtructive to the natural heat and ſtrength in ſome caſes than even pretty large bleeding: that a patient whoſe heat, at the beginning of a ſweat, ſhall be ſufficient to raiſe the mercury in the thermometer to 108 or 110, after the ſweating has continued for ſix or ſeven hours, ſhall not be ſufficient to raiſe it to the natural degree of blood-warm: that after a large and long-continued ſweat, the pulſe becomes quick, weak, and tremulous; and in theſe caſes therefore highly prejudicial: that the evacuations by bleeding and ſweating are ſo very ſimilar in their effects, that wherever the former is improper, the latter muſt be managed with great caution: and that therefore during a ſweat, the ſtrength of the pulſe is to be attended to, and when neceſſary it muſt be kept up by broths, wine-whey, or even pure wine; the quality of the liquor depending upon the ſtate of the pulſe.

Our Author concludes, that there is a certain point of heat, which is abſolutely neceſſary to produce this evacuation, and that the further the heat of the patient is raiſed above or reduced below this point, the further he is removed from any poſſibility of ſweating: that with reſpect to this, however, there is a latitude in different conſtitutions, and even in the ſame conſtitution at different times: where the conſtitutional heat of health is 98 or 100, by raiſing it to 106 or 108, and at the ſame time diluting plentifully, a ſweat will enſue: when by any diſeaſe, the heat is as high as 110 or 112, which is very rare, then all attempts to procure ſweat by raiſing it higher, will be ineffectual; and the only probability of ſucceeding, is to reduce the degree of heat: hence, when the degree of heat is above the ſweating-point, cold water drank freely, or cooling medicines adminiſtered in cold water, will the moſt effectually produce a ſweat.

'Whenever a perſon,' ſays Mr. Alexander, 'has a ſtrong, full, and frequent pulſe, attended with great thirſt, a parched dry tongue, and a violent ſenſation of heat, cooling medicines ſeem plainly to be indi-

cated by nature; and, purſuant to her indications, phyſicians have, time immemorial, been accuſtomed in theſe caſes to preſcribe them. But, which is amazing, even when the ſtrongeſt coolers have been indicated, and even when they have taken the greateſt pains to ſelect them, they have always given them in a warm vehicle; ſo inconſiſtent is the practice of phyſic often with itſelf, and in this caſe, I think I may add, ſo irreconcileable to reaſon and ſenſe! The patient himſelf may often feel a very great heat and thirſt, his tongue may be parched and dry, and yet the heat may be below the ſtandard of health; therefore the proper exhibition of coolers requires caution and judgment, as in this caſe they would certainly do hurt. But when along with theſe ſymptoms there is a ſtrong, frequent pulſe; when the mercury in a thermometer applied to the ſurface of the body, ariſes very conſiderably above the degree of blood-warm; I would then venture not only on the uſe of cold water alone, but alſo on giving the ſtrongeſt coolers along with it: I think I ſhould only follow what nature pointed out to me, in ſo doing.'

Our Author very juſtly condemns the practice of attempting to force a ſweat by heat or ſtrong cordials. The following is the 8th experiment:

'I prepared three of the following boluſes: ℞. *Pul. Serp. Virgin.* ℈i. *Sal. Volat. Corn. Cerv.* gr. vi. *Syr. Zinzib.* q. s. *ut f. Bol.* The firſt of theſe I took immediately after I went to bed at night, and at the ſame time applied the thermometer to my ſtomach. In twenty minutes after, I took another, and, after the ſame ſpace, the third; ſo that the whole were taken in forty minutes. From the beginning of this experiment, I had loaded myſelf with a large quantity of bed-cloaths. I felt little effect from the firſt bolus. Some time after I had taken the ſecond, I began to grow pretty warm, and had a conſiderable degree of thirſt; and, not long after I had taken the third, this heat and thirſt became almoſt intolerable. On examining the thermometer, I found the mercury, however, was only riſen to 108, which is two degrees below the heat of a fever; and my pulſe only beat 84 times in a minute. When two hours from the taking the firſt bolus had elapſed, I found the mercury (which I ſtill kept at my ſtomach) had riſen to 112, and my pulſe to about 91. My ſkin was now become exceſſively parched, dry, and hot, and felt hard to the touch; and my thirſt was increaſed ſo much, that I had no longer patience to bear it. I had by my bedſide two pounds of tepid water-gruel in a tea-pot, of which I took a pretty large draught, and laid myſelf down again, expecting a ſweat would ſoon appear: but I was diſappointed; for, after I had waited half an hour, I was ſtill as hot and reſtleſs as before. I then took another draught of the gruel, and waited ſome time after, hoping a ſweat would appear, though it did not. The mercury was now riſen to 113 degrees, and my pulſe to about 97. I now took the laſt draught of my two pounds of gruel, laid myſelf down again, and in about half an hour after found my ſkin ſofter to the touch, with a ſmall and almoſt imperceptible degree of moiſture upon it. I expected this would increaſe to a ſweat; but finding it did not, my patience was exhauſted, and I called for another bowl of the water-gruel, of which I took ſeveral large draughts; after which the ſweat ſoon came out plentifully, the thirſt and heat diminiſhed apace, and I ſoon went to ſleep. I reſted tolerably

tolerably well all night, but the next morning had a dry tongue, ſome thirſt, and a little quickneſs in my pulſe, which all went off after I had drunk a great quantity of tea to breakfaſt.'

Wherever the heat is below the ſweating point, wine-whey, diluting liquors, &c. muſt be given: and at any time a ſweat may be raiſed by applying a blanket wrung out of hot water to the legs and thighs; the ſweat thus excited, cannot be kept up without drinking freely; and indeed this is neceſſary during every ſweat, the quality of the liquid being adapted to the ſtrength of the patient, and the ſtate of the pulſe.

We ſhall conclude this ſubject with Mr. Alexander's corollaries.

'COROLLARY 1. When the velocity of the blood is too great, and its momentum too little in proportion, ſweating will generally increaſe the velocity, and diminiſh the momentum.

'COROLLARY 2. When the velocity of the blood is too little, and its momentum too great in proportion, ſweating will generally diminiſh the velocity, and increaſe the momentum.

'COROLLARY 3. When the velocity and momentum of the blood are both too great, ſweating will weaken both; but if it is continued long enough to exhauſt the natural ſtrength, it will then again increaſe the velocity, but not the momentum.

'From theſe corollaries we may form a ſort of general plan when ſweating is uſeful, and when not. Laying it down, therefore, as a poſtulatum, that the ſtrength of nature depends more upon the momentum than upon the velocity of the blood, whenever we find a ſweat increaſing its velocity, and diminiſhing its momentum, we are ſure that it is weakening the patient, and therefore muſt endeavour to ſtop it. Again, when we find a ſweat increaſing the momentum, and diminiſhing the velocity, of the blood, we may be ſure that it is then emptying the over-loaded veſſels, or opening ſome obſtructions, and, in one of theſe ways, adding to the natural ſtrength. Farther, when we find a ſweat diminiſhing the velocity and momentum of the blood, when they are both too great, we have reaſon to believe it is then carrying off ſome morbific matter, which was the cauſe of this augmentation; and may therefore go on with the ſweat almoſt as long as we find the momentum and velocity diminiſh in an equal proportion to each other: for we may be aſſured that, while they do this, nature is never weak, as very few, if any, inſtances ever happen, where great weakneſs is not attended with a very quick pulſe.'

D.

An Epiſtle to James Boſwell, Eſq; occaſioned by his having tranſmitted the Writings of Dr. Samuel Johnſon to Paſcal Paoli, General of the Corſicans. By W. K. Eſq; 8vo. 1 s. 6d. Fletcher.

MR. K. here puſhes in between two intimate friends, and, armed with his tremendous Tomahawk, which he boldly brandiſhes to right and left, he cuts and ſlaſhes away, now at Mr. Boſwell, then at Mr. Johnſon; and hacks and hews them both, at an unmerciful rate.

Ill-fated

Ill-fated Johnſon! who by an unhappy comment on SHAKESPEARE didſt firſt provoke this angry aſſailant!

Luckleſs Boſwell! who by thy unfortunate encomiums on JOHNSON, haſt drawn on thyſelf the vengeance of HIS ruthleſs antagoniſt!

O! for the ſwan-winged pen of an Homer, or the Mantuan bard, that we might, with powers equal to the arduous theme, rehearſe the daring deeds

" Of that fam'd ——————"

But it is not to be had.—A common gooſe-quill from the ſtationer's in Fleet-ſtreet is all we can obtain; and ſo, here then we come, ſouſe again, down to the humble, uſual, ſtyle of

'*Our Author begins his Epiſtle*' (Vid. all the Reviews) with profeſſing, that having acquired a friendſhip for the brave Corſicans, from the peruſal of Mr. B.'s account of their manners and principles, he could not fail of being greatly affected by the miſtake into which Mr. B.'s zeal for the welfare of that heroic people, and the honour of their general, had hurried him.

'You have been pleaſed, ſays he, to aſſure the world, that the Corſicans are arrived at that "period in the progreſs of ſociety in which mankind appear to the greateſt advantage;" "that "they are bold, active, ſteady, ardent in the love of liberty and their native country;" that "their manners are ſimple, their ſocial affections warm;" and that "they are generous, hoſpitable, and religious."—'Of their illuſtrious chief you give us alſo an idea worthy the leader of ſuch a nation; a nation compoſed of men of "ſenſe, honour, and abilities."

'Little did I imagine, continues Mr. K. that a people ſo circumſtanced, under the conduct of a chief ſo amiable and ſo enlightened, could ſtand in need of either the moral or political reveries of ſpeculative theoriſts of other nations. Yet are you farther pleaſed to inform us, that, diverted with the ſcanty library* of the Corſican general, you ſent him ſome Engliſh books in favour of *Liberty*, with ſome of our *beſt books of Morality*; particularly the works of Mr. Sam. Johnſon: whoſe name you revere, of whoſe ſapience you are always mindful, and which you magnificently ſtyle a majeſtic teacher of moral and religious wiſdom!—Would to God, Sir, you had left the general's library as bare as you found it; or that you had timely conſidered the nature and tendency of the *fatal* gift you were going to make him!'

Mr. K. allows it natural to ſuppoſe, from Mr. B.'s ſuperlative regard for the two celebrated perſonages juſt mentioned, that he intended his literary preſent ſhould be as uſeful to the

* See Review for July, p. 49.

one,

one, as honourable to the other; that he doubtleſs conceived the writings of our Engliſh philoſopher would ſerve either to confirm or inform the mind of the Corſican patriot; and by that means to edify the minds, and improve the morals, of the whole Corſican nation.

But, he adds,—'Had the principles of both been the ſame, indeed, thoſe of Paoli might be confirmed by a knowlege of their coincidence; preſuming always on that chief's implicit acceptation of the exalted character you gave him of Dr. Johnſon; nay, were they different without being eſſentially ſo, Paoli might poſſibly ſubmit to be corrected by the more accurate judgment of a man whoſe comprehenſive and vigorous underſtanding, you could have aſſured him, [ſee Tour to Corſica, p. 330] has by long obſervation, attained to a perfect knowlege of human nature. But if, as it really happens, they ſhould be found totally incompatible; if neither Paoli nor his Corſicans can poſſibly adopt the ſentiments of Dr. J. without entirely diveſting themſelves of their own, they would, by ſo doing, make the moſt perilous exchange imaginable. It is impoſſible to conceive how eventually fatal your well-intended gift may prove to that now happy country: for happy will I call a people ſuch as you have deſcribed the Corſicans; a people poſſeſſed of every patriotic and domeſtic virtue, and glorying in the faireſt proſpect of political happineſs, &c. Vid. *Tour*, p. 330.—The inhabitants of more poliſhed and luxurious countries may pique themſelves on their enjoyment of a greater ſhare of ſuch happineſs; but their vanity deceives them: and I pray, on your own authority, ſafely venture to pronounce the Corſicans the happieſt nation in the world. In which caſe, I dread to think what may be the conſequence of a total perverſion of their preſent ſyſtem of morals. —Better, far better, might it have been for them, as a nation, that they had riſk'd the contagion of a corporal plague, by the importation of a bale of cotton from Aleppo, than to catch the infection of a ſentimental peſtilence by that of a bale of books from London.'

But to wave declamation, and prove that his fears are not groundleſs, our Author enters on a diſplay of the moral characters and ſentiments of Paoli and Mr. Johnſon; by which he intends to ſhew the ſtriking difference between theſe two celebrated perſonages. In this contraſted view, the Corſican hero (whoſe picture is drawn with Mr. Boſwell's pencil) has greatly the advantage indeed! while the Engliſh philoſopher is placed in the moſt unfavourable light that can poſſibly be imagined; although Mr. K. profeſſes to ſpeak of him only as he has ſpoken of himſelf, and of the reſt of mankind: and this he endeavours to evince, by extracts from, and references to, Mr. Johnſon's writings, eſpecially the 89th N°. of the Idler, in which he

happens

happens to think very differently from Mr. K. in his reflections on human nature, religion, ſuperſtition, &c. We will not enter on any inquiry into the juſtice of our Author's very ſhocking repreſentation of Mr. Johnſon's character and principles, as a moral philoſopher; but ſhall refer the curious and intelligent Reader to his own deciſions, after an attentive peruſal of the pamphlet at large: we will, however, tranſcribe one reflection that he has drawn, without ſcruple or heſitation, from his own very diſputable premiſſes. He aſſures Mr. Boſwell, that if the Corſican chief be ſuch a man as he is deſcribed to be, in Mr. B.'s book, he [Mr. K.] has 'not the leaſt doubt that on reading the 89th N°. of the Idler, Paoli will commit the moral works of Dr. Samuel Johnſon to the flames, and iſſue an immediate *prohibition againſt* their ever being imported again into Corſica.' But, adds he, 'as it may happen with him, as it has happened with you, that through a prepoſſeſſion in their favour, he may diffuſe ſuch writings before he gave them a critical reading; I own I tremble for the poor Corſicans, when I think what is like to become of their preſent ſimplicity of manners, their warmth of ſocial affection, their attachment to their kindred, their generoſity, their hoſpitality, their religion! for what is the moral tendency of ſuch writings, but to render them deceitful, unſocial, undutiful, ungenerous, inhoſpitable, and irreligious?'

Mr. K. cloſes this epiſtle with ſome remarks on the *political* tendency of Mr. B.'s gift to Paoli; and, arguing from the maxim laid down by the latter, that 'virtuous ſentiments and habits are beyond philoſophical reaſonings, which are not ſo ſtrong, and are continually varying;' he concludes, that it was very wrong thus to tempt a brave people to exchange the ſubſtance for the ſhadow.

In a poſtſcript to his letter, our Author paſſes a few ſtrictures on Mr. B. as an author; takes notice of his *Scotticiſms*, and of his condeſcending to copy thoſe trivial ſingularities in orthography which, ſays he, 'not the authority of a voluminous dictionary in folio can recommend to one polite or elegant writer.' See our laſt Review, p. 149.

Mr. K. then proceeds to animadvert on what the author of the Tour to Corſica has ſaid in palliation of private aſſaſſinations, according to the Corſican mode, and that of the Italians in general; and on his tacit approbation of the trial of criminals by torture. He likewiſe controverts Mr. B.'s notion of liberty; but this is a ſubject on which the ſubtile writer, the wily lawyer, or quibbling ſchoolman, may ſpin definitions, and weave and interweave nice and *artful* diſtinctions for ever:—the HONEST, GENEROUS FEELINGS of the brave Corſicans are worth a thouſand of them!

Thus

Thus far Mr. K. appears to have been ſerious; but he concludes his pamphlet with a whimſical parallel between Signor Paoli and our famous Mr. Wilkes; which, he tells us, he has drawn *after* the manner of Plutarch: not pretending that it is written *in* the manner of that great maſter. Of this jocular tail-piece, however, we ſhall take no farther notice; but refer the curious reader to the work itſelf, if he is deſirous of knowing in what reſpects the parliamentary deputy for Middleſex can poſſibly be compared to the illuſtrious general of the Corſicans.

The Miſcellaneous Works of J. J. Rouſſeau. 12mo. 5 Vols. 15s. Becket and de Hondt. 1767.

THE brilliancy of Mr. Rouſſeau's genius, the eloquence of his writings, the paradoxical turn of his opinions, the ſingularity of his character, and the variety of his adventures, are ſo well known in almoſt every nation of Europe, and particularly in our own country, that it is unneceſſary to enlarge upon them. The avidity with which his two capital works, the *New Eloiſa* and *Emilius*, have been received by the public, the different judgments that have been paſſed upon them, and the perſecutions to which the laſt of them, eſpecially, has expoſed him, are equally well known. There are ſome, likewiſe, of his ſmaller productions, which are as curious, and have excited nearly as much attention, as his larger performances. A collection, therefore, of his miſcellaneous pieces, cannot avoid being acceptable to many of our Readers; and a tranſlation of the preſent authentic* collection will be the more acceptable, as it ſeems to come from the ſame ingenious hand which tranſlated the *Eloiſa*, and the *Emilius*, with ſo much elegance and ſpirit.

The publication before us opens with Mr. Rouſſeau's famous diſcuſſion of the prize-queſtion of the academy at Dijon, "Whether the reſtoration of the arts and ſciences hath contributed moſt to the purity or corruption of manners?" This work, which firſt diffuſed his reputation through Europe, has been mentioned in two former volumes of our Review; but there are here added three other pieces on the ſame ſubject. Theſe pieces are written in anſwer to the objections that were made againſt the foregoing diſcourſe, and they contain a number of additional conſiderations, to prove the bad effects that have ariſen from cultivating the arts and ſciences. However little diſpoſed we may be to adopt the Author's general propoſition,

* This collection was made in Holland, with the Author's approbation.

we

we cannot help thinking that he has advanced ſeveral important and affecting truths, which are well calculated to humble our literary pride: nor would it be an eaſy talk thoroughly to invalidate all the arguments he has produced in ſupport of his opinions. It ſhould alſo be remembered, that Mr. Rouſſeau is not ſuch a Drawcanſir, as to contend for exploding the arts and ſciences, in the preſent ſtate of Europe. Though he aſſerts that the introduction of them hath been the cauſes of much evil, he nevertheleſs believes that, now they are introduced, they ought to be proſecuted and encouraged, to ſoften and to mitigate the ill conſequences of that corruption they have occaſioned.

'Let us ſtop a moment, ſays he, leſt any ſhould haſtily infer, that we ought at preſent to burn all our libraries, and deſtroy our academies and univerſities. In doing this, Europe would only be plunged again into a ſtate of barbariſm, without any amendment of its morals. It is with ſorrow I am going to declare a great and fatal truth. There is but one ſtep from knowledge to ignorance, and various nations have taken it alternately from one to the other; but it hath never been known, that a people once corrupted ever were reſtored to virtue. It were to no purpoſe to remove the aliments of vanity, idleneſs, and luxury; in vain ſhould we reduce mankind to their primitive equality, the preſerver of innocence, and ſource of every virtue. When their hearts are once vitiated, they will always remain ſo; nor is there any remedy, unleſs it be ſome great revolution, almoſt as much to be dreaded as the evil it might cure; an event which it is blameable to hope for, and impoſſible to foreſee.

'Let us leave the arts and ſciences, therefore, to ſoften, as much as may be, the ferocity of men whom they have corrupted; let us make a prudent uſe of them, by way of diverting and amuſing the paſſions. Let us give ſome ſubſiſtence to theſe tygers, that they devour not our offſpring. The learning of the wicked is ſtill leſs to be feared than their brutal ſtupidity; it renders them at leaſt more circumſpect about what evil they commit, from a foreſight of that which may thence happen to themſelves.

'I have praiſed the academies with their illuſtrious founders, and am ready to repeat their praiſes. When the evil is incurable, a phyſician ſhould apply palliatives, and adapt his remedies leſs to the condition than to the conſtitution of his patients.

'It is the province of prudent legiſlators to imitate this conduct; and as they cannot appropriate to a diſordered people the moſt excellent ſyſtem of policy, let them, like Solon, adopt the beſt they are able to bear.——'

'Sovereign princes ſhould at all times cultivate the arts and ſciences, for their own intereſt. In the preſent ſtate of things, they ſhould encourage them, alſo, for the intereſt of their ſubjects.

jects. If there were any ſovereigns in Europe, of ſo confined a capacity, as to think and act otherwiſe, their ſubjects would become poor and ignorant, without being leſs vicious than other nations.'

The pieces on the effects of cultivating the arts and ſciences, are ſucceeded by the Diſſertation on the Origin and Foundation of the Inequality of Mankind, which hath formerly been reviewed; and, therefore, we proceed to the ſecond volume, where the firſt thing we meet with is a diſcourſe on political oeconomy. This is an admirable performance, containing the ſoundeſt and moſt liberal ſentiments of policy and government; and it might be read, with great advantage, by ſtateſmen, if we could, without expoſing ourſelves to ridicule, make the ſuppoſition that modern ſtateſmen have any views beyond their own power and private intereſt. How ſtrenuous an advocate Mr. Rouſſeau is for the love of one's country, will appear from the following beautiful reflections:

'It is certain that the moſt miraculous efforts of virtue have taken riſe from patriotiſm. This agreeable and lively ſentiment, which gives to the force of ſelf love all the beauty of virtue, gives it alſo an energy, which, without making it unnatural, renders it the moſt heroic of all paſſions. It is this which hath produced ſo many immortal actions, the glory of which dazzles our weak eyes: it is this which hath produced ſo many great men, whoſe antiquated virtues have paſſed for mere fables, ever ſince patriotiſm hath been turned into deriſion. Not that this is a matter of ſurprize: the tranſports of ſuſceptible hearts appear, in like manner, altogether chimerical to thoſe who have not, or cannot, experience them; and the love of one's country, an hundred times more lively and delightful than a paſſion for a miſtreſs, cannot be conceived by thoſe who have never felt it. But it is eaſy to remark in every heart that is warmed by it, in all the actions it inſpires, a more glowing, more ſublime ardour, than attends the pureſt virtue when ſeparated from this paſſion. Let us oppoſe Socrates even to Cato; the one was the greater philoſopher, the other more of the citizen. Athens was already ruined in the time of Socrates, and he had no other country than the univerſe. Cato had the cauſe of his country ever at heart; he lived only for its welfare, and could not ſurvive its deſtruction. The virtue of Socrates was that of the wiſeſt of men; but Cato, compared with Cæſar and Pompey, ſeems to be a god contending with mere mortals. Socrates inſtructed a few individuals, oppoſed the ſophiſts, and died a martyr to truth: but Cato defended his country, its liberty and laws, againſt the conquerors of the world, and at length reſigned his breath, when he no longer had a country to ſerve. A worthy pupil of Socrates would be the moſt virtuous of his cotemporaries; but a worthy follower of Cato would be one of the greateſt. The virtue of the

the former would conſtitute his happineſs; the latter would ſeek his happineſs in that of the whole ſociety. We ſhould be inſtructed by one, and directed by the other; and this alone is ſufficient to determine the preference between them: for there never were a people made philoſophers, but it is not impoſſible to make a people happy.'

We are next preſented with a letter on French muſick, which our author treats with great ſeverity, and with perfect knowlege of his ſubject. The firſt and the laſt paragraphs may be ſufficient to exhibit the intention and ſpirit with which the letter is written.

'You muſt remember, Sir, the ſtory of the Sileſian infant, ſpoken of by Mr. de Fontenelle, who was born, it was ſaid, with a golden tooth in its head. The literati of Germany were all immediately employed in learned diſſertations, to explain how a child might be born with a golden tooth. The laſt thing they thought of was to enquire into the truth of the fact; which having done, it appeared that the tooth was not gold. To prevent our falling into the ſame error, it may not be amiſs, before we ſpeak of the excellence of the French muſick, to be aſſured of the reality of its exiſtence; and to examine firſt, not whether it be of gold or not, but whether there be really any at all.'

Having made this enquiry, Mr. Rouſſeau ſays, 'I conceive I have now fully ſhewn that there is neither meaſure nor melody in the French muſick, becauſe the language is not ſuſceptible of it; that French ſinging is only a continual ſquawling, intolerable to any unprejudiced ear; that its harmony is dull, inexpreſſive, and puerile; that the French airs are no airs; and that their recitative is in fact no recitative. Hence, I conclude, that the French nation have no muſick, nor can have any; or that, if they have, it will be ſo much the worſe for them.'

This is followed by Narciſſus, or the Self-Admirer, a comedy of one act, accompanied with a large preface, in further vindication of our author's ſentiments on the bad effects which have ariſen from the cultivation of the arts and ſciences. The Narciſſus was written by Mr. Rouſſeau when he was but eighteen years of age, and was repreſented in 1752, at Paris, where it was condemned; a circumſtance by no means ſurprizing.

Paſſing over the Village Conjurer, which is well known in this country, and ſome ſtrictures upon the freedom of entry at the French opera, which was given to Mr. Rouſſeau, then taken from him, and afterwards offered him again, we come to an excellent letter, in defence of the divine providence, addreſſed to Voltaire, and occaſioned by his poem on the earthquake at Liſbon. Among other valuable thoughts, having occaſion to ſpeak upon toleration, our author has the following reflections, which cannot fail of pleaſing all our readers who are of a liberal turn of mind:

'I am

'I am incenſed as well as you, that every man's faith ſhould ſhould not be left at perfect liberty; and that man ſhould dare to lay a reſtraint on conſcience, which it is impoſſible for him to penetrate; as if it depended on ourſelves to believe or not to believe reſpecting things incapable of demonſtration, or as if reaſon could ever be ſubjected to authority. Have the kings of this world any inſpection into the next? And have they a right to torture their ſubjects here below, in order to force them into Paradiſe? No. Every human government is limited by its nature to civil obligations; and, whatever that ſophiſt Hobbes may ſay about the matter, if a man diſcharges his duty toward the ſtate, he owes no account to any one, in what manner he ſerves God. I know not if that juſt Being will not one day puniſh every inſtance of tyranny exerciſed in his name; at leaſt, I am very ſure, he will never juſtify them, nor refuſe eternal happineſs to any ſincere and virtuous believer. Can I doubt, without offending his goodneſs, and even his juſtice, that an upright heart will be excuſed an involuntary errour, or that irreproachable morals are not more eſtimable than a thouſand whimſical modes of worſhip preſcribed by authority, and rejected by reaſon? I will go farther; if it were in my power to chuſe, to purchaſe good works at the expence of faith, and to make up for my ſuppoſed infidelity, I ſhould not heſitate a moment; but had rather have to ſay to the Deity; "I have done, without thinking of you, the good which is agreeable to you; my heart hath been inclined to your will without knowing it;" than to have to ſay to him, as I muſt one day do, "Alas, I love and yet have never ceaſed to offend you; I have known your will, and yet have done nothing conformable to it."

The general deſign of this letter will be evident from the concluſion. 'I have ſuffered too much in this life not to expect another. Not all the ſubtilties of metaphyſics can make me doubt a moment of the immortality of the ſoul, and of a beneficent providence. I feel it, I believe it, I deſire it, I hope it, and will defend it to my laſt breath: and this, of all the diſputes in which I have been engaged, is the only one in which my own intereſt will not be forgotten.'

The remainder of the ſecond volume contains an ingenious eſſay on theatrical imitation, compoſed from the dialogues of Plato, ſeveral letters relative to Rouſſeau's diſputes, and a poem, called Silvia's Walk.

The third volume is entirely taken up with the admirable letter to Mr. D'Alembert, on the project of eſtabliſhing a playhouſe in Geneva; and with the anſwer to the mandate of the archbiſhop of Paris; of both which performances an account has been given in former Reviews.

The fourth volume contains Mr. Rouſſeau's letters from the mountains, which have excited much greater attention abroad than in this country, and were occaſioned by the perſecution that was raiſed againſt him at Geneva, and by the part which many of the citizens took in his favour. It is well known that the treatment he met with from the magiſtrates of that little republic, was the ſource of the quarrels and diſturbances which lately haraſſed it in ſuch a manner that it was almoſt brought to the brink of deſtruction. In the firſt part of theſe letters, our author endeavours to vindicate himſelf on the ſubject of religion; but his vindication is accompanied with the farther advancement of paradoxical opinions, eſpecially with regard to miracles, which he contends were not made uſe of by our Saviour as teſtimonies to the truth of his doctrine. So far as miracles are concerned, Mr. Rouſſeau hath, we believe, been ſufficiently anſwered; but in other reſpects he has undoubtedly the advantage over his adverſaries; particularly, in proving that he ought not to have been perſecuted, or his works proſcribed, on account of what he wrote concerning religious matters.

The ſecond part treats on the ſtate of the government of Geneva, as ſettled by the edict of the mediation, and upon the attempts of the leſſer council to annihilate the counterpoize which was given by the edict to the ariſtocratic power. Tho' what our author has advanced hath a principal reference to the late diſputes, it nevertheleſs contains many curious obſervations, which throw light on the conſtitution and hiſtory of the republic in general. The letters from the mountains being, however, chiefly of a local nature, and written in anſwer to a particular antagoniſt, are not ſo intereſting as ſome others of Mr. Rouſſeau's performances; neither do they abound with thoſe ſhining, beautiful, and eloquent paſſages which diſtinguiſh ſeveral of his productions.

What we firſt meet with in the fifth volume, is, the treatiſe on the ſocial compact, of which an account has been formerly given; and this is followed by anecdotes relative to the perſecution of Mr. Roſſeau, at Neufchatel. From theſe anecdotes it appears that he was very ill treated by the clergy of that country, and that the ſpirit of eccleſiaſtics, in all places, and of all profeſſions, when they are entruſted with power, is too much the ſame.

The whole collection is concluded with the project for a perpetual peace, which was, in part, the production of the famous Abbe de St. Pierre. But this work has likewiſe been taken notice of in a former Review.

K--s.

A Diſſertation

A Diſſertation upon the Nerves; containing an Account, I. Of the Nature of Man. II. Of the Nature of Brutes. III. Of the Nature and Connection of Soul and Body. IV. Of the Threefold Life of Man. V. Of the Symptoms, Cauſes and Cure of all nervous Diſeaſes. By W. Smith, M. D. 8vo. 6s. Owen, &c. 1768.

THIS *tripartite* treatiſe, metaphyſical, theological and medical (for it is entitled to theſe three epithets at leaſt) begins with an inquiry into the nature of man, whom the Author conſiders as a compound Being, conſiſting of a material and periſhable body, intimately connected with, and dependent on, an immaterial and immortal principle, called the ſoul: and, as if the proof of the laſt of theſe properties of the thinking ſubſtance abſolutely depended on the reality of the former, he endeavours to ſhew, by the arguments commonly adduced for that purpoſe, that the known properties and qualities of body are totally incompatible with the modes and affections of the thinking principle within us. But certainly, the hopes of a duration after death, furniſhed us by natural religion, and the aſſurances afforded us by revealed, reſt on a firmer foundation than the right or wrong determination of this abſtruſe and ſubtile queſtion: the deciſion of which requires ſuch a knowlege of the *intimate nature* of body, as will probably never be the portion of humanity.—At leaſt, ſuch determination has hitherto appeared to be out of the reach of the moſt acute and beſt intentioned inquirers on this ſubject.

Among the arguments by which our author would prove the immateriality of the ſoul, there is one of a very whimſical complection, which may poſſibly appear new to many of our readers. The Doctor thinks to puzzle the materialiſts, by calling upon them to ſhew, where they can ſtow the immenſe number of ideas, (ſuppoſing them material) which are contained in ſome heads? 'Laſtly, ſays he, I believe it will be allowed, that our ideas or thoughts are immaterial, that is, are not bodily ſubſtances. Who ever thought there was any thing corporeal, in a judgment, a doubt, &c? If our thoughts are corporeal, *where could they be lodged?* How infinitely complicated and extended muſt that material ſoul be, to be able to contain thoſe *immenſe volumes* of learning, which ſome men have *treaſured up* in their ſouls? If therefore, our ideas be immaterial, as moſt certainly they are, then let any man tell, if he can, or even imagine, how they can ariſe from a material ſubject, or be repoſited in it.'

The difficulty which the Doctor appears here to be under, for the lodgment of material ideas, in the ſmall compaſs of a human ſkull, naturally reminds us of a paſſage in a moſt delectable

book publiſhed in the middle of the laſt century, by one Dr. BULWER; entitled, *A view of the people of the whole world*, or *The Artificial Changling*; where, after premiſing that the *Cerebellum*, or *After-brain*, as he calls it, is the ſeat of *Recordation*, 'this was particularly obſerved' he goes on to ſay, '(as BENEVENIUS, *de abditis*, reports) in the diſſection of one *James*, a famous thief; the hinder part of whoſe head, where the *ſeat of memory* is, was found ſo *ſhort*, that it contained but very little portion of brains; for which cauſe, when he could leaſt of all *remember* the baniſhments, impriſonments and torments he had ſuffered for his former villanies, falling like an impudent dog to his vomit, was at laſt hanged, which put an end to his life and theft together.'—Poor James! Had thy after-brain-pan been but a little larger, ſo as to have afforded room for certain uſeful *recordations*, thou mighteſt have died in thy bed, like an honeſt man!

In the ſecond chapter the Author treats of the nature of brutes, whom he conſiders as poſſeſſing immaterial and immortal ſouls. Through the hearty good-will which we bear to theſe our fellow-creatures, and on a compaſſionate view of the apparently, unmerited ſufferings of many of them here below, we are ſtrongly diſpoſed, in the ſpeculations with which we occaſionally indulge ourſelves on this ſubject, to join with our author in the laſt of theſe opinions, and to call out, in the words of Seneca, on a kindred, but leſs controvertible ſubject, *Juvat de æternitate animarum quærere*, IMO MEHERCULE CREDERE. Epiſtol. 102. We are even loth to part company with our Author, when he extends this pleaſing idea to the vegetable world, and obſerves that 'as the whole ſyſtem of nature, every part of the *vegetable* and animal world, were partakers of the original happineſs; ſo they ſhall, with man, in due time, recover their loſt happineſs; and return to their primitive perfection'—but with all this very laudable kindneſs towards the brute and vegetable inhabitants of this globe, we cannot ſo cordially approve the harſh judgment which the Doctor forms of thoſe divines, who may happen to differ from him and ourſelves, on the firſt of thoſe points; any more than we can reliſh the *propriety* of that *mode of puniſhment*, which he thinks due to them, for their ſuppoſed *effrontery* in ſo doing. 'Many divines,' ſays he, 'with more zeal than reaſon, have been very ſollicitous to prove that brutes have no ſoul, thinking that the contrary opinion derogates from the dignity of man. But when the creation was finiſhed, God ſaw that all was good; therefore, I think, it is no reproach to an archangel, to ſay, that God made a worm as well as him. Thoſe zealous divines, that contend for the materiality of brutes, are reduced to ſuch abſurdities, *which* would make a modeſt man bluſh; *but that*

is an affection of matter, which one part of their bodies, viz. the face, is little accuſtomed to. This I think, that if the parſon gets his old grey mare to ride upon, in the other world, ſhe ſhould, for his contemptible opinion of her, in this life, throw him into the dirt; where I ſhall take the liberty to leave him, and proceed to my next conſideration, &c.'

Nay but ſtop, Dear Doctor, and firſt *conſider* this pitiable caſe. Compaſſionate this poor, fallen divine, who muſt certainly bluſh for his former error; if the blood of ſpirits has colour enough to tinge the cheek. Let us ſee what bruiſes he has got by his fall, and haſten to ſtop the progreſs of the ſpreading, ſpiritual *echymaſis*, by ſome appropriate embrocation. What think you of rubbing in a little *torricellian vacuum?*—or the moſt exalted *quinteſſence of æther?* But are they not too groſs? have they tenuity or inanity enough, to ſuit the *epidermis* of a *contuſed* SPIRIT? We mean not, however, that palpable, *terreſtrial æther*, ſo faithfully and cheaply prepared by Mr. Mark Turner of Liverpool; the efficacy of which we gratefully acknowledge in removing a raging *hemicrania*, brought on by our profound meditations on this ſingular caſe; but the true, *ſidereal* ſort; of which, however, we confeſs we have heard only by report. But above all, Dear Sir, examine this divine's poor pericranium. Alas! ſhould his *cerebellum* be hurt by the concuſſion, he will reaſon worſe than he did before.—But after all, what an unprecedented fall is this!—A human ſoul, thrown from the back of an *immaterial horſe*, and defiled,—if ſouls can be *thus* defiled—with *celeſtial* DIRT!—This *ſpiritual tumble* may, we think, be very happily contraſted, almoſt in all points, with that moſt ſubſtantial and *truly corporeal* one, recorded in the never-dying work of our Engliſh *Cervantes*; where that enormous and weighty maſs of *matter*, which conſtituted the *entire* eſſence of *Dr. Slop*, was precipitated, from the back of his terreſtrial poney, by a ſhock from the ſolid and ponderous coach-horſe of Obadiah, and deeply penetrated the mirey boſom of its *congenial* earth!—But ſeriouſly: Is it poſſible the vicar's ſober, ſtaid, meek-ſpirited, old, grey mare, ſhould really grow thus vicious, all of a ſudden, from her high, *ætherial keeping*; and, elate with ſpiritual pride, from her new pneumatological acquirements, thus wilfully fling the ſoul of her maſter from its *ſeat?*—and all this in revenge, only for a metaphyſical miſtake, which the wiſeſt of all poſſible vicars may happen to fall into!—We cannot believe it of her. It muſt be an accident—ſome relick, we fear, of the old ſpavin*.

In

* A late eſſayiſt on the future life of brutes has gone ſtill farther than our Author, with regard to their mental attainments and affections, in

In the third chapter the author conſiders the nature of that *medium*, by which the ſoul and body are connected with, and influence, each other; and which he ſuppoſes, with moſt other phyſiologiſts, to be a ſubtile fluid, ſecreted from the blood, and contained in the nerves. To this ſuppoſed fluid, by means of which, it is imagined, the impreſſions made on the body are tranſmitted to, and perceived by, the ſoul, he chooſes to give the name of *animal*, or *nervous* ÆTHER. As to the manner in which the ſoul acts upon, or is acted upon by, this ÆTHER, or by the nerves containing it, we muſt neceſſarily give our Author's account of it, in his own words, for reaſons, which will preſent themſelves on the bare reading of the following paſſages.

'The ſoul acts from a central point, of ſelf-motion and ſelf-activity, radiate in a limited ſphere: and, where it finds proper organs, concurs and analogiſes, in theſe organs, with the eſtabliſhed laws of bodies †'—We confeſs we do not perfectly comprehend this: but the following paragraph gives us ſome hopes of an explanation—'In order to underſtand this a *little more perfectly*, we ſhall conſider the nature of the ſun; which is to the earth and atmoſphere, what the ſoul is to the body.

'The AIR exiſts in three conditions, *fire*, *light* and *ſpirit*: the light and ſpirit are the finer and groſſer parts of the air in motion. From the earth to the ſun, the air is finer and finer;

this life, and has profoundly ſuppoſed that there are a few brutes, who even diſcover ſomething like a *notion of religion*. 'It has been averred *in print*, he ſays, that a certain *dumb creature* aided in the chorus of an anthem; and it is notorious to the world, he obſerves, that numbers of them make as great a point of attending at church, on publick ſervice days, as the moſt rigid pietiſts do.'—The writer of this article does not think much ſtreſs can be laid upon the firſt of theſe obſervations; or that the *canine accompanyment*, mentioned in it, proceeded from any religious affection. He has, at this very inſtant, ſtanding before him, a moſt ſagacious hound, who never fails to accompany him through one of the moſt ſolemn and divine effuſions of *Pergoleſe*, ſucceeded by a *capriccio* of *Stamitz*, or even by the *Black Joke*, with the ſame unvaried, yelling *ſoſtenuto*: but he can confirm, and even extend the Author's other obſervation, from his own former, perſonal acquaintance with a grave dog, who moſt regularly attended divine ſervice in the eſtabliſhed church, for ſeveral years; till after having been accidentally preſent at the holding forth of an itinerant field-preacher, he ſuddenly became a ſchiſmatick, inſtantly forſook his pariſh-church, and has ever ſince been as conſtant a frequenter of the Tabernacle.—His maſter was ſeized with a fit of the new birth, at the very ſame time.

† We have ſince found that this paragraph is copied from *The Engliſh Malady* of that ingenious, but fanciful writer, Dr. Cheyne; in ſuch a manner, however, as to render it ſtill more unintelligible than it is in the original. See Part I. Chap. 10. § 2.

till

till it becomes pure light, near the confines of the ſun, and fire in the orb of the ſun or *ſolar focus*. From the earth, towards the circumference of this ſyſtem, including the fixed ſtars, the air becomes groſſer and groſſer, till it becomes torpid and ſtagnates; in which condition it is at the utmoſt verge of this ſyſtem. To this agree the ſcripture expreſſions, *utter darkneſs*, *blackneſs of darkneſs*, in the New Teſtament, *and darkneſs that may be felt*, in the old.'

We *feel* it ourſelves at this very inſtant. Palpably involved, from head to foot, in the thickeſt ſpecies of it, we ſhall make no apology to our Readers for ſtopping ſhort, and groping our way out of this more than *Ægyptian*, this *Hutchinſonian* darkneſs (a moſt diſqualifying ſituation for a Reviewer!)—and ſtepping over to the next page, to ſee whether there, peradventure, any light is to be found ‡.

'The ſoul is placed, ſays the Author, by the Almighty in the ſenſorium of the brain; as a center in a circle; the nerves are *radii*, proceeding from that center, whoſe *axis* muſt always be exactly *parallel* to that *point*. In this ſituation, they make their impulſes fully, and in direct lines. But if the *axis* of the *rodii* of any of the ſenſes, is a little *aſkew*; then that ſenſe, or ſenſes, depending upon that *radius*, or *radii*, are imperfect, or intirely loſt.

'Suppoſe the axis of the radius of the optic nerve, is not parallel to the ſenſorium, but a little *aſkew*; then viſion is deluſive; we believe objects to be different, from what they are really diſcovered to be, by thoſe whoſe optic nerves proceed in direct lines from the center.

'If, by a fall, or other cauſe, the nerves are ſtruck *aſkew*; then the perſon loſes the uſe of his reaſon: and the ſame ſhock,

‡ That our Author may have no reaſon to complain that this is a darkneſs of our own making, by our giving only a mutilated paſſage from his work, we ſhall here ſubjoin the paragraph which follows it; in order to make the ſenſe, if poſſible, complete: if indeed any ſenſe can be picked out of this *illuſtration*; to which we can only give that name, by the ſame figure, and on the ſame authority, by which *lucus* is called *a non lucendo*. 'The ſun, continues the Author, which is in the center, is the active vivifying principle; which by its attrition and coalition, reduce the groſſer part of the atmoſphere into atoms, fine ſubtile parts, or æther; which, iſſuing out in right lines, by means of their concuſſion againſt each other, and the conſtant influx of the groſs fluid from behind, ſets the atmoſphere in motion, which puſhes the earth forward; which is prevented from being puſhed out of its own orbit, by the groſs matter behind. We are not to ſuppoſe that the rays of the ſun reach our earth: their influence indeed reaches; but the rays proceed only a ſhort way from the ſun, which give a *ſtimulus* to the atmoſphere. Thus this material ſyſtem is perpetually changing conditions and circulating.'—*Obſcurum per obſcurius!*

that deprived one perſon of his reaſon, may recover the uſe of it to another, whoſe nerves were *askew* before; and, by concuſſion, &c. have their *axis* parallel to the ſenſorium, and the *radii* come all in direct lines to the center.'

Thus the Author *explains* the manner in which ſenſation is produced, and the reaſoning faculty affected, on receiving material impulſes *ab extra:* or, in other words, ſhews the cauſes of ſenſual and intellectual *rectitude* and *obliquity.* To thoſe, whoſe nerves lie in the *right poſition*, inflexibly ſtrait, and free from all tortuoſity, all this may poſſibly appear very perſpicuous and intelligible: for our own parts, we muſt confeſs, our nerves are too much *askew*, and deviate too far from that PARALLELISM *to the* POINT which our Author ſpeaks of, to comprehend any part of this paſſage; or to perceive any thing, but a groſs miſapplication, as well as *miſconſtruction* of mathematical terms, throughout the whole of it. We may apply to the Doctor, on this occaſion, we hope without much offence, what our Epic poet ſays of a ſet of antient and very reſpectable reaſoners, in their day, on the ſame abſtruſe ſubject:

Much of the ſoul he talks, but all AWRY.

Par. Reg. b. 4. v. 313.

To ſuch of our more ſqueamiſh Readers, as may abhor the very *inſinuation* of a *pun*, we ſhould certainly make an apology for that which ſeems to rear its lowly head, and claim their notice, in that character, in the above quotation; could we not honeſtly aſſure them (though we could not help looking ſomewhat wiſhfully *askew* towards that ſeducing *figure*) that we have thus diſtinguiſhed the offenſive word, by capitals, principally on a very plauſible ſuppoſition that, from *it* the Author took the hint of the whole preceeding theory:—for the Doctor is a great borrower;—and why not from Epic poets, as well as from Phyſicians? Fiction for fiction, the one may furniſh as good matter as the other.

In the four chapters, into which the Author divides the ſecond ſection of his work, he conſiders man as enjoying three kinds of life; the vegetable, the animal, and the ſpiritual. By the firſt, he means that kind of life which man and all the other animals poſſeſs in common with vegetables; the produce of mere mechaniſm; by which the *vital, ſpontaneous,* as they are called, and *involuntary motions* are performed; ſuch as thoſe of digeſtion, the circulation, &c. and which are the conſequence of a material *ſtimulus*, of which he is not maſter. By the animal life of man, he means that which he partakes with the brute creation only, and which conſiſts in the action of that immaterial principle, called the ſoul, upon the bodily organs, by whoſe influence or *ſtimulus*, the *voluntary motions* are produced. In the third chapter he conſiders thoſe cauſes which impede the ſoul in

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the exerciſe of its faculties; which are the want of objects, of proper organs, or an ill conformation of theſe laſt. The doctor, on this occaſion, ſtands up for the *natural equality* of all *human ſouls*. According to this doctrine, the ſoul of a *Samoiede* or a *Laplander*, aſſociated with the corporeal organs, or nervous apparatus of a *Newton*, and poſſeſſed of the ſame opportunities, would have philoſophiſed as he did. 'The ſoul of a fool,' ſays the Author, 'is the ſame as that of a philoſopher'—'and I verily believe, if two men had *two* bodies exactly of the ſame model, and converſed with the ſame objects, their ideas, inclinations, capacities and actions, would be the ſame.'—'The difference between the loweſt and moſt abject, and the higheſt and moſt elevated natural capacity, depends upon the inſtruments by which the ſoul acts and is affected.'

The queſtion relating to this ſubject has been long agitated among the metaphyſicians, and is, like many others on this abſtruſe point, as far from a ſolution as ever. We muſt therefore, we fear, be obliged to turn it over to poſterity, notwithſtanding any lights furniſhed us in this treatiſe; in which the Author only *proves* that the exertion of the powers of the ſoul *greatly* depends on the condition of the organs connected with it, and on other circumſtances extrinſical to it; but not that one ſoul is, *cæteris paribus*, equal to every other. For the preſent, however, we are very inclinable to chime in with the Doctor's opinion of a *perfect equality* among all human ſouls:—a very conſolatory and flattering doctrine to us of middle-rate talents! who can better bear to have it thought that our bodily *organs* are not ſo nicely framed, or the nervous *inſtruments*, on which the ſoul is to *perform*, not ſo exquiſitely conſtructed, as thoſe of ſome others; than that our ſouls themſelves are not a match for the beſt of them. Had we a CREMONA or a STAINER to *play upon*, we ſhould equal a *Pugnani* or a *Barbella*; but, my dear Sirs! what *melody*, or what *tones* can you expect we ſhould poſſibly bring forth from theſe ſorry, *ill-ſtrung* CROWDS of our's?—In a word, and to be leſs figurative,—if the Doctor's nerves, or our's, were, fortunately, of a better quality than they are, he would have compoſed a treatiſe on the nerves as good as Dr. WHYTT's, and we ſhould have *reviewed* it as excellently as BAYLE!

[*To be concluded in our next.*] D.. y.

Conſiderations on the preſent State of the Controverſy between the Proteſtants and Papiſts of Great Britain and Ireland; particularly on the Queſtion, how far the latter are entitled to a Toleration upon Proteſtant Principles. Being the Subſtance of two Diſcourſes delivered to the Clergy of the Archdeaconry of Cleveland, in

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the Years 1765 and 1766. By Francis Blackburne, M. A. Archdeacon of Cleveland. 8vo. 5s. Cadell. 1768.

WHOEVER is acquainted with the genius of popery, the reſtleſs, ſubtle, and intriguing ſpirit of the church of Rome; whoever reflects on the artful diſguiſes which her deluded votaries aſſume, and upon her various plots and machinations to reduce this happy iſland once more under the yoke of her abſurd, abject, and bloody ſuperſtition, will be convinced of the propriety and expediency of guarding againſt thoſe who are conſtantly *lying in wait to deceive*; and will think himſelf under peculiar obligations to the maſterly Author of this work, for the pains he has taken upon a ſubject of very conſiderable importance. He has, indeed, with equal judgment and ſagacity, exhibited to public view the ſecret and inſidious practices of popiſh emiſſaries, repreſented them in their native and genuine colours, given a clear and diſtinct view of the preſent ſtate of popery in this country, and thus made no ſmall addition to his former ſervices in behalf of civil and religious liberty.

He obſerves, very juſtly, that of all the various ſorts and ſects of religion profeſſed in the Chriſtian world, popery is that to which a good Chriſtian and a good ſubject may be indifferent with the leaſt ſafety, whether we conſider its political influence on civil ſociety, or its pernicious effects on the religious diſpoſitions of every one concerned to work out his ſalvation upon the beſt and ſureſt grounds.

'We ſee little indeed, ſays he, of this malignant influence in our own country, where the proteſtant religion is eſtabliſhed, and profeſſed by public authority, and where Roman catholics have no ſhare either in the civil or eccleſiaſtical government. In theſe circumſtances the ſpirit of popery is kept down, and withdrawn from public obſervation, and exerts itſelf only in private cabals and projects to counterwork the eſtabliſhment of what they call *hereſy*, and to prepare their engines againſt ſome favourable criſis to carry their deſigns into execution. In the mean while their public demeanor is fair and candid, and has all the appearances of moderation and charity, that are neceſſary to perſuade the unthinking multitude of the injuſtice of thoſe charges that have been brought againſt their religion, and the unreaſonableneſs of thoſe legal reſtraints which are laid upon the profeſſors of it.

'But to form a proper judgment of the ſpirit and influence of popery, it will be neceſſary to look into the hiſtory of thoſe countries where it is and has been for ages paſt, the eſtabliſhed religion; and here, beſides the practice of the moſt abject ſuperſtition, and even of the groſſeſt idolatry, we ſhall find, that whenever the civil powers have attempted to provide for the public welfare by meaſures or expedients in any degree unfavourable to the peculiar intereſts of the church, means have always been found to break the peace of the community, by ſome or other of thoſe turbulent eccleſiaſtics, whom the miſtaken zeal of former times hath nouriſhed by luxurious proviſions, and exclusive privileges, in a ſtate of detachment from the body politic; a ſet of men, who,

who, whatever might be the original deſign of their reſpective founders, have not, for many ages, been of any other uſe worth the mentioning, than that of ſtrengthening the iron hand of papal authority, and thereby preventing the civil magiſtrate, wherever he was inclined to it, from lightening the galling yoke of eccleſiaſtical tyranny. And where the monkiſh orders are ſo numerous, and confeſſors, taken out of them, have ſo frequently had the conſciences of ſovereign princes under their direction, occaſions and pretences could never be wanting to controul the moſt ſalutary counſels for public welfare, if they ſhould interfere ever ſo little with the claims or prerogatives of the hierarchy.

'The neighbouring kingdom of France hath perhaps made more vigorous efforts in oppoſition to the encroachments of the ſee of Rome, than any popiſh ſtate in Europe: and there are inſtances in the French hiſtories, where theſe efforts have not been altogether without ſucceſs. But the ſame hiſtories inform us, that any advantages of this kind gained over the church, have, for the moſt part, been either dearly purchaſed, or of no long continuance*. And generally ſpeaking, whatever abatements of the papal power have been obtained in any ſtates and kingdoms which did not abſolutely caſt it off, the ſovereign pontiff, having the religious orders entirely under his direction, and at his devotion, hath found the means to balance, by obtaining ample conceſſions in other articles. And where he hath not ſucceeded by way of compromiſe, he hath ſeldom failed, by the means of the ſame truſty agents, to take ſevere vengeance, ſooner or later, on thoſe who ſtood in his way.'

Our Author produces ſome inſtances from the hiſtory of France, in order to ſhew that what he here advances is not without foundation; and then goes on:

'Such being the malignant effect which popiſh principles have upon civil government, even in the hands of arbitrary monarchs, who might be ſuppoſed to have the moſt immediate means of controuling their exorbitant claims and pretenſions, it behoves us to conſider what might be the conſequence of its gaining an eſtabliſhment in a ſtate whoſe conſtitution is founded upon the moſt generous principles of public liberty, the very idea of which muſt be totally extinguiſhed, before way can be made for the very loweſt of its uſurpations.

'Our reforming forefathers were perfectly ſenſible of this, and were proportionably thankful for their deliverance from ſo deſtructive a ſuperſtition. We of this generation, who contemplate popery only in hiſtorical narrative, or in the twilight of a partial practice, have but a faint and obſcure notion of their joy and tranſport upon its expulſion from this land of liberty, when they found themſelves ſet free from *the*

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* 'The various ſtruggles of the French patriots to eſtabliſh and ſupport the *pragmatic ſanction*, as ſet forth by Biſhop Burnet in his *Hiſtory of the Rights of Princes in the diſpoſing of Eccleſiaſtical Benefices and Church-lands*, chap. vii. and the event of thoſe ſtruggles, ſhew this in the ſtrongeſt point of light. According to Dr. Heylin (no enemy, by the way, to eccleſiaſtical uſurpations), it was made appear to Lewis XI, that the execution of the Pragmatic Sanction, was a ſaving to France of a million of crowns annually. *Hiſt. of the State of France*, p. 224.'

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tyranny of the Biſhop of Rome, and all his deteſtable enormities, as it is well expreſſed in the litany of King Edward the Sixth.'

It appears, however, the Author ſays, from ſome inſtances in our hiſtory, that the cultivation of this great bleſſing came to be neglected much ſooner than they, who reflect upon the peace and freedom which a thorough reformation from popery ſhould have brought along with it, may be apt to imagine. Some traces of a deviation from the ſpirit of our firſt reformers may be diſcovered, we are told, in the reign of queen Elizabeth, and ſtill more in the times of her immediate ſucceſſors; and to this the miſchievous fruits of the religious broils of thoſe times may be very juſtly aſcribed.

As to the penal laws againſt popery, which have been called ſevere and unreaſonable, Mr. Blackburne obſerves very juſtly, that there are two things commonly overlooked by thoſe who frame arguments for the repeal of them.

'1. They who made theſe laws, ſays he, had an opportunity of contemplating the naked features of popery, ſtripped of all diſguiſe. They ſaw the bitter enmity it bore to the civil and religious rights of mankind, and were conſequently better judges of what was neceſſary for the future ſecurity of the Britiſh conſtitution, than we of this generation, who, thanks to a kind Providence, have had no ſuch experience.

'2. The papiſts who have demeaned themſelves with any tolerable prudence have had no more to complain of from the ſeverity of theſe laws, than if they were not obnoxious to them; and even the indiſcreet zeal of others of them has been overlooked and connived at, through the lenity of the government, in caſes where they have laid themſelves ſufficiently open, to juſtify the ſevereſt reſtraints preſcribed by law for the ſafety of the public. Hence we may learn to what degree the peſtilent influence of popiſh bigotry works upon the human ſpirit, when even they who are tinctured with it cannot forbear provoking the very government which protects them not only in the peaceable enjoyment of their temporal property, but even in their improvement of it in many caſes, equally with thoſe ſubjects who give the civil magiſtrate the utmoſt ſecurity for their allegiance *. Whatever may be thought of this indulgence

* 'The fortunes which many Roman catholics have made, and are ſtill making, in trade, and in the profeſſions of phyſic and law, are well known, as well as the equal juſtice they meet with, whenever their property comes under litigation in our courts of law, and that in caſes where more than the intereſt of a particular ſubject has been at iſſue. The ſtatutes relating to the ſucceſſion of the next proteſtant heir to the eſtate of a popiſh recuſant, during the life of ſuch recuſant, are not often known to have any material operation. And with reſpect to the right of preſentation to benefices in the patronage of papiſts, veſted, by ſeveral ſtatutes, in the two univerſities of Cambridge and Oxford, it is not always where the title comes into litigation, that the univerſity's clerk is ſucceſsful. Whence it appears, that the claimants under popiſh transfers have at leaſt *equal juſtice*, as thoſe laws are now modified. That

indulgence in a patriotic view, it is greatly for the honour of the proteſtant principle of toleration; at the ſame time that the returns the civil government meets with for it, afford the ſtrongeſt reaſons for not relaxing thoſe neceſſary proviſions which alone prevent the ſpirit of popery from proceeding farther than *verbal inſults* upon our happy conſtitution.

'To give a circumſtantial detail of the diſturbances this unquiet ſpirit of popery hath given to our civil government, from the revolution to the preſent times, would carry me to a tedious and a needleſs prolixity. Large extracts in proof of this perpetual agitation in bigoted minds, that *are like the troubled ſea which cannot reſt*, might be given from our domeſtic hiſtories, and to theſe I muſt refer ſuch as deſire to have a more particular account.

'The laſt defeat of the more open efforts of popery to overturn our conſtitution, namely, the ſuppreſſion of the rebellion in 1746, kept the Roman catholics for a while in a ſtate of apparent acquieſcence. It was neceſſary, upon ſuch an event, to conceal their ſenſe of that diſappointment, that they might not too much exaſperate their loyal fellow-ſubjects, as yet full of a generous reſentment for this inſtance of popiſh ingratitude to one of the beſt of princes. Yet even during this ſeemingly pacific interval, inſtances of popiſh induſtry have by accident come to light, ſecretly at work to prepare the mine, againſt the time when the forgetfulneſs of paſt miſchiefs, and inattention to manifeſt tokens of more in hatching, together with a new ſucceſſion of men; who, being, for want of experience, unappriſed of the genius and ſpirit of popery, might be leſs vigilant over the precious depoſit of civil and religious liberty; ſhould give theſe dark working engineers an opportunity to ſpring it.'

[*To be concluded in our next.*] R.

That the legiſlature, when theſe laws were enacted, thought the public highly intereſted in the objects of them, ſufficiently appears from their ſeveral preambles; and reaſon, common ſenſe, and undeniable facts, demonſtrate, that they are equally intereſting to the public, at this very moment.'

MONTHLY CATALOGUE,

For SEPTEMBER, 1768.

RELIGIOUS and CONTROVERSIAL.

Art. 11. *The Creed of the Eternal Generationiſts.* Compiled from the Writings of ſome of thoſe ſenſible, conſiſtent, and orthodox Gentlemen. By Iſaac Harman. 8vo. 6d. Johnſon.

FRIEND Harman appears to be a bitter enemy to all creeds, and the fabricators of articles of faith; and in his preſent performance wickedly amuſes himſelf with knocking their reverend perriwigs together; particularly Dr. Gill and Mr. Brine among the diſſenters: and the ſport he makes will probably be reliſhed by ſuch of his readers who are as miſchievouſly diſpoſed as himſelf. M.

Art. 12.

Art. 12. *Relly againſt Relly: or the Lie of Satan detected; as maintained and ſupported by Relly and Cayley, in Oppoſition to the Holy Ghoſt.* 8vo. 6d. Folingſby.

As it is preſumed to be of little concern to the rational part of mankind, to know what objections are made by one fanatic to the writings of another fanatic, we ſhall take no farther notice of this inſignificant piece of ſcurrility.

Art. 13. *A Letter to the Author of a Pamphlet, entitled,* Pietas Oxonienſis. 8vo. 6d. Johnſon in Ave-Mary Lane.

In this gentle though earneſt admonition to the author of *Pietas Oxonienſis*, the Writer (who ſigns himſelf a member of the church of England) profeſſes not to impeach the goodneſs of that author's intention, or to detract from the merit of his performance; 'wherein, ſays he, you undertake, with great juſtice, to prove what almoſt all conſiderate people are now very ready to give their aſſent to, namely, that the proceedings of a learned body were attended with an unbecoming (not to ſay illegal) ſeverity and rigour. But as we can only judge of the tendency of things by their effects, I am inclined to believe your performance had been attended with much better conſequence had you reſted the matter there; but we find in the proceſs of your work, an attempt to maintain certain particular doctrines, which the wiſdom of former ages was not able to ſettle, and which hitherto have never been clearly explained by any man; and I make no doubt, but that whoever remains diſſatisfied till they are ſet in a clear unclouded view, may wait with Horace's clown,

——"*dum deſluit amnis*
——"*In omne volubilis ævum.*"

The particular reaſon aſſigned by this Writer, for communicating his thoughts on the preſent occaſion, is farther explained in the following paragraph. 'In p. 35, &c. ſays he, of your pamphlet, I find it poſitively aſſerted that "the articles and ſervices of the church of England are full of ſtrong Calviniſm, ſuch as *abſolute election, reprobation, and final perſeverance:*" but before I proceed to any remarks upon this aſſertion, give me leave to obſerve, that almoſt all your arguments produced in order to ſupport theſe particular points of doctrines (you ſay) are founded upon the authority of our church; therefore I ſhall make it my buſineſs to confine myſelf to the ſame authority, without any intended deviation at all. To return then to your aſſertion, viz. "That the church holds the doctrine of *abſolute election, reprobation, and final perſeverance*;" this induced me to take up my Prayer-book; and having carefully read it over, you muſt excuſe me, Sir, if I ſay, I cannot find, from the beginning to the end, any thing that does at all favour ſuch doctrines, but rather the reverſe, excepting the ſeventeenth article; and that is held forth in ſo mild a manner, as to juſtify only a particular election, (what this election is may appear hereafter.)—Now, Sir, if I may be allowed the liberty you have taken in many particulars, of putting my own meaning on the ſeventeenth article, and laying down the plain literal ſenſe of the following paſſages, (though many more of the ſame import may be produced) there is nothing in the whole church-ſervice, (articles, prayers, &c.) as it now ſtands, or as it has been ſince the reign of queen Elizabeth, which can at all juſtify ſuch doctri. e.'

Our Letter-writer now proceeds to a diſcuſſion of the doctrine of the church of England, in regard to theſe great points of Calviniſm; and his arguments appear to be as rational and juſt, with regard to the articles of the church, as they are moderate and candid towards the zealous advocates for thoſe narrow tenets which he endeavours to explode. —In his concluſion he has the following ſenſible obſervations on the general tendency and effect of Calviniſtical principles on the minds and manners of thoſe who rigidly adhere to them: 'When your pamphlet, ſays he, firſt appeared, I embraced the earlieſt opportunity of peruſing it, and without much conſideration perceived your earneſtneſs in ſupporting thoſe particular doctrines above mentioned; now though I could not altogether agree thereto, yet as I thought it my duty to exerciſe modeſty and candour, I ſhould have endeavoured to paſs by thoſe ſentiments with indifference, rather than cavil at them becauſe they ſeemed to claſh with my own; but ſince then, having been in company with ſome great favourers of theſe principles, whoſe opinions have not been at all weakned by your publication, and who now think proper to make the belief of theſe doctrines eſſential to ſalvation, a perſuaſion entered my mind, that it might not be amiſs to examine whether theſe things were ſo or not: ſeeing then that every man has a right of private judgment (and, as Solomon ſays, *If thou wilt be wiſe, be wiſe for thyſelf*) it appeared to me by no means exceptionable if I ſhould take the liberty of ſpeaking that judgment. I have been the more free in opening my mind upon this occaſion, becauſe I ſee ſo few good effects ariſing from the doctrine above objected to, ſince its too common tendency, as far as I have been able to judge, is to warm the imagination, render its advocates dogmatical, contract the ſphere of their affection, and while it engages their whole thoughts, neceſſarily ſhuts up the entrance to a more becoming conduct, and more uſeful engagements.

'Nor are theſe bad effects to be limited only to certain times and circumſtances; for we find Calvin himſelf, though in all other reſpects a pious and judicious man, yet from a certain bigotry of ſpirit, reſulting I doubt not from his having carried theſe particular points to their exceſs, branding Luther with as ſevere, as they were unjuſt, appellations, and burning the heretic Servetus; alſo, it is too notorious, that many who have thought proper to call themſelves after his name, have not only been exceeding eager in defending this *pillar* and *ground of the truth*, as they think it; but, to the diſgrace of that meekneſs and lowlineſs of heart, which ſhould teach us to eſteem every one better than ourſelves, have been too active in venting bitter reflections againſt thoſe who cannot ſee with the ſame eyes as themſelves.'

Art. 14. *Remarks on the public Service of the Church; with Directions for our Behaviour there.* By a Clergyman of the Church of England. 12mo. 3d. Hooper.

The compleat exerciſe of the church, taught by a drill ſergeant in divinity. *Ex. Gr.*

—'In comformity to the *rubricks*, let me entreat you, to bow down with humility at the *confeſſion* of ſin; riſe up, with joyfulneſs, at the rehearſal of the *pſalms*; ſit down, with attention, at the reading of the *leſſons*; ſtand up, with reſolution, at the recital of the *creeds*; proſtrate yourſelf, joining, with vehemence, in the ſupplications of the *litany*; and,

and, liſtening with awfulneſs, to the terror of the *commandments*.' To theſe are, likewiſe, to be added, 'turning to the eaſt'—'bowing at the name of ——' &c. &c. all which puts us in mind of poor Candide, when in the military ſervice of the king of the *Bulgarians*, and learning to wheel about to *the right*,—to *the left*,—to *draw his rammer*,—to *return his rammer*,—to *preſent*,—to *fire*,—to *march*, &c. &c. Theſe military manoeuvres, however, may be neceſſary, in order to teach mankind how to knock one anothers brains out according to the art of war; but how far our Author's church-diſcipline may contribute towards promoting rational religion and real piety, we leave him to demonſtrate, if he pleaſes to attempt it, in his next edition.—Mean time, we hope, he will not imagine that we are leſs zealouſly concerned than he is, for decency of behaviour in all places of public worſhip: but it may be worth his remarking, by the way, (what we believe to be a fact) that there is the greateſt appearance of inattention, and of irreverent behaviour, in thoſe churches which moſt abound in *ceremonies*.

Art. 15. *Inſtructions to the Clergy of the Dioceſe of Tuam.* By Joſiah Hort, late Lord Archbiſhop of Tuam, at his primary Viſitation, July 8th, 1742. Dublin printed, and London reprinted. 8vo. 6d. Kearſly. 1768.

Inſtead of the ſhort account which our limits oblige us to give of this excellent pamphlet, we could wiſh to lay the whole of it before our Readers, particularly thoſe of the *miniſterial* character, for whoſe ſervice it is immediately intended. The ſtyle and manner of it is indeed very plain and ſimple; (which is a part of its excellence) at the ſame time, it is, we think, ſenſible, pious, convincing, and affecting. There is in it an agreeable energy and ſpirit; and it bears the ſtrongeſt marks of proceeding from a wiſe and a good man. It appears to us a charge worthy of a Chriſtian biſhop to give, and highly ſuitable for miniſters to receive and regard with great ſerioufneſs and care. Several valuable rules are here conciſely given relating both to their conduct in the performance of the public offices of religion, and to their behaviour at large towards their pariſhioners; to which we could wiſh all who ſuſtain this character would duly attend. H.

Art. 16. *Sermons on Humanity and Beneficence.* Publiſhed with a View to the preſent State of the Poor. 12mo. 2s. 6d. ſew'd. Cadell. 1768.

Theſe ſermons have been preached, as the Author (who chuſes to be concealed) informs us in an advertiſement prefixed; and they are now, he ſays, made public from motives of humanity. As compoſitions, he adds, he does by no means think them worth the publiſhing; yet he hopes, ſuch as they are, they may be productive of ſome advantage to the poor; he begs therefore that they may be conſidered, as effuſions of the heart, rather than as productions of the head. He apprehends that they may be thought too local, as they plainly appear to have been adapted to a particular ſociety; they are, nevertheleſs, as he adds, applicable to Chriſtian ſocieties in general.

The firſt of theſe diſcourſes is intended to diſcountenance bigotry and ſelfiſhneſs, to recommend humanity and beneficence from the parable of the

the *good Samaritan*. The ſecond points out the general objects of compaſſion, and the ſpecial objects of it in a particular Chriſtian ſociety. The third urges a ſtated general collection for the poor, and anſwers ſome objections which are ſometimes made againſt ſuch a collection. The fourth and laſt conſiders the proviſion which parents ought to make for their children, and the obligation of the rich to relieve their neceſſitous kindred. Theſe ſubjects are treated in a plain but judicious manner, and, though briefly, are properly recommended to and preſſed upon the reader. They had, no doubt, ſome peculiar propriety in regard to the audiences before whom they were at firſt delivered, but they may be uſefully read by any other perſons. The ſtate of the poor among us at this time, when ſo many ſuffer, even beyond what is often apprehended, renders publications of this nature very ſeaſonable, and loudly calls upon thoſe who have ability, to exert themſelves for the relief of their diſtreſſed brethren; not merely by contributing to public benefactions, but by ſeeking out, and attending to, private objects of charity within their own neighbourhood and acquaintance; the aſſiſting of whom, is frequently a much truer act of benevolence, and has in it more of the good diſpoſitions of the heart, than larger donations of a public nature, which appear more oſtentatious. **H.**

Art. 17. *Thoughts upon Divine and Human Knowledge. Shewing in what Manner they may be made uſeful and beneficial, both to ourſelves and others.* 8vo. 6d. Harris.

The deſign of the anonymous Author in publiſhing this pamphlet, may have been, and we ſuppoſe was, a good one; he had no doubt an intention of recommending, by his own example, that *communicative* diſpoſition, which, in this treatiſe, he urges upon his readers; but we do not find any thing particularly ſtriking or edifying in the *thoughts* which he has here publiſhed. Nevertheleſs, *ſhould* any perſon be induced by this writer's performance, to uſe greater diligence in acquiring uſeful knowledge, and in applying it to beneficial purpoſes for himſelf and others, we ſhall rejoice that our Author has not confined his *thoughts* to his own boſom, or the circle of his private acquaintance. **H.**

Art. 18. *An Addreſs to the Writer of a Second Letter to the Author of the Confeſſional: containing a Vindication of the original Principles of the Reformers, as laid down in the Confeſſional: and a Confutation of the Principles on which the Letter-writer has founded his Argument for Subſcription to eſtabliſhed Articles of Religion.* By Benjamin Dawſon, L. L. D. Rector of Burgh in Suffolk. 8vo. 1s. 6d. Johnſon.

This addreſs contains ſome very ſenſible obſervations on the principles of the reformers; but we cannot think that the following paſſage will be approved by any candid reader:—'We have ſome at this day, who, not content under the beſt of human governments with the quiet enjoyment of their own priviledged way of worſhipping God, are for ever judging and raſhly condemning that of their fellow-chriſtians, and them as *ſuperſtitious* in their compliance with certain forms, or *hypocritical* in their profeſſion of faith, in certain points. Such perſons may be right in

their judgment, that the forms which they condemn are no way edifying, nor eſſential to ſalvation, and they are certainly right, if they ſo judge, in not complying with any human authority enjoining them, as *ſuch*. But they are not to be juſtified in forwardly finding fault with their fellow chriſtians for their infirmities and weakneſſes in this reſpect, in petulantly and dogmatically condemning every eſtabliſhed mode, which is not to their own liking, and diſſeminating their illiberal ſuſpicions of the inſincerity of all thoſe, who profeſs to believe certain articles to which they themſelves cannot yield aſſent; pluming themſelves all the while on the title of *aſſertors of religious liberty*, which they aſſert in nothing but in the indecent freedoms they take with *their ſuperiors*, and in unfriendly, unchriſtian, and ill-timed reflections on thoſe from whom they differ.'

If the Doctor, in this paſſage, meant only to cenſure the conduct of a few individuals, it was ſcarce worth his while to ſtep out of his way for the ſake of a ſmall number of illiberal, cenſorious bigots, for ſuch there are, and always have been, in every denomination of Chriſtians. If he meant to caſt a reflection upon a whole body of men, what he ſays is certainly inconſiſtent with the characters of a gentleman, a liberal ſcholar, or a Chriſtian divine. We may go farther; and venture to challenge the Doctor to produce a ſingle perſon among thoſe whom he cenſures with ſo much ſeverity, who *aſſerts his religious liberty* in *nothing* but *unfriendly, unchriſtian, and ill timed reflections on thoſe from whom he differs*. If he cannot do this, and we are convinced he cannot, what he ſays muſt paſs for mere calumny.—We have great reſpect for the Doctor's abilities, and we honour every writer, who, with the temper and ſpirit of a CHRISTIAN, defends the PRIVILEGES of a CHRISTIAN, but cannot help expreſſing our wiſh, that when his *Addreſs* comes to a ſecond edition, he would ſtrike out the paſſage we have taken the liberty, without meaning to give any offence, to animadvert upon. In his cooler moments, we cannot but think that he himſelf muſt condemn it. Chriſtian divines ſhould conſider, that it is particularly incumbent upon them to practiſe that charity which they recommend to others; that charity, *which thinketh no evil, and is not eaſily provoked*. R.

Art. 19. *Remarks upon the Firſt of Three Letters againſt the Confeſſional.* By a Country Clergyman. 8vo. 1s. 6d. Dilly.

This Country Clergyman is an advocate for the author of the *Confeſſional* and his cauſe. Some of his obſervations are ſpirited and ſenſible. His ſtyle however is pretty much of a piece with the paſſage from Milton, in his title-page.

He did but prompt the age to quit their clogs,
By the known rules of ancient liberty,
When ſtrait a barbarous noiſe environs *him*
Of owls and cuckoos, aſſes, apes and dogs.

But that our Readers may be at no loſs to form a proper judgment of this Clergyman's *ſpirit*, we ſhall inſert a paragraph in which it is manifeſted in a very ſtriking light.——'Under the mild government of our preſent primate, ſays he, we have no reaſon to fear an undue exertion of church-authority. But, if, at ſome diſtant period of time (and in the revolution of ages, who can tell what may happen) another Laud ſhould get poſſeſſion of the primacy, what have not the friends of liberty to fear? This is not only poſſible, but alſo a character

character might be drawn, which ſupported by a proper ſhare of temporal power, would be more terrible than that of Laud himſelf. Let us imagine, for example, one *directly oppoſite* to the character of our preſent archbiſhop. If, I ſay, a man in the early part of his life ſhould be educated in the principles of liberty: if by a courſe of free inquiry improperly conducted, he ſhould be led to doubt of the truth, I will not ſay of revealed, but even natural religion itſelf: if he ſhould be ſo well ſatisfied with his new ſcheme, as to exert himſelf in making proſelytes to it: if upon the proſpect of ſome temporal advantages, he ſhould be ſo miraculouſly converted to the belief of Chriſtianity, as to enter into holy orders, and ſet up for a zealous defender of that goſpel he had before ridiculed and deſpiſed: if the ſame perſon, by a dextrous accommodation to the times ſhould at length raiſe himſelf to the primacy of this kingdom: if after his exaltation, he ſhould begin to ſhew his orthodoxy, by polluting himſelf with the perſecution of a poor defenceleſs infidel: if he ſhould make uſe of the loweſt arts to prevent the propagation of truth; in ſhort, if his whole conduct be ſuch as will give the world reaſon to believe, that he conſiders religion in no other light than a political engine; if ſuch a man ſhould ariſe, and any of us live to behold the ſee of Canterbury ſo unworthily filled; and our temporal ſuperiors think proper to afford him any encouragement; I dare venture to affirm, indifferent as we now are to the cauſe of Chriſtian liberty, we ſhould then be juſtly alarmed for our civil liberties, as well as the ſafety of the proteſtant religion.'

We leave it to our Readers to make their own reflections upon this invidious and uncharitable paſſage. R.

Art. 20. *Letters concerning Confeſſions of Faith, and Subſcriptions to Articles of Religion in Proteſtant Churches; occaſioned by a Peruſal of the Confeſſional.* 8vo. 2s. 6d. White.

The Author of the CONFESSIONAL appears to this Letter-writer to aim at more than perhaps, at preſent, he is willing to acknowledge, and to *draw on conſequences* (his own words) *favourable to popery.*—He endeavours to prove, and thinks he has ſufficiently proved, that proteſtants in general, and the church of England in particular, have not only a legal and equitable right, but alſo ſcriptural authority and apoſtolical example for eſtabliſhing *a fixed formulary*, for the uſe of the laity, to teſtify their opinions to each other; and alſo for requiring ſubſcriptions to that formulary, as a teſt of the ſoundneſs of the principles of thoſe who apply for admiſſion into the miniſtry.—His arguments do not appear to us to have much weight in them; the author of the CONFESSIONAL has little, indeed, to fear from ſuch antagoniſts. R.

MISCELLANEOUS.

Art. 21. *Cornelii Nepotis Vitæ excellentium Imperatorum.* Or, Cornelius Nepos's Lives of the excellent Commanders, with the following Improvements: viz. 1. The Words of the Author are placed in the grammatical Order of Conſtruction in the lower Part of the Page. 2. A Tranſlation ſo literal that both Latin and Engliſh generally agree in Accidents.

3. The Words in both Languages are properly accented to regulate the Pronunciation. 4. The Words neceſſary in the verſion, not expreſſed in the Latin, are printed in *Italicks*, which makes the Senſe full. 5. The geographical Index. The Private Tutor, for the Uſe of Schools and private Gentlemen. By John Stirling, D. D. 8vo. 3s. 6d. Baldwin. 1767.

The above title will give our Readers a ſufficient view of the deſign of this edition and tranſlation of Nepos. The laſt paragraph of the title ſeems to be introduced a little abruptly, but we ſuppoſe it to be the Author's meaning, that his work in this form may be conſidered as *a private tutor*, by the help of which, as he ſays in the preface, gentlemen may retain, revive, or acquire a tolerable knowlege of the *Latin* authors by their own application only: Dr. Stirling's plan ſeems calculated for this end, and for the benefit of foreigners who underſtand *Latin*, and are inclined to learn the Engliſh tongue, though it is not *good* Engliſh that is generally to be expected from a literal tranſlation. The preſent performance is, we ſuppoſe, conſidered as an improvement upon the manner in which this gentleman has formerly publiſhed ſeveral of the Latin claſſics for the uſe of ſchools. We have obſerved a miſtake in one or two paſſages of the Engliſh part of this work, where the word *got* is uſed for *gotten* or *gained*, and *writ* inſtead of *wrote* or *written*. Theſe things are not below the attention of a perſon who profeſſes to inſtruct others in the languages. It is queſtionable how far an Engliſh verſion of the claſſics is deſirable for the uſe of *learners*. If there is any *advantage*, there are alſo great *diſadvantages* attending it. The tranſlation in theſe caſes is ſo *literal*, that *children* will ſometimes not underſtand the *Engliſh* any more than the *Latin*; beſides that this help promotes that habit of negligence and inattention which *they* are naturally too ready to indulge. The *ordo* ſeems quite ſufficient for *them*, though the Engliſh verſion may be of ſervice for the purpoſes which have been before mentioned.

H.

Art. 22. *A Letter to his Excellency Governor Wright, giving an Account of the Steps taken relative to the converting the Georgia Orphan-houſe into a College: together with the literary Correſpondence that paſſed upon that Subject between his Grace the Archbiſhop of Canterbury and the Reverend Mr. Whitefield. To which is annexed the Plan and Elevation of the preſent and intended Buildings, &c.* By G. Whitefield, A. M. late of Pembroke College, Oxford, and Chaplain to the Counteſs of Huntingdon. 8vo. 1s. Millan, &c.

It appears by this pamphlet, that the governor of Georgia, and the council of the province, did very much approve Mr. *Whitefield*'s deſign of converting his orphan houſe into a college, and diſcovered this approbation by readily granting two thouſand acres of land, in truſt, according to his deſire, for carrying on the propoſed end. Mr. *Whitefield* here publiſhes a copy of the memorial preſented to his Majeſty, praying that a charter might be granted, upon the plan of *New Jerſey* college. This memorial was tranſmitted to the Lord Preſident, and by him referred

ferred to the Archbiſhop of Canterbury. Mr. *Whitefield*'s letters to the *Archbiſhop* ſhew that his deſign was impeded on account of ſome articles, which it was inſiſted ſhould be inſerted in the charter, particularly this, 'that the head of the college ſhould be a member of the church of England.' He acquaints his Grace, that as he always profeſſes *himſelf* a member of this church, ſo the firſt maſter of his intended college will certainly be ſo, that by far the majority of the deſigned wardens are of that communion, conſequently that the choice of a maſter will continue to run in that channel, and that the liturgy of our church is conſtantly read twice every Sunday in his orphan-houſe; but that he cannot in honour and conſcience, conſent to narrow the foundation of his inſtitution, by agreeing to have the above article inſerted in the charter; ſince this would give a general diſguſt, and juſtly open againſt him, he ſays, the mouths of perſons of all denominations, who know his engagements and declarations, and that the chief collections and contributions in thoſe parts, for the ſupport of his orphan-houſe, have ariſen from diſſenters. He has therefore, we are here informed, laid aſide his firſt intention, and now purpoſes to ſuper-add a public academy to the orphan-houſe; as, he tells us, the college of Philadelphia was conſtituted a public academy, as well as a charitable ſchool, for ſome time before its preſent college charter was granted. At the end of the pamphlet there is a ſhort atteſted account of the diſpoſal of the money he has received for his orphan-houſe.

H.

Art. 23. *A Dialogue between a Tutor and his Pupil.* By Edward Lord Herbert of Cherbury. 4to. 9s. Bathoe. 1768.

In the Editor's advertiſement prefixed to this Dialogue, he gives his reaſons for believing the manuſcript from which it was printed, to be the work of the famous Lord Herbert; and, indeed, we ſee no cauſe to doubt of its authenticity.—The generality of readers will, probably, have the curioſity to look into this work, on account of the great name of its Author, but few, we apprehend, will have patience to go through the whole. Thoſe who have a competent knowledge of antiquity will have little pleaſure in reading an elaborate account of the origin, and various modes of worſhip among the ancients; and thoſe faſhionable readers, who are fond of whatever tends to diſcredit divine revelation, will find more entertainment in the writings of a Voltaire, a D'Alembert, a Rouſſeau, a Collins, or a Hume, than in the dry and tedious deductions of Lord Herbert.

R.

Art. 24. *The Adventures of Telemachus, the Son of Ulyſſes.* Tranſlated from the French of *Meſſire François Salignac de la Mothe Fenelon*, Archbiſhop of Cambray. By John Hawkeſworth, L. L. D. 4to. 1l. 1s. 1768.

There are ſeveral tranſlations of this celebrated work, but the ſpirit and genius of the Author have never before been ſo effectually repreſented. As water, at a diſtance from its ſource, by paſſing through different ſoils acquires a different taſte and quality, ſo it is with tranſlations in general; but this may be produced as an inſtance to the contrary.

L.

Art. 25. *Thoughts on different Subjects.* By J. J. Rouſſeau, Citizen of Geneva. 12mo. 2 Vols. 6s. Crowder, &c. 1768.

Theſe Thoughts are collected from the different works of Mr. Rouſſeau; and, perhaps, it may be acceptable to a number of readers to poſſeſs, in a ſmall compaſs, the ſentiments of ſo ingenious and eminent an author, on a variety of intereſting topics. The ſentiments muſt, however, appear to conſiderable diſadvantage, becauſe they are deprived of the connection which gave to many of them their peculiar beauty and ſpirit. As all Rouſſeau's writings have paſſed in Review before us, it is needleſs to take any farther notice of the preſent publication than to obſerve, that the thoughts might eaſily have been put together in a more regular manner, and that the tranſlation doth not do juſtice to the vivacity and elegance of the original. By the way, the Compiler ought to have known that Mr. Rouſſeau is no longer a citizen of Geneva. He ſolemnly renounced that privilege ſome years ago, on a perſecution being commenced againſt him; and his reſignation was accepted by the magiſtrates. K—s.

Art. 26. *The Manner of holding Parliaments in England.* By Henry Elſynge, Cler. Parl. 12mo. 3s. Payne. 1768.

This curious and valuable tract has been publiſhed ſeveral times; but it may not be improper to obſerve, that the preſent edition is much more correct than any preceding one, and that it is enriched with a large addition from the Author's original manuſcript, preſerved in the Britiſh muſeum. K—s.

Art. 27. *A practical Eſſay on Old Maids. Setting forth the moſt probable Means of avoiding the deplorable State of antiquated Virginity.* Written from woeful Experience by An Old Maid. 8vo. 1s. Thruſh.

A frivolous attempt at pleaſantry, on the ſtale ſubject of ſtale virginity.

Art. 28. *A View of the Trial of Donald Maclane, who was indicted at the Aſſizes held at Guildford, on the 8th of Auguſt, for the wilful Murder of William Allen.* By a Student of Gray's Inn. 8vo. 1s. Harris.

From this *View* of the Trial, as the Author has thought proper to term it, it is very evident that the proſecutors had, by ſome miſtake, fixed their charge upon an innocent man; that one Maclaughlan, another ſoldier, was the perſon who, either by deſign or accident, ſhot the unfortunate young man; and that Maclaughlan had deſerted, ſince this unhappy affair occurred.

Art. 29. *The Conduct of Ralph Hodgſon, Eſq; one of his Majeſty's Juſtices of the Peace for the County of Middleſex.* 8vo. 1s. Nicoll.

Mr. Hodgſon having been, as he ſays, maliciouſly charged, by ſome malignant perſons, as an encourager of the riotous coal-heavers, by ſome inſtances of imprudent conduct as a magiſtrate, and with having

had interested views in the part he took at that critical juncture,—he here lays his defence before the public; and if the facts in question were really such as he has, seemingly with great fairness and integrity, stated them, there is no doubt but that he has been unjustly and groundlessly accused.—This pamphlet affords considerable light into the causes of the late riots among the coal-heavers and sailors, lays open the real grievances of the former, and shews on what mistaken principles they proceeded to redress themselves, by means equally absurd, illegal, and wicked.

Art. 30. *An Account of Denmark. Ancient and Modern. Containing its History from Swain the first Christian King to the present Time; including a particular Narrative of the great Revolution in the Danish Government in* 1660; *when the People, no longer able to bear the Tyranny and Oppression of their Nobles, surrendered their Liberties to the Crown, and thereby made their King absolute. Also the Geography of Denmark; including an accurate Description of the Cities, Palaces, Curiosities, &c. An Account of his Danish Majesty's Revenues, Coin, Royal Navy and Army. Treaties with foreign Powers, particularly with Great Britain. The Trade and Commerce of the Kingdom. Political Interests and Views of the State. Tempers and Manners of the People, &c. &c. Ornamented with a fine Print of the present King and Queen of Denmark.* 8vo. 3s. sew'd. Almon. 1768.

His Danish Majesty being at this time in England, it could not but occur to a London bookseller, that some *Account of Denmark* would doubtless be acceptable. Lord Molesworth's book, and other materials were at hand; the compilement easy; and out came a pretty little pocket octavo, embellished with a frontispiece of Christian VII. and Caroline Matilda, his fair consort: whose pretty profiles, (by the way) here set in opposition to each other, do not look altogether

——— so kind and billing
As Philip and Mary on a shilling.

Art. 31. *The Bastard-child, or a Feast for the Church-wardens. A dramatic Satire of Two Acts; as it is acted every Day, within the Bills of Mortality.* By Sir Daniel Downright. 8vo. 6d. Sarjeant.

Foolish, and illiterate. Fit only for the perusal of link-boys and hackney-coachmen.

Art. 32. *Elogy on Prince Henry of Prussia; composed by the King of Prussia; and read by his Order in an extraordinary Assembly of the Academy of Sciences at Berlin.* Birmingham printed, on Baskerville's Types, for Elmsly in the Strand. 8vo. 2s. 1768.

We mentioned the original of this piece in the *Appendix* to our 37th volume. It is like the generality of these academical whimperings: they excessively flatter the memory of the deceased, and abound with rhetorical flourishes, to which an hero, like the king of Prussia, most

certainly ought to have been ſuperior.—As to the preſent tranſlation of this *Eloge*, it is a laboured performance, almoſt as ſtiff and ſtudied as the original.—If it ſhould come to a ſecond edition, we would adviſe the writer or printer, to be more ſrugal of his ſemi-co'ons, which are ſcattered as thick in every page, we might almoſt ſay *in every* line, as briſtles on the back of a boar. This cannot ſo properly be called *pointing*, as *ſtuttering* in print.

Art. 33. *The great Probability of a North-weſt Paſſage: deduced from Obſervations on the Letter of Admiral de Fonte, who ſailed from the Callao of Lima on the Diſcovery of a Communication between the South Sea and the Atlantic Ocean; and to intercept the Navigators from Boſton in New-England, whom he met with, then in Search of a North-weſt Paſſage. Proving the Authenticity of the Admiral's Letter. With three explanatory Maps. I. A Copy of an Authentic Spaniſh Map of America, publiſhed in* 1608. *II. The Diſcoveries made in Hudſon's-Bay, by Capt. Smith, in* 1746, *and* 1747. *III. A general Map of the Diſcoveries of Admiral de Fonte.* By Thomas Jefferys, Geographer to the King. With an Appendix. Containing the Account of a Diſcovery of Part of the Coaſt and Inland Country of Labrador, made in 1753. The whole intended for the Advancement of Trade and Commerce. 4to. 7s. 6d. Jefferys. 1768.

It is very mortifying to a reader who endeavours to arrive at the meaning of what he peruſes, to be impeded by difficulties in the language in which it is conveyed. This will however be frequently experienced in going through the work before us; the ſentences are ſometimes not conformable to any rule of conſtruction, at other times very defective; for which we need go no farther than the ſecond paragraph of the preface: the pointing is confuſed, inſomuch that De Fonte's letter here produced from the Memoirs of the Curious in 1708, which appears to have been ill tranſlated at firſt, is frequently rendered arrant nonſenſe. That this is in ſome meaſure owing to the want of ſyſtem in the preſent pointing, appears from the diſagreement between the letter, printed entire at the beginning, and ſome detached paſſages of it quoted afterward: add to all this, that the print is not always correct.

It appears from Admiral de Fonte's letter, that the court of Spain having received intelligence of an intended expedition from New-England on a north-weſt diſcovery, in the year 1640, ſent orders for the admiral to intercept them; that he ſailed north from Lima on that intention, with four ſhips, and, about 51° north latitude, and 117° weſt longitude from Ferro, according to the map here given, he ſteered eaſtward up an arm of the ſea among ſome iſlands named by him the Archipelago of St. Lazarus; that he paſſed through a river from the bottom of this arm into a lake he called Lake Belle; where he left his ſhips, and proſecuting a north-eaſterly courſe, as is ſuppoſed in boats, entered a river which he named Parmentiers, leading to a lake to which he gave his family name. Proceeding through a ſtrait at the bottom of this lake, which he named the Strait of Ronquillo, he received intelligence,

gence, from the Indians, of a great ſhip lying farther on, where there never had been one before. He found her to be a Boſton veſſel, which had come north-weſt about, commanded by Captain Shapley, and owned by Major Gibbons of the Maſſachuſet colony. From this veſſel, in a friendly way, he obtained ſo much of her proviſions as he knew muſt render all further attempts toward diſcovery impracticable, and taking all Captain Shapley's charts and journals from him, in lieu of the preſents he made him, he returned. The letter ends with a denial of any communication between the South Seas and the Atlantic by Davis's Straits, or by what is called a north-weſt paſſage; by which muſt be underſtood a navigable paſſage for veſſels of burden.

Mr. Jefferys appears to have been very induſtrious in collecting evidence to eſtabliſh the authenticity of this letter, which has been queſtioned, and which was publiſhed without any account how it was obtained, no tradition of that kind now remaining: and his labours ſeem to be ſucceſsful as far as vague reports can be reaſoned from, without hope of aſſiſtance from Spain. The concluſions drawn from this kind of evidence are nevertheleſs but preſumptive at beſt, and a north-weſt paſſage remains ſtill problematical, for accident or future trial to determine.

The principal map here given, compoſed from detached voyagers, and Japaneſe maps pieced together, gives us indeed a paſſage entering from the South-Sea by what is called Juan de Fuca's Strait, about 48° north lat. and 117° weſt long. from Ferro; which running by a plain channel opens among the Cumberland Iſles between Baffin's and Hudſon's Bay, about 68° north lat. and 62° weſt long. In the northern part of this channel, near the Arctic circle, De Fonte is ſaid to have met Shapley's veſſel. N.

Art. 34. *An Examination of the Remarks on Dr. Lucas's Mirror for Courts-Martial. In which the Sentence pronounced by the Court-martial againſt David Blakeney, is proved from the Arguments of the Remarker, and other Teſtimonies, to be inconſiſtent with Law or Juſtice.* By a Comparative Reviewer. 8vo. Dublin printed. 1768. No Publiſher's Name or Price.

As the unfortunate ſubject of this pamphlet is ſaid to be lately dead, of a decline, ſuppoſed to be brought on by a puniſhment, the juſtice of which has been ſo ſtrongly controverted, it is probable farther inquiries may die alſo. While therefore we can only pity *his* hard fate, let us hope, however, that it may operate for the advantage of his brother ſoldiers yet living, and render officers more cautious in the treatment of men over whom they enjoy ſuch a plenitude of power: ſince, as, in this inſtance, military authority may meet with checks when they are leaſt expected.

Many inſtances of evaſion and chicanery, are in this Examination charged on the Remarker *; to whoſe conſideration, and that of the people of Dublin, more intimately acquainted with circumſtances, they muſt be left: and as cruel maſters and miſtreſſes are ſometimes reminded of a *Browntig*, it is hoped future courts-martial may recollect that which ſat on the trial of *Blakeney*; who appeared before it as a plaintiff. N.

* See Review, July, p. 70.

POETICAL.

POETICAL.

Art. 35. *Four Paſtorals, viz. Hylas, Corydon—Colin Clout, Cuddy—Mopſus, Leander, Argol—The Marriage of Zephyr and Flora.* By T. S. Eſq; of the Middle-Temple. 4to. 2s. Webley.

'Squire T. S. ſays in his motto, from Virgil, that he does not believe himſelf to be a poet. If he is ſincere, we ſhall entertain a better opinion of his judgment than we can poſſibly form of his poetry. We therefore lay the whole blame of this publication on his printer and bookſeller. L.

Art. 36. *A Collection of Poems in Two Volumes.* By ſeveral Hands. 8vo. 6s. ſewed. Pearch.

A continuation of Mr. Dodſley's plan, but without his judgment. Many trifling and injudicious performances are recorded here, which ought to have reſted in the oblivion which had overtaken them. L.

Art. 37. *The Land of the Muſes, a Poem in the Manner of Spencer. With Poems on ſeveral Occaſions.* By Hugh Downman, A. B. 4to. 2s. 6d. Baldwin.

This ſeems to have been intended as a kind of ſupplementary canto, that might properly be inſerted between the eleventh and twelfth of the ſecond book of the Fairy Queen. Were the intricacies of allegory and the obſcurity of obſolete language ſupportable, or even pardonable in theſe days, Mr. Downman might be entitled to ſome indulgence on account of thoſe marks of genius which are to be found in many parts of his poem, entitled, The Land of the Muſes:—which is the moſt conſiderable piece in this collection. L.

Art. 38. *Conſtantia, an Elegy, to the Memory of a Lady lately deceaſed.* 4to. 1s. Becket.

In this Elegy, the virtues and accompliſhments of an excellent lady* are commemorated, in numbers equally harmonious and tender. The amiable diſpoſition, and uncommon endowments, of the juſtly admired Conſtantia, are pourtrayed in the following, among other ſtanzas, conceived in the ſame pathetic ſtrain:

The open heart, the poliſh'd mind,
The manners gentle, kind, and free,
The eaſy wit, the ſenſe refin'd,
And native ſenſibility.

But ah, why thus the loſs renew,
Why thus recount her virtues o'er?
Painful the retroſpective view,
Of charms we muſt behold no more.

* We are indebted to accidental private information, for the knowlege that this very worthy lady was the wife of a clergyman in Somerſetſhire, who is well known in the literary world: ſhe had not been married much above a year, and died in child-bed.

Reflection,

† Written by Rev. Mr. Cartwright, author of Armine & Elvira —

Reflection, wound not then the mind!
Retentive Mem'ry, ceaſe the ſtrain!
Nor thus, officiouſly unkind,
Awake the ſleeping ſtings of pain.

But ah! in vain I ſtrive to free
My mind, or mem'ry's pow'r controul;
My thoughts, Conſtantia, fly to thee,
Thy *ſole* idea fills my *ſoul!*

E'en now I ſee the tyrant Death,
With icy hand and flinty heart,
Prepar'd to ſnatch thy vital breath,
While Pain aſſiſts to point his dart.

Yet e'en, midſt this terrific ſcene,
I ſee thee ſinking calmly down:
In vain upon that brow ſerene
Would Death himſelf imprint a frown.

E'en now I ſee thee all reſign'd,
Prepar'd to meet thy awful doom!
No guilty terrors ſhake thy mind,
Or hover round thy peaceful tomb.

In another part of the poem, the elegiac Bard thus farther laments the loſs of ſo much excellence as might juſtly claim the tribute here paid to Virtue by Friendſhip †.

Is then thy gentle ſpirit flown?
Shall nought recal thy fleeting breath?
Nor charms, peculiarly thy own,
Withold the ruthleſs arm of Death?

And ſhall that liberal hand be cold,
That Indigence ſo warm hath found?
Its lenient aid ſhall it withold,
Nor deal beneficence around?

Are then thy charms for ever flown?
Thoſe eyes ſhall Death's dim hand obſcure?
Eyes, where in mild effulgence ſhone
The fond Affections warm and pure!

And ſhall that heart, for ever dead,
Indulge no more the wiſh to bleſs?
And ſhall thoſe eyes no longer ſhed
The balm of Pity on Diſtreſs?

Myſterious Providence! thy ways
O how inſcrutable to man!
Why elſe to Vice her length of Days?
To Virtue why ſo ſhort a ſpan?

† The Author, we are aſſured, is a young clergyman, a friend of that family whoſe irreparable misfortune hath unhappily furniſhed him with the melancholy ſubject of the preſent poem.

Is

Is it, that Virtue trembling flies
From Vice's rude contagious air?
Glad to reſume her native ſkies,
And fly from Vanity and Care?

Is it, that on this earthly ſtage,
Thro' life's dull ſcene of varied woe,
No object riſes to engage
Thoſe ſmiles which virtue can beſtow?

Yet ſure, by love and fortune bleſt,
To thee an envied bliſs was known;
'Twas thine to ſhare a kindred breaſt,
A ſoul congenial to thy own!

'Twas thine to live, belov'd, ador'd,
By him whom moſt your heart approv'd:
What greater bliſs can life afford
By thoſe we love, than to be lov'd?

Pleaſure ſo pure can pomp impart,
Can wealth beſtow, or fame diſplay?
No, L——, let thy faithful heart
In this bear witneſs to my lay.

Your mutual loves refin'dly warm,
Proclaim'd a bleſt united pair:
Ne'er knew your gentle hearts to form
A wiſh each other did not ſhare.

From theſe dear joys now doom'd to part,
With fruitleſs ſearch that thouſands ſeek,
Ah let not, valued friend! thy heart
In the diſtreſsful ſtruggle break!

Let Friendſhip's tender hand diſpel
Thy guſhing tears, thy woes deceive!
In vain—for my own feelings tell
She wants the balm ſhe ſtrives to give!

What tho' calm Reaſon ſeems to ſay
"Suppreſs thy unavailing ſighs;"
Yet, when wild Paſſion would obey,
"Indulge thy ſorrows" Nature cries.

Let then, my friend, her voice prevail,
True to whate'er ſhe would inſpire:
But let Affliction's ruder wail
Be ſoften'd to the muſe's lyre.

So may the plaintive pow'rs of ſong
Thy boſom's tender griefs diſplay;
And ſweetly querulous prolong
The ſad, the ſorrow-ſoothing lay.

So

So may the muſe that loves to grieve,
Her ſtrains into thy breaſt inſtil;
Melodious as the bird's of eve,
In * Maro's lay that murmurs ſtill.

So may thy lov'd, lamented fair
Thro' time ſurvive, an envied name!
Enabled in thy verſe to ſhare
A † Lucy's or a ‡ Laura's fame.

Although there are a few lines in this poem, which ſeem capable of improvement, yet, on the whole, we are of opinion that the Engliſh preſs hath not, for ſome years paſt, produced any thing more replete with the true ſentimental feeling, natural expreſſion, and tender pathos of elegiac poeſy, than the little performance which we have juſt had the pleaſure of peruſing.

* *Qualis populeâ mœrens Philomela ſub umbrâ, &c.*

† See Lord Lyttelton's Monody, in Dodſley's Miſc. Vol. ii.

‡ The Miſtreſs of Petrarch.

MEDICAL.

Art. 39. *Remarks on ſome late Animadverſions of a Licentiate*, upon the Conſtitution of Phyſic: intended to correct the Miſapprehenſions of that Author with regard to the College of Phyſicians, and the Engliſh Univerſities.* By a Cantab. 4to. 1 s. 6 d. Dodſley.

Our ingenious Cantab rather endeavours to be witty, than to enter fairly into the merits of the caſe.—The point in queſtion we apprehend to be this:—what good reaſon can be given, why an Engliſhman, a Briton, or indeed an inhabitant of any part of the earth, who appears before the college of phyſicians, and after a proper examination is found to be poſſeſſed of as great abilities and as much medical learning, as thoſe who are already *fellows*, ſhould not be admitted a fellow?—Is the candidate ſufficiently qualified in learning and abilities?—It is of little conſequence where theſe were acquired; whether at Oxford, Cambridge, Dublin, Edinburgh, Leyden, or elſewhere.

* See Rev. for laſt month, p. 139. D.

POLITICAL and COMMERCIAL.

Art. 40. *A ſeaſonable Letter on the late Treaty with Nizam-Alee Kawn, and the Commotions in Conſequence of it, on the Coaſt of Coromandel: addreſſed to the ſerious Conſideration of the preſent Directors of the Eaſt-India Company, and the Proprietors of India Stock.* 4to. 1 s. Williams.

Againſt the treaty: the Author's view is to ſhew that the company's affairs on the coaſt of Coromandel have, lately, been very ill conducted; and in particular, that their old and faithful ally, Mohammud Allée Kawn, hath received moſt ungrateful, as well as impolitic treatment, from ſome of the company's GREAT SERVANTS in that part of the world, and whoſe paſt actions ſeem to merit the ſerious attention of their employers.

Art. 41.

Art. 41. *The Advantages arising from the Liberty of the Preſs.* Dedicated to Lord Mansfield. 4to. 1s. Peat.

A fallacious title-page.—The pamphlet is little more than an angry invective againſt the printers of our news-papers, for inſerting, as they ſometimes inadvertently do, paragraphs of news, tending to perſonal defamation. The writer is one Mr. Joſeph Lovett, who (if we miſtake not) keeps an office for regiſtering ſervants, in Fleet-ſtreet; and whoſe reſentment, on this occaſion, appears to have been excited by a paragraph importing that it was ſaid, a bill of indictment would be preferred againſt the keeper of a certain regiſter-office, for an offence here mentioned, but which we do not repeat, out of tenderneſs to the perſon reflected on, who may, for ought we know of the matter, be entirely innocent of the charge.—Our news-writers are certainly blameable in this reſpect; but does Mr. Lovett need to be told, that whenever they offend in this way, it is at their own extreme peril, and that the *terrible law* is always ready enough to *faſten its paw* upon them: ſo that they are known to be under continual apprehenſions on that account, and obliged to be extremely cautious with regard to the articles of intelligence which they inſert in their papers.—There ſeems to be no very urgent neceſſity, therefore, for 'the auguſt ſenate of the land, at their next aſſembling, 'taking this matter into their *kind* conſideration;' for we apprehend the grievance here complained of, is already ſufficiently provided againſt, as the many ſevere proſecutions for libels can fully teſtify.

Art. 42. *A Lecture on moving Figures, repreſenting the principal Actors on our political Stage, as they really are, diveſted of the falſe Colours of Party or Prejudice.* By Seignior Fidalgo, of Chelſea. 8vo. 1s. Wilkie.

Intended for political humour and ſatire; and doubtleſs there are readers who may think the performance very droll and clever. The writer's chief aim is to explode the parties who are devoted to Lord Chatham, Mr. Wilkes, &c. and to vilify the characters and conduct of theſe illuſtrious leaders. Wilkes's adherents, he repreſents as conſiſting only of pickpockets, ſhop-lifters, ſharpers, back-biters, houſe-burners, incendiaries and *forgerers*. What, in the name of wonder, are theſe *forger-ers!* We never met with them before, except at the top of ſome of Juſtice Fielding's advertiſements, where we only conſidered the word as diſtorted by the fallibility of the preſs; and ſorry we are that the good magiſtrate could not *ſee it*; for there is no doubt but Mr. F. who is a man of letters, would have dealt with ſuch a diſorderly word, according to literary law, had it been as viſible to him, as to the numerous readers of his learned compoſitions, occaſionally publiſhed in the Gazetteer and Public Advertiſer.

This ingenious lecturer, however, has ſome curious words and phraſes for which he ſeems to be indebted only to his own creative genius: 'The artiſt then *wove* his hand,' &c. p. 8. Other artiſts weave *with* their hand; but Seignior Fidalgo, it ſeems, weaves the hand *itſelf!* In what manner this *hand-work* is performed, is not diſcovered to the reader by the learned lecturer, though it is not difficult to gueſs at his meaning.

P. 41.

P. 41. A butcher and a baſhaw are very complaiſantly bowing a each other, 'and both their ſides ſeem as if they'd *burſt for laughing.*' This, however, on farther recollection, is not an original phraſe of the author's own invention; for it was ſome time before the appearance of this lecture, that the good old woman who occupies the little wooden ſhed at the corner of the ſtreet, and who has been principal ſtocking-darner to the Reviewers ever ſince the hard froſt, came one day, grievouſly complaining to us, that her cat had loſt her kitten, by an accident too common to that unfortunate ſpecies, and that "poor puſs was like to die *for* grief." We could ſelect many other choice expreſſions in this production, to which the good old body and our author perhaps may have equal pretenſions; but as we are unwilling to create any conteſt, or foment any differences between theſe two induſtrious perſons, we ſhall here cloſe the pamphlet and this article.

DRAMATIC.

Art. 43. *The Judgment of Paris, an Engliſh Burletta, in Two Acts. As it is performed at the Theatre Royal in the Hay-market.* The Muſic compoſed by Mr. Barthelemon. 8vo. 1s. Becket.

The fable of the adventure of Paris with the three goddeſſes, is very capable of a droll exhibition in the burletta ſtyle; but this little effort hath not afforded us much diverſion in the *peruſal.*—Thoſe who have ſeen and heard it, however, at the Hay-market, give a favourable report of Mr. Barthelemon's muſic.

CORRESPONDENCE.

WE have received a ſenſible letter concerning the late expulſion of the ſix ſtudents from the Univerſity of Oxford; the anonymous writer of which totally diſſents from our opinion, that *the vindication of the proceedings, &c.* (ſee Review for June laſt, p. 511.) contains a *ſufficient* juſtification of the conduct of the Univerſity, in regard to that tranſaction. Our correſpondent endeavours to ſhew, that ſocieties have not an unlimited right to enact laws for the regulation of their own members; that there is more to be ſaid *againſt* the impoſition of oaths and ſubſcriptions, eſpecially at matriculation, than can be *for* the *rigorous* puniſhment of *non-obſervance*; that the *nature* of the offences themſelves *muſt* be conſidered, in order to form a proper judgment of the juſtice or injuſtice of the ſentence; and that if breaches of ſtatutes are puniſhed with more ſeverity where the crimes are *leſs*, than where the crimes are *greater*, there muſt be a defect either in the ſtatute or in the magiſtrate.

With reſpect to theſe particulars, we have only to obſerve, that though we are far from thinking our judicious correſpondent unanſwerable, yet it is not *our* buſineſs to enter into any controverſy on the ſubject; neither have we any inclination to defend the conduct of the Univerſity. The learned gentlemen who compoſe that reſpectable body, are able, no doubt, to vindicate, effectually, their own proceedings, whenever they ſhall

ſhall deem a vindication neceſſary; and to ſhew the expediency and neceſſity of their taking every legal method to prevent their Univerſity from being infected with the fanatical tenets and enthuſiaſtic extravagancies of Methodiſm: an event which would certainly reflect upon it the higheſt diſgrace, and finally, perhaps, be attended with its utter ruin.

*** In a letter ſigned C. P. we are called upon to give a *ſenſible* anſwer to the letter-writer's objections to our accounts of a late pamphlet entitled, "*A Dialogue* between the Pulpit and the Reading-Deſk.*"—If C. P. be the author of that piece, we do not wonder that he is highly diſſatisfied with the manner in which his performance was mentioned in our Review. He is very angry, indeed; and roundly ſignifies to us, that our want of due reverence for this ſame very important dialogue, could ariſe only from '*enmity* againſt CHRIST, and rage at beholding 'our *favorite*, *Arius*, held up to juſt contempt.'

After this ſpecimen of the candor, the charity, the modeſty, and the politeneſs of this correſpondent, our readers will not be ſurprized (were there no other reaſons for it) at our declining to enter into any controverſy with ſuch an antagoniſt.

* See Review, Vol. xxxvii. p. 476.

ERRATA in the laſt APPENDIX.

Page 577, line 27, for management, read *menagement*.
— — 30, for when treating, read *when he treats*.
578, — 15 from the bottom, for 1700, read 1760.
580, — 25, read action of the veſſels *on* the fluids.
— — 30, for to ariſe, read *to have ariſen*.
589, — 7, for in the practice, read *on* the practice.

ERRATA in the REVIEW for *Auguſt*.

Page 155, line penult. of Chauncy's Letter, for the paying, read *by* paying.
163, for Lady Francis, read *Lady Frances*.

OMITTED, in the liſt of contents on the Blue Cover, Art. 37, *The Victim*, a Poem, p. 165.

☞ In the head-title to the article of Grecian architecture, in this month's Review, the name of the author ſhould have been inſerted, viz. Captain Stephen Riou.

☞ *The* SERMONS *in our next.*

THE MONTHLY REVIEW,

For OCTOBER, 1768.

CONTINUATION of the Fourth Volume of MEMOIRS of the ROYAL ACADEMY of SURGERY at *Paris*, begun in our Appendix to the Thirty-eighth Vol. of the Review; publiſhed in Auguſt.

IN the introductory part of this article, ſee our laſt Appendix, p. 586, we gave an account of the inſtitution, the nature, and the importance of this moſt laudable and uſeful ſociety; and alſo of the firſt ſix memoirs contained in the volume of its tranſactions before us. We now proceed to

MEMOIR VII. *Obſervations on a palſy ariſing from a venereal cauſe.* *By* Monſ. Houſtet.

Mercury has been hitherto conſidered as an enemy to the nerves: a character which it appears to have been juſtly entitled to, in conſequence of thoſe paralytic complaints to which the workers in that mineral are known to be ſubject. We have nevertheleſs, in this Memoir, a very ſatisfactory account of a cure effected by it, in an obſtinate diſorder of that kind. The patient had long laboured under a paralytic complaint, which had taken away the action of the muſcles ſubſervient to the excretion of the urine and fæces, as well as of thoſe of the inferior extremities, which were become cold and inſenſible. From ſeveral characteriſtic ſymptoms the Author was led to ſuſpect that a latent venereal *virus* was the cauſe of the diſorder; and was accordingly induced to treat it with mercurials. In about three months he effected a cure both of the palſy and of it's original cauſe, by the uſe of mercurial frictions, ſlowly and cautiouſly adminiſtered, ſo as not to excite a ſalivation; which the weak ſtate of the patient abſolutely forbad, and which the Author judiciouſly obſerves would have leſſened the efficacy of

that powerful ſpecific, by hurrying it too ſuddenly out of the habit.

VIII. *Memoir on the uſe of corroſive ſublimate.* *By* M. Pibrac.

The learned Baron Van Swieten has, according to M. Pibrac, by the celebrity of his name, and in conſequence of that greedineſs with which new medicines are generally received, brought into vogue a moſt dangerous and deſtructive poiſon; by recommending it as the moſt certain, moſt commodious, and cheapeſt of all remedies for the cure of venereal diſorders. M. Pibrac, on the contrary, affirms that the moſt prudent precaution, and the minuteſt attention, in the adminiſtration of the ſublimate, procure no other advantage than that of converting a ſubtile and active poiſon into a ſlow one; and, agreeable to this manner of thinking, he conſiders the patroniſers of this practice as having entered into a conſpiracy againſt humanity. Theſe are harſh reflections, and they require, we think, ſtrong, well atteſted, and well circumſtantiated facts, to ſupport them.

In juſtification of theſe ſentiments, M. Pibrac treats, in the firſt part of this memoir, of the pernicious effects of the ſublimate, applied externally; and gives ſome inſtances, where this ſubſtance, employed by certain empyrics for the extirpation of carcinomatous tumours and ulcerated cancers, had evidently cauſed the deſtruction of the patient. We readily give M. Pibrac credit for the ill effects attributed to this cauſtic ſubſtance, dredged thus without weight or meaſure on the ulcerated parts, entering undiluted immediately into the maſs of blood, and acting with unabated acrimony on the whole nervous ſyſtem. All judicious practitioners have long condemned ſuch an application of it. In the ſecond part, he treats of the internal exhibition of this ſubſtance, and informs us that M. Dupleſſis, a ſurgeon in the army, had ſeen ſoldiers actually poiſoned by it: but we are not told under what kind of treatment the adminiſtration of it was thus fatal. Aſtruc has called it a ſword, in the hands of a madman: ſo is opium, and other powerful remedies, when too largely or unſkilfully adminiſtered. M. Pibrac affirms alſo that, with all its danger, it is likewiſe inefficacious; and that the cures, which have been ſuppoſed to be effected by it, have not been laſting: but this part of our Author's memoir is very unſatisfactory, as being too deficient, in a proper and circumſtantial ſpecification of facts, to juſtify his abſolute condemnation of this remedy. The weight of teſtimony has been hitherto greatly in its favour in this country, where it has been extenſively adminiſtered with ſafety and efficacy; and from the lateſt publications relating to it, we have ſome reaſon to conclude that the cures effected by it have been permanent.

Aſtruc

Aſtruc has indeed affirmed that the certainty and permanency of cures, in this diſorder, depend on the largeneſs of the quantity of mercury thrown into the habit: but this opinion of that celebrated phyſician appears to be contradicted by the experience of thoſe who have ſucceſsfully employed the ſublimate; in which the quantity of that mineral is exceedingly ſmall. Beſides, we know not whether as much mercury may not, in this preparation, gain admittance into that order of veſſels, where only perhaps it can exert its ſpecific powers on the venereal *virus*, as in the more copious adminiſtrations of it, in other forms: if ſo, *fruſtra fit per plura*, &c. not to dwell upon the permanent inconveniences which have, by writers of credit, been ſaid to enſue on the uſe of large quantities of that mineral, in the way of unction. Medicines have been often weakened by the means uſed to improve them. Rhubarb has been formerly torrefied, till it would ſcarce any longer purge; and was thought to be improved in its virtues, in proportion as it was deprived of its principal one. If we were to give full credit to all that has been ſaid by the patroniſers of the ſublimate, we ſhould conclude that this pernicious kind of induſtry has been employed on this very ſubject; that with regard to it, chemiſtry had overſhot its mark, and having firſt produced a moſt powerful medicine, had been ever ſince taking great pains to ſpoil it. We allude to the dulcification, as it is called, of the ſublimate into calomel, by a neutralization of the ſuperabundant acid; on an exceſs of which, its ſolubility † (by which it is admitted into the moſt intimate receſſes of the habit) and conſequently its activity, appear to depend. It is not even impoſſible that, by future *manœuvres*, the wings of the *aquila alba* may be ſtill further clipped, or (not to be too figurative) that a ſtill more intimate combination of the mercury with the acid may be effected, and thus a perfectly indiſſoluble concrete might poſſibly be obtained, totally inadmiſſible into the proper order of veſſels, and, in ſhort, as perfectly harmleſs, and as inert and inſignificant as cinnabar.—After all this ſpeculation, however, facts can alone determine concerning the merits or demerits of the ſublimate; and theſe unhappily are wanting in the preſent memoir.

IX. *Memoir on the re-union of the inteſtine, after it has ſuffered a loſs of ſubſtance, in a hernia, followed by a mortification.* By M. Pipelet, the elder.

X. *Memoir on a hitherto unobſerved effect of a ſtrangulation in a hernia of the inteſtine.* By M. Ritſch.

† See an ingenious paper on two new claſſes of neutral ſalts, by Monſ. Rouelle, in the Memoires de l'Acad. de Sciences, de Paris, 1754.

This memoir recites a ſingular caſe, in which there was diſcovered a conſtriction and adheſion of the internal ſides of the inteſtine to each other, in conſequence of a ſtrangulation, by which its cavity was wholly cloſed or obliterated: which circumſtance, however, was not diſcovered till the diſſection of the part, after the death of the patient; on whom the operation for the hernia had been performed, and the inteſtine reduced, after a ſtrangulation of not quite three days continuance. The Author propoſes that, in a caſe where ſuch a contraction and adheſion of the internal ſurface of the inteſtine is ſuſpected to exiſt, the inteſtine ſhould be drawn out, the contracted parts cut off, and the ſuperior extremity, or that anſwering to the ſtomach, inſerted into the inferior, by means of a cylinder made of card, firſt introduced into the former. His method is properly an extenſion of principles, formerly adopted by M. Louis, in his memoir on hernia's, in the 3d volume of this work; founded on a remarkable operation, firſt propoſed and performed by Ramdhor, and here applied to a new and unforeſeen caſe; which, the academy obſerves, may be juſtly ſuppoſed often to occur: particularly when the ſymptoms attending ſtrangulation ſtill continue, after the compleat reduction of the inteſtine.

XI. *New obſervations on hernias of the bladder and of the ſtomach.* By M. Pipelet the younger.

This memoir contains the hiſtory of a ſingular hernia of the bladder in the *perinæum*, in a man; and is the only inſtance of this kind, in a male ſubject, which has ever fallen under the notice of the academy, either in practice or in reading. This hernia, after having been, for many years, miſtaken for a different kind of tumour, was reduced and cured by the Author. In the ſubſequent part of this memoir, the Author adds ſeveral caſes, to thoſe of M. Garangeot, in the 1ſt volume of theſe memoirs, of hernias of the ſtomach: a diſeaſe which he ſuppoſes to be more frequent than is generally ſuſpected; eſpecially when the bulk of the tumour, formed by it, is not great; and from an ignorance of the nature of which, patients have been long and fruitleſsly haraſſed, by a courſe of various, internal adminiſtrations; when the the caſe properly fell under the province of the ſurgeon: who, by compreſſion and bandage, has ſuddenly reſtored the patient to health: as M. Pipelet ſhews by ſome inſtructive obſervations.

XII. *An hiſtorical enquiry concerning the operation of gaſterotomy, or of opening the* abdomen, *for the cure of the* volvulus, *or intus-ſuſception of the inteſtine.* By M. Hevin.

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The reproach which has been thrown, by ſome ſpeculative writers, on modern ſurgery, as having, through prejudice, timidity, or neglect, abandoned certain bold but ſalutary operations, ſuppoſed to have been performed by the antients, is endeavoured to be removed by the author of this memoir, with regard to the ſubject treated in it: in which he renders it *probable*, that the latter never did perform the operation of *gaſterotomy* with ſuch views; and, we think, *certain* that they never ought to have done it.

The many very curious and inſtructive obſervations, received by the academy, and here publiſhed together with ſome excellent reaſonings and reflections of the author of this memoir, abundantly ſhew how very rare the caſes are, in which this operation could have been practiſed with ſucceſs; and how difficult, nay impoſſible it is to diſtinguiſh thoſe in which it might have been ſalutary, till after the death and diſſection of the ſubject: and yet, without ſuch diſtinction, the propoſed operation is certainly not defenſible, either on the principles of humanity or prudence, which ought never, we think, to give way or be ſacrificed to vague, indeterminate, and equivocal indications. In the gaſterotomy practiſed in the Cæſarean operation, by which ſome, we are told, have pretended to juſtify that which is the ſubject of this memoir, the operator proceeds *avec connoiſſance de cauſe*. There is a determinate object in view: a body, whoſe exiſtence and ſituation are well known to him, and whoſe extraction he can with confidence undertake, as he can with certainty accompliſh it. He has only therefore to weigh the hazard reſulting from the operation, with the dangerous ſtate of the patient, and to be determined by the reſult: whereas in the gaſterotomy propoſed for the *volvulus*, he undertakes a hazardous and cruel operation, and turns over perhaps the whole inteſtinal tube, in ſearch of a ſuppoſed intus-ſuſception in ſome part of its numerous and intricate convolutions; without any previous aſſurance, or even ſtrong probability, from any one preciſe or deciſive ſymptom, of its exiſtence.—So very various are the cauſes, beſides the intus ſuſception of the inteſtine, to which the iliac paſſion, which prompts him to this ſearch, may owe its origin; ſuch as inflammation, worms, ſpaſmodic conſtriction, a large *calculus*, tumours, hard, dry food, excrements ſtopping up the paſſage, &c.

MEMOIR XIII. *Remarks on the different cauſes which produce a ſtrangulation in hernias.* By M. Gourſaud.

There are very few diſorders, which come under the care of ſurgery, that require more attention and ſagacity in the treatment of them, than thoſe which are the ſubject of this memoir. The knowledge of the parts which are diſplaced; the nature of

the cauſes which have brought on the ſtrangulation; the condition to which this laſt has reduced the prolapſed parts; and the proper means of facilitating and effecting their return into the abdomen, are not to be diſcovered without the moſt minute and ſcrupulous diſcuſſion of all the ſymptoms and appearances: but the diſcernment of the ſurgeon is, in no caſe whatever, put to ſo ſevere a trial, as in determining whether this laſt end is not to be attained, without performing the operation for the *bubonocele*, and in ſeizing that critical point of time, in which it is to be performed: by operating earlier than which, the event may induce him to reproach himſelf with having acted with too much precipitation; or, which is ſtill worſe, by deferring the operation too long, with having been guilty of procraſtination fatal to the patient, and diſhonourable to the art. The ingenious Author of this memoir enters into a very inſtructive and intereſting detail of all theſe particulars, illuſtrated by caſes and obſervations of his own and others. What we find more particularly new in this memoir is, firſt, a recommendation of the *ſal cathorticus*, by M. le Grand, as a *certain* ſpecific in procuring the ſpontaneous re-entrance of the inteſtine; which it is ſuppoſed to effect by ſtimulating its internal coat, which is indued with great ſenſibility, and by exciting, in the confined part, certain undulatory motions, tending to promote its return. This is followed by ſome obſervations on the *clyſma fumoſum*, an improved manner of adminiſtering it, and the extent of its operation; which appears to be much more limited in living ſubjects, than there was reaſon to infer from the trials made on dead bodies, by M. Faguier, at the requeſt of M. Louis; in which it was found to force the valve of the *ileon*, and to paſs even as high as the ſtomach.

XIV. *Reflections on the operation for the hernia.* By Monſ. Louis.

This excellent and very intereſting memoir contains ſeveral obſervations and precepts on every part of the important operation which is the ſubject of it; particularly on the ſituation of the patient during the operation: the inciſion of the ſkin and hernial ſac; the laſt of which M. Louis ſhews to be, in all caſes, indiſpenſable: the inciſion of the ring of the muſcles, or a propoſed ſubſtitution, by dilating it, without inciſion; which laſt he condemns as impracticable, or, ſuppoſing it practicable, as dangerous, and not poſſeſſing the advantages attributed to it: on the propoſed reduction of the hernial ſac, which M. Louis, on the beſt grounds, ſhews to be a phyſical impoſſibility; though the practicability of it has been moſt unaccountably maintained, and the operation propoſed, by authors of very great name: on the great utility of purgatives, when the ſymptoms of ſtrangulation ſubſiſt, as ſometimes happens, after the com-

complete reduction: on the operation propoſed by Pegray, of making an inciſion, penetrating into the cavity of the *abdomen*, and attempting to draw upwards the prolapſed parts; once ſucceſsfully practiſed by Cheſelden, in the caſe of John Heyſham*; but which the Author of this memoir very forcibly and juſtly condemns, on account of the horrible conſequences with which it may be attended, and for other reaſons: and laſtly on the dreſſings and bandage after the operation, which he renders more ſimple, and improves. On the whole, M. Louis appears to great advantage in this, as indeed in all his other memoirs, in the different characters of a well-informed practitioner, a cloſe and forcible reaſoner, and a maſterly writer.

XV. *Obſervations on the ſuppuration of the albugineous coat of the teſticle.* By the late M. Petit.

The inſtances, in which practitioners have been candid enough to publiſh their miſtakes, have unfortunately, not been very frequent. Few have had the greatneſs of mind thus to ſacrifice the minuteſt portion of ſelf-love to the public utility. The medical or chirurgical reader of books of caſes and obſervations is, in general, continually humiliated and aſtoniſhed, by the peruſal of an uninterrupted ſeries of inſtances, ſetting forth the unbounded foreſight and ſagacity of the writer. Throughout the whole of the oſtentatious volume, he meets not, perhaps, with even one *ſolitary caſe*, to keep his own fallibility in countenance, in thoſe inſtances of his own failure or want of diſcernment, which are known to, or imputed to him by, thoſe with whom he is connected; or in the, poſſibly, ſtill greater number, which are known only to himſelf. The laudable intention, however, of this memoir (which was preſented in the excellent author's life-time) is to record an inſtructive error, into which he fell, in treating a diſorder of the teſticle, and which conſiſted in miſtaking a greyiſh coloured matter mixed with ſloughs, proceeding from an abceſs of that part, for an ill-conditioned, purulent diſcharge; which he continued to promote, till he, at laſt, found, that what he was thus extracting was nothing more than the delicate, convoluted, ſeminiferous *tubuli*, of which the proper ſubſtance of the teſticle is known to conſiſt. This diſcovery, however, was not made till he had extracted above a third part of the body of the teſticle. He gives other inſtances of the ſame miſtake: one particularly, in which the whole ſubſtance of that organ was thus extracted by a ſurgeon; nothing being left, except the albugineous coat and the *epididymis*; which laſt, being conſiderably ſwelled, perſonated the *departed* teſticle; as Monſ. Petit, called in upon the occaſion, and in-

* See Cheſelden's Anatomy, p. 283. tab. 25. edit. 3d.

ſtructed by his own former miſtake, convinced the ſurgeon, to his very great ſurprize.

XVI. *An abſtract of various obſervations on the diſorders of the* antrum maxillæ ſuperioris, *or* highmorianum. By M. Bordenave.

This long memoir contains many facts and reaſonings on the ſubject; more particularly a method, propoſed by M. Lamorier, of making an opening into the *antrum*, without drawing a tooth, by perforating the jawbone, preciſely above the third *dens molaris*; and a more ſingular method, propoſed by M. Jourdain, of curing diſorders of the *ſinus*, by injections introduced through the natural *foramen*, or communication of that cavity with the noſe. To any one, who conſiders the ſtructure of the parts, it muſt appear extremely difficult to hit this ſmall *foramen*, even with Mr. Jourdain's well-imagined inſtruments; as the commiſſaries, named by the academy to make trials on dead ſubjects, ſufficiently experienced. But even ſuppoſing the operator to find or make a paſſage this way into the *antrum*, through which he may convey his injections; a conſideration of the cauſes, from whence the diſorders affecting that cavity moſt generally ariſe, will ſhew the inſufficiency of this method; and that the proſpect of relief from it is not, by any means, equal, much leſs, preferable to that which may be expected from an extraction of one or more of the *dens molares*, and a perforation made into the *ſinus*, in its moſt dependant part, as has been formerly practiſed; or even to the firſt mentioned method of effecting the ſame purpoſe, propoſed by M. Lemorier. In an appendix ſubjoined to this memoir, which we ſuppoſe to be the production of M. Louis, ſecretary of the academy, the author endeavours to prove, from a conſideration of the diſtribution of the blood veſſels and nerves of theſe parts, as well as from facts related by him, that an obſtruction of the veſſels of the teeth, and the ſubſequent *caries* are, in general, the occaſional cauſes of the diſorders of the *ſinus maxillaris*, as well as of the ſwelling of the face and other ſymptoms which are well known to proceed from them; and that the removal of the diſordered tooth or teeth is an eſſential ſtep towards a radical cure. Among other caſes, he gives us one, wherein an *exoſtoſis* at the baſis of the lower jawbone, attended with an obſtinate ulcer, and followed by exfoliations, was cured, at a time when the application of the actual cautery was propoſed, by the ſimple extraction of two carious teeth, which according to him, had originally vitiated, and continued to vitiate the neighbouring parts.

XVII. *Memoir on the operation of the hare-lip, wherein the firſt principle of the art of healing wounds is eſtabliſhed.* By M. Louis.

Falſe

Falſe principles naturally lead to wrong concluſions, and theſe, as unavoidably produce erroneous practices. The operation, which is the ſubject of this memoir, ſeems to have laboured under an original and fundamental error of this ſort. It has hitherto been univerſally taken for granted, that, in the hare-lip, there is a real loſs of ſubſtance. This idea gave riſe to an opinion of the neceſſity of employing ſutures after the operation; particularly the twiſted, which is now generally employed. M. Louis, in the preſent memoir, endeavours to ſhew that, in the natural hare-lip, there is no loſs, or, to ſpeak more properly, want of ſubſtance whatever; and that the ſeparation of the edges, which gave riſe to that idea, is the effect only of a retraction of the muſcles, ſimilar to that which happens in every recent ſolution of continuity. Among other obſervations, he takes notice of the conſiderable approach of the two ſides of the hare-lip when the patient purſes up his mouth, and of their increaſed ſeparation when he ſmiles or laughs. He next proceeds to ſhew that the introduction and detention of needles in the wound, according to the preſent general and approved practice, is not only unneceſſary, but injurious; particularly, among other reaſons, as by the irritation and inflammation which they often occaſion, they increaſe this retractive action of the muſcles. According to this doctrine, it is not againſt the lips of the wound, which have not, in themſelves, any particular tendency to ſeparate, that the efforts of art ought to be directed, in order to keep them contiguous. The retracting cauſe lies behind, and at a diſtance. This cauſe M. Louis accordingly ſucceſsfully counteracts by the moderate preſſure of a ſimple but efficacious bandage, applied to the cheeks, or parts whoſe action produces the ſeparation of the ſides of the wound. We obſerve, however, that in ſome caſes he uſed a ſingle ſuture, at the bottom of the lip, tied with a ſurgeon's knot, with a view only of keeping the parts on a level; that is, of preventing one ſide from ſinking lower than the other: truſting, for their reunion, to the efficacy of his bandage. He ſpeaks too of our court plaiſter, (which we ſuppoſe to be meant by his *lanquettes agglutinatives de taffetas d'Angleterre*) as excellently ſeconding the firſt of theſe intentions. The Author enters likewiſe into a minute detail of the advantages and diſadvantages attending different methods of operating; in which, not without ſome degree of acrimony, he condemns, on indiſputable principles, the uſe of ſciſſars in the removal of the edges of the hare-lip; which is certainly better effected by a ſharp biſtoury, producing a ſmoother, leſs painful, and uncontuſed wound; the union of whoſe lips may be expected, without the loſs of ſubſtance attending the ſuppuration, which may be the conſequence of

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the contuſed wound, cauſed by the compreſſion of the parts, between the two edges of the blades of the ſciſſars †. The reaſonings in this memoir, the reader muſt obſerve, are not founded on mere ſpeculation; but ſupported by inſtances of the ſucceſsful practice of the author, who has not only cured hare-lips by this method of operating, and by bandage, without ſutures; but, even in wounds of the lip, where there has been an actual and large loſs of ſubſtance, cauſed by the extirpation of ſchirrous and carcinomatous tumours, he has, by theſe means alone, united the ſides, without any remaining deformity.

We have been the more particular on this ſeemingly ſimple, and, it may be thought, unimportant operation, as the principles on which Mr. Louis's improvements are founded, not only throw a new and juſt light on this particular ſubject, but are at the ſame time applicable to wounds in general; particularly to thoſe where there is a proſpect of healing, by the *firſt intention*, as it is commonly called, or on the principle of agglutination.

[To be concluded in a following number.]

† 'Among thoſe,' ſays our ſpirited author, with, perhaps, a little too much ſelf-conſequence, 'who have ſeen me operate, and who could not but be ſenſible of the facility and advantages of this method, there are ſome, who have ſince taught their pupils to operate, and have cauſed them to perform the operation, *in my preſence, (en ma preſence)* with ſciſſars. This was done indeed upon dead ſubjects; but was intended as a leſſon, to be practiſed on the living. It is unfortunate that the inſtruction of youth ſhould be in the hands of ſuch maſters, *nox daturos progeniem vitioſiorem.*' Mr. Louis exempts, however, from this reproach, his collegues, the royal profeſſors in the ſchools of ſurgery.

B—y.

Concluſion of Mr. Blackburne's Conſiderations on the preſent State of the Controverſy between the Proteſtants and Papiſts of Great Britain and Ireland. See our laſt, p. 229.

OUR preſent controverſy with the Papiſts, the Author obſerves, does not turn as heretofore, ſo much upon thoſe theological points which diſtinguiſh the Proteſtant from the Popiſh religion, as upon the merits of a particular queſtion, namely, whether, *on Proteſtant principles*, the Roman Catholics, as they affect to ſtyle themſelves, are not intitled to as full and free a toleration in *Great Britain*, as other ſects or churches, who diſſent from the eccleſiaſtical eſtabliſhment? Now, the author remarks, and in our opinion very juſtly, that the grand objection to the toleration of Popery, is merely of the *civil* kind, that

that is to ſay, the tendency of its tenets to ſubvert the *civil* as well as the *religious* rights of mankind in general, and in particular the ſecurity we of this country have for our civil and religious liberties, under thoſe laws on which the proteſtant ſettlement of our preſent government depends.

If this could be proved to be a mere *prejudice*, and if it could be ſhewn that the doctrine and diſcipline of the Church of *Rome* had no ſuch tendency; but that, on the contrary, a good Papiſt was bound by his religion to be as obedient and peaceable a ſubject to a proteſtant as to a popiſh government, the great proteſtant principle of *tolerating all ſects, whoſe doctrines do not interfere with the peace and order of the civil government*, muſt take place, the archdeacon ſays, with reſpect to Popery, equally as with reſpect to any other ſect.

His ſentiments upon this ſubject are liberal and generous;—'Though it is impoſſible, ſays he, from any propoſals that have been offered by the various writers who have pleaded the cauſe of Popery within the laſt two or three years, to ſee what ſecurity the Papiſts of Great Britain and Ireland can give to a Proteſtant government for their dutiful ſubjection to it, more eſpecially along with that abſolute deference they pay to the Pope, yet, if any means could be found which might enſure the public ſafety againſt the treaſonable, exterminating principles of their religion, and at the ſame time permit them the free and unmoleſted exerciſe of their worſhip, they would not find an advocate more ready to plead their cauſe than myſelf.'

As the Papiſts are ſetting up pretenſions to *toleration* which may, not improbably, make impreſſions upon thoſe who meet with a new argument in favour of a popular error, when and where the refutation of it is not at hand, our author thinks it cannot be unſeaſonable to take a curſory view of theſe pretenſions. And as the Papiſts ground their claim to be tolerated in this country upon *Proteſtant principles*, he begins with examining into the grounds of the doctrine of *Toleration*, as it is expounded and profeſſed among Proteſtants, ſuch of them, at leaſt, as adhere to their original principles of reformation. Part of what he advances upon this head, we ſhall lay before our readers.

'In theſe later times, ſays he, the doctrine of religious liberty has been more generally underſtood and more kindly entertained than heretofore; and though it cannot be denied that there are ſtill remaining, in ſome Proteſtant communities, many unwarrantable reſtraints and incumbrances upon Proteſtant diſſenters from the eſtabliſhed ſyſtem, yet it muſt be acknowleged, that the original Proteſtant principle of mutual toleration hath recovered its credit, particularly in our own country, to a greater degree than could have been expected. And though this

this principle hath not yet operated to the full and effectual relief of all thoſe conſcientious Diſſenters who are intitled to it; yet it muſt be allowed, that the liberty they now enjoy of profeſſing and practiſing their reſpective opinions and diſcipline, is ſuch as they who contrived the bulwarks of eccleſiaſtical eſtabliſhment in Proteſtant ſtates, vehemently condemned, and, had they lived in theſe times, would have oppoſed with all their power and intereſt.

'The notion that miſled our forefathers in this matter was, that, if more than one form of religion ſhould be tolerated in a country where only one form of civil government was eſtabliſhed, ſome diſorder and confuſion would enſue, pernicious to the peace and welfare of civil ſociety; and no wonder, where the civil magiſtrate was ſo perſuaded, that ſuch an apprehenſion ſhould make deep impreſſions upon him.

'Churchmen indeed went upon other principles. Taking the word, CHURCH, in a certain ſenſe, they concluded, it muſt have authority to judge and cenſure erroneous opinions, under the name of *hereſy*; differing herein from the popiſh doctrine on this head, in nothing but in their account of the conſtitution of the church to which they aſcribed this authority, and ſuch limitation of her powers, as excluded *infallibility*, rather perhaps in words and declarations, than in reality. On another hand, they imagined that ſchiſm, with reſpect to matters of diſcipline, was ſo preciſe and obvious an idea, that they made no ſcruple to claſs it at the head of thoſe immoral offences which were underſtood to be the proper objects of eccleſiaſtical correction.

'With theſe reaſons, alledged by the eccleſiaſtical powers for reſerving to themſelves the puniſhment of hereſy and ſchiſm, the civil magiſtrate had little to do, ſo long as civil ſociety did not ſuffer by theſe ſuppoſed offences. But being perſuaded, by artful and ambitious eccleſiaſtics, that hereſy and ſchiſm were crimes which ſtruck at the foundations of civil government, as well as at the peace and proſperity of the church, and having no experience of the benefits ariſing to the ſtate from the free toleration of opinions and modes of worſhip which had no evil influence upon the commerce of civil ſociety, the civil magiſtrate interpoſed, and gave his ſanction to the claims of church authority to inflict penalties and cenſures on heretics and ſchiſmatics; and had hereſy and ſchiſm been the dangerous frightful things to civil government they were repreſented to be, he would have rightly interpoſed. But this was not the caſe, nor indeed could it be *a priori* that it ever would be the caſe, till ſome overt acts of hereſy or ſchiſm had diſturbed the civil peace and order of the community under his protection, which however he would have no reaſon to fear, while no religious ſociety pre-

tended to more than the full and free exercise of their Christian liberty in matters of faith and worship.

'But then, on the other hand, whenever, under the pretence of conscience and religion, men, whether dissenters from the establishment or not, professed such principles and avowed them by their practices, as manifestly broke in upon the peace and due regulations of civil society, the magistrate would then interpose his authority with the highest propriety. The same scriptures which reserve to the Christian his right of private judgment in matters purely religious, reserve likewise to the civil magistrate, his right of punishing evil-doers. The same scriptures which take the conscientious Christian out of the hands of earthly judgment, with respect to his religious opinions and principles, by leaving him to stand or fall to his heavenly master alone; deliver him over to the civil justice of his country, the moment he takes occasion from his principles to break in upon the peace and righteousness of civil intercourse. The same scriptures indeed make it the *duty* of the magistrate to see that his subjects lead quiet and peaceable lives in *all honesty*, as well as in all godliness, and therefore can never be understood to countenance or abet the disturbers of public peace, or the transgressors of the known rules of righteousness, upon any pretended plea of conscience. The Christian religion disclaims the province of regulating civil society, farther than that, by instilling good principles, and reforming the manners of individuals, it provides in the most effectual manner for the peace and welfare of societies made up of Christian governors, and Christian subjects; and for the rest, confines itself to its proper office of conducting men to a kingdom which is not of this world.'

This he illustrates by a very apposite example, *viz.* the case of the Anabaptists in Germany. He then turns to the Roman Catholics who live under our protestant government, and considers how far their conduct and principles entitle them to the toleration for which they plead.

If the only objections we have to Papists, he says, were that they hold *transubstantiation*, *purgatory*, *saint-worship*, or some other doctrines merely religious, wherein they differ from Protestants, they would be entitled to toleration, on the same footing with other Dissenters from the established church. But when we find that they ground these doctrines on the infallibility of the Pope or the church of Rome, and pronounce all to be Heretics who dissent from that church—that they consider such Heretics as *de jure* excluded from all civil and social as well as religious privileges—that Catholics are not obliged to keep faith with them, more particularly where their covenants with Heretics interfere with the interests of their church,—that any

cruelties

cruelties or executions inflicted upon Heretics convict, are ſufficiently authoriſed by a commiſſion from the Pope or the church of Rome,—and that every Papiſt is bound on the peril of damnation, to a ſtrict obedience, and an implicit ſubmiſſion to the dictates of the Pope and his church;—when theſe doctrines are added to their other tenets, it is evident, we are told, that no Proteſtant prince or ſtate can be ſafe from the deſtructive practices of Papiſts a moment longer than they are the weaker party; not to mention numberleſs miſchiefs in a proteſtant community, which muſt ariſe from an intercourſe with people thus principled, even while they *are* the weaker party.

On theſe weighty and urgent conſiderations, our author ſays, were the penal laws againſt the Papiſts firſt enacted, and afterwards revived and enlarged, not upon mere preſumption that people who hold ſuch principles might probably be ſeditious or rebellious in future times, when favourable occaſions offered; but upon the evidence of facts, and the repeated experience of their perpetual plots and machinations againſt the government, from the firſt moment that the Britiſh throne was filled by a Proteſtant prince.

'But it is ſaid, continues our author, if you exclude the papiſts from toleration merely on account of their political doctrines, why do you moleſt them in their religious worſhip, ſhut up their maſs-houſes, and proſecute their prieſts, who are merely eccleſiaſtical officers?

'To this I anſwer: 1. Whenever the Papiſts will openly and candidly diſavow thoſe political principles which render them obnoxious to our civil government, we ſhall then be able to diſtinguiſh between thoſe principles and their religious opinions. In the preſent ſtate of Popery, both ſorts of doctrine are ſo intimately incorporated with each other, as not to admit of any ſeparation, till they ſhall think fit to make it themſelves. In the mean time, every Papiſt is of courſe an enemy to the Britiſh conſtitution, and the guardians of that conſtitution have no way of knowing who is or is not a Papiſt, but by his practiſing Popiſh rites and devotions.

'2. The prieſts of that communion are known, by the authentic forms which inveſt them with their function, to be more eſpecially bound to an implicit obedience to a foreign and inimical juriſdiction, with an expreſs excluſion of all ſubjection to an *heretical* government. A Popiſh prieſt is accordingly known to be an enemy to our government, by the ſame tokens that diſcover him to be a prieſt. And hence it is that his ſaying or ſinging maſs brings him within the reach of the penal laws, without farther evidence. But,

'3. Except in this ſingle inſtance, no Papiſt is convicted upon this preſumptive evidence. A Lay-papiſt, even though

arms

arms ſhould be found in his houſe, is not amenable to the penal laws, till he becomes a *recuſant convict*. And here the trial is totally of a civil nature, namely, by tendering him the oaths of allegiance and ſupremacy; which if he refuſes, neither the law of nature or of nations will allow that he ſhould be continued in the protection of that government from which he withholds this equitable ſecurity, and that with a view of being more at liberty to overturn it.

'Theſe conſiderations naturally ſuggeſt to us of the clergy, what is our own duty in reſpect to our vigilance over thoſe who are more immediately under our inſpection in a religious light. Principles of rebellion are not, we are certain, the principles of Chriſtianity; and every thing of that ſort which is taught under the name of religion, muſt have the worſt effects upon the diſpoſitions and manners of thoſe who learn and eſpouſe them, as they implant in their minds a perſuaſion that they are doing God ſervice by ſuch practices, as they might ſee, if they were permitted to conſult the word of God, are abomination to him.

'It is therefore our duty to lay before our people the pernicious conſequences of Popiſh doctrines, both on account of their preſent miſchief in human ſociety, and their tendency to defeat the future hopes of every individual who is corrupted by them. Every convert to popery is a double loſs. He is loſt, in the firſt place, to the glorious liberty of the ſons of God, and becomes a ſlave to a baſe and ſordid ſuperſtition, which exerciſes an imperious tyranny over his conſcience, and fetters him once more in that bondage and darkneſs, from which the light of the Goſpel was intended to ſet him free. He is loſt, in the next place, as an affectionate and obedient ſubject to a moſt gracious king, and a moſt eligible conſtitution of government; and inliſts himſelf in a pernicious confederacy to ſubvert the rights and liberties which depend upon them.

'Theſe endeavours of the clergy, however, muſt be underſtood to be required chiefly within our own province, which directs us to no other means of inſtruction but the force of reaſon, and the evidence of ſcripture. I need hardly mention, that the means of ſuppreſſing Popery in the hands of the civil magiſtrate, and of a Chriſtian clergy reſpectively, are very different. Popery, as we have ſeen, is convicted by a ſet of deſtructive principles, and a thouſand overt-acts juſtified by them, of aiming at the ſubverſion of every thing that ſupports the freedom and privileges of Britiſh Proteſtants, and in theſe circumſtances precludes itſelf from every reaſonable pretenſion to toleration, either in a civil or a religious ſenſe. The laws have therefore moſt wiſely impowered the civil magiſtrate to ſtop its

progreſs

progreſs in every attempt to extend its influence upon any pretence whatſoever.

'But the weapons of a Chriſtian and a Proteſtant clergy are not carnal. To guard the civil liberties of mankind from the conſpiracies of a deſperate faction, and to watch over the people, that they be not corrupted in their religious principles, belong to two different departments. The latter is peculiar to our profeſſion, and our rule and direction for diſcharging it are in the holy ſcriptures alone.'

There are many other excellent things in our author's *conſiderations, his Appendix, Poſtſcript*, &c. but we muſt content ourſelves with referring our readers to the work itſelf, which well deſerves their peruſal: it does no ſmall honour, indeed, to the archdeacon's abilities as a writer, and to his principles and ſpirit as a PROTESTANT DIVINE. R.

An Eſſay on Fevers; more particularly thoſe of the common continued and inflammatory kinds: wherein a new and ſucceſsful Method is propoſed for removing them ſpeedily. To which is added, an Eſſay on the Criſes of thoſe Diſorders. By Lionel Chalmers, M. D. of Charles-Town. 8vo. 2s. Dilly. 1768.

THE firſt chapter in this Eſſay contains an inquiry, 'whether an abatement of the perſpiration be indeed the cauſe of ſo many diſtempers as are imputed to it?'—It is certain that the diſcharge by perſpiration is very conſiderable: it is likewiſe certain that there is a conſiderable addition of weight to the body, by the abſorption from the ſurrounding atmoſphere: and it is farther certain that theſe two proceſſes of perſpiration and abſorption may both be freely carried on at the ſame time. Dr. Lining, who was very exact in his ſtatical experiments for the ſpace of one year, ſometimes found himſelf heavier by ſeveral ounces, than he was a few hours before, though he perſpired ſenſibly all the while from ſeveral parts of his body, as well as from the lungs. Hence it is evident that Sanctorius only aſcertained the difference between theſe two, and not the exact quantity perſpired.

Dr. Lining frequently abated the perſpiration, and without any perceivable injury; what is thus retained therefore is either not ſo noxious in its qualities as has generally been ſuppoſed, or it muſt be diſcharged by ſome other out-let.

Our Author enlarges upon each of theſe points, and thus concludes the chapter:—'Whether thoſe things will be conſidered in the ſame light by others, I know not: but to me it ſeems, that whatever plethora may enſue, from a temporary and partial check of the perſpiration (for partial it muſt be), cannot of

of itſelf ſo often bring on a fever, as already hath been ſaid, if it can at all. For, according to Sanctorius himſelf, were the whole of it detained, it would only make an addition to the fluids of one pound in twenty-four hours from the autumnal equinox to the winter ſolſtice; or of thirty-ſeven ounces in the ſpace of one day and night in February, according to Dr. Lining; ſuppoſing ſtill, which yet can ſcarcely be, that the whole of this were matter that ought to have perſpired, without any addition being made to it by the moiſture abſorbed from the air. However, this is only mentioned in order to give the argument its full ſcope, but without admitting that an entire ſtop can poſſibly be put to the perſpiration, ſo long as the humours circulate at all.

'If a dangerous overfulneſs cannot well ariſe from a detention of the perſpiration, in the common courſe of things, as little is its ſuppoſed proneneſs to putrefaction likely to bring on a violent diſeaſe ſo ſuddenly as oftentimes happens to people who, but a few hours before, were healthy and ſtrong; for ſurely it is difficult to conceive, how either the quantity or quality of that fluid, which might occaſionally be intercepted, could excite ſuch diſtreſſing and hazardous effects in ſo ſmall a time. I would aſk thoſe who maintain the doctrine we have been cenſuring, Whether it can fairly be imputed to an abatement of the perſpiration, that a perſon on going out of a warm room into the cool moiſt air, or that the man who drinks cold water, or ſits down on the damp ground when he is much heated with exerciſe, ſhall immediately ſhiver, and have a fever, pleuriſy, or quinſy? that one who plunges himſelf into the water whilſt he is ſweating freely ſhall inſtantly become rigid, inſenſible, and die in a few hours?—or that thoſe who are expoſed to rain in the ſummer, or ſleep only for a little while out of doors at night during that ſeaſon, ſhall preſently be cramped all over, and have a tetanus, or ſome other dangerous diſeaſe? Many inſtances in all thoſe ways have I known. And ſuch effects ought undoubtedly to be aſcribed to ſome other cauſe, than a diminution of the perſpiration alone. We alſo know for certain, that this diſcharge undergoes remarkable checks, for many hours together, without much inconveniency, as almoſt every man can recollect to have happened to himſelf on various occaſions.'

Dr. Chalmers having gone through the arguments which may be urged againſt an obſtructed perſpiration being the cauſe of ſo many diſtempers, proceeds in the ſecond chapter to enquire into the *immediate cauſe* of fevers. This he reſolves into a ſpaſmodic conſtriction of the ſmall veſſels on the ſurface of the body. In conſequence of this ſpaſm there is an irregular and inverted circulation; the quantity of fluids circulating on the ſurface is di-

miniſhed, and an encreaſed quantity is thrown upon the viſcera and the ſeveral internal parts.—Thoſe of our Readers who would ſee this particular doctrine of fevers, conſidered more at large and more fully defended, may conſult the writings of Hoffman.

In the third chapter our Author treats of the cure of fevers: and this he ſays is chiefly to be effected by two means, purgatives and ſweating. The firſt is neceſſary to unload the overdiſtended veſſels of the internal parts, and the ſecond he ſuppoſes to be abſolutely neceſſary in order to remove the ſpaſm which is the immediate cauſe of the diſeaſe.—'This hint for purging I borrowed from nature: for obſerving when inflammatory diſeaſes were moſt common, that thoſe patients who had looſeneſſes at the beginning of fevers, ſeldom were liable to complaints of the ſides, breaſt or parts above; and alſo, that the diſtempers were generally mild and ſhort, even in the winter; or, if a pleuriſy, peripneumony or quinſy came on during the preſent illneſs, this did not happen till the purging ceaſed; and likewiſe, that if the belly became freely looſe, on the firſt days of pleuriſies or peripneumonies, they commonly were abated thereby, it ſeemed reaſonable to me that a diarrhœa, promoted by art, would have good effects in ſuch caſes; which accordingly fell out, and with greater advantages than were expected.'

'It would be needleſs to give many inſtances of a method I have for many years uſed with ſucceſs to remove common, continued, or inflammatory fevers, within the firſt or ſecond day, when they were not attended with a purging, which happens but ſeldom in the latter ſort. But, for an example, let us ſuppoſe a ſtrong man to be attacked with a pleuriſy; though this be as dangerous and diſtreſſing a malady, as almoſt any we are liable to, it will be removed in a few hours by purging and ſweating, if the diſcharges be but plentiful, and the patient be properly taken care of. Nor will the reaſon, why this management ſhould have ſo good effects, be a ſecret to thoſe, who recollect what hath been ſaid on the conſtrictions of the external veſſels, and the overfulneſſes they occaſion within: which, being only effects of the former, are more directly abated by purging, than any other evacuation that can be made; and, therefore, whatever inflammation or obſtruction might have enſued from the preſent diſtended condition of the internal veſſels, will be prevented by thoſe means. For great repeated revulſions being thus made, as it were immediately from thoſe parts, they will be relieved, in proportion, of the overcharges they ſuſtained, by every looſe ſtool. And, as the like effects extend to all thoſe veſſels in which any degree of plethora took place, and even to the heart and lungs, each muſt then act with more

power, ſo as not only to clear themſelves of whatever plenitude might ſtill remain in them; but alſo, by communicating a briſker impulſe to the blood itſelf, the ſmall contracted arteries will thereby be dilated by degrees. Farther, to inſure the patient's ſweating, hot bricks ought to be laid at a convenient diſtance from the feet and legs, to aſſiſt in taking off the unnatural contractions, that we ſuppoſed were ſtrongeſt thereabouts, by the kindly warmth they give thoſe parts. The effect of this treatment is ſuch, that, after the patient hath had ſome large ſtools, and ſweated plentifully at the ſame time, the pulſe, which began to ſoften and fill, on the ſecretions being freely promoted in the abdominal viſcera, will ſoon become ſlow and natural, (a proof that the ſpaſm is removed) and the blood be circulated regularly; which is all that was required for the cure.'

As our Author's method of cure almoſt entirely depends upon purgatives and ſweating, ſo we find, as might be expected, that in general he is much againſt bleeding.—'In ſome countries, ſays he, bleeding may perhaps be more neceſſary in inflammatory fevers than I have generally found it in South-Carolina; yet, be this operation ſo needful or not here, it is no where more practiſed. They who are of opinion, that they ought not to depart from a rule which hath ſo long been as it were univerſally eſtabliſhed, may order ſome blood to be taken away if they pleaſe, provided the patient be ſtrong; but I ſeldom do, unleſs the diſorder has been of ſome days continuance, or the pain in the ſide ſo acute as to obſtruct breathing greatly, and thus occaſion the fluids to accumulate in a high degree in the lungs; becauſe, for the moſt part, much bleeding weakens the ſick rather than gives laſting relief. For though the pain abates ſometimes during the flow of blood from the vein, and may be eaſier for a ſmall time after, it will ſurely return, if the ſpaſm continues; when every thing remains ſtill to be done as much as if no blood had been loſt. I therefore depend on purging and ſweating, being morally certain of ſucceſs that way, provided the diſcharges be plentiful, and things are properly conducted in other reſpects.

'By this method women have been cured of pleuriſies and peripneumonies in every ſtage of pregnancy, though inflammatory diſeaſes are known to be full of danger to ſuch ſubjects. One, in particular, being ſeized with an acute pleuriſy in the eighth month after conception, was effectually relieved in leſs than twelve hours: and ſhe was as ſpeedily recovered after a relapſe, brought on by her going into a wet room on the third day after the firſt illneſs; though the latter attack was equally ſevere with the former: and ſeven weeks after ſhe was delivered of a healthy child. Another, of a weak conſtitution, who re-

lapſed twice into the ſame diſtemper in the ſpace of three weeks, was at each time ſo ſoon freed of it, that her ſtrength was but little impaired after having been thrice ſeized with the pleuriſy within ſo ſhort a time. But, in truth, the patients ſeldom are more weakened by that diſtemper, when treated in the above manner at the beginning of it, than commonly happens from any other ſmart fever of equal continuance. May I be allowed to obſerve, that had thoſe two women been managed in the moſt approved uſual way, the chance to recover would have been much againſt them. I do not confine this practice to our natives alone, but apply it to the ſtrongeſt Europeans, when attacked with thoſe diſeaſes on their firſt landing here in the winter: and the ſucceſs is alike in both.'

Our Author's fears with reſpect to bleeding in inflammatory fevers, in pleuriſies and peripneumonies, muſt have ariſen either from falſe theory, or the inflammatory fevers in South Carolina, require a very different treatment from the inflammatory fevers in England.—Dr. Chalmers however ſays, that theſe diſeaſes *require the ſame management, or nearly ſo, in all places.*

In the eſſay on the criſis of fevers, Dr. Chalmers ſays, the only critical evacuation to be depended upon is ſweating; even purgatives without this will not be ſufficient to carry off the diſeaſe. For a ſpaſmodic affection of the ſmall veſſels on the ſurface of the body, is the immediate cauſe of the diſeaſe, a general ſweat therefore muſt neceſſarily take place, before the patient can be freed from the fever.

From this account our medical Readers will eaſily form a judgment of the *Eſſay on Fevers.*—The chapter on perſpiration contains ſome uſeful obſervations.—The theory of the immediate cauſe of fevers, which is delivered in the ſecond chapter, is the ſame as that of Hoffman.—The method of cure, conveys ſome uſeful hints: but we apprehend it to be deficient; and not to be adopted as a general method, without conſiderable reſerve.

D.

The Works of Dr. Robert Whytt, M. D. late Phyſician to his Majeſty; Preſident of the Royal College of Phyſicians, Profeſſor of Medicine in the Univerſity of Edinburgh, and Fellow of the Royal Society. Publiſhed by his Son. 4to. 1 l. 1 s. Becket. 1768.

THE works of the learned and ingenious Dr. Whytt are well known to the medical world. They are here collected into one volume: and as the *obſervations on the dropſy in the brain* make the only part which has not already been publiſhed, we ſhall give our Readers a ſhort account of it.—The dropſy

dropſy in the brain is divided into three ſtages; of each of which, Dr. Whytt has given an accurate hiſtory, drawn from the obſervations he made during his attendance upon twenty patients, who laboured under this diſeaſe.

As the diſtinguiſhing characters of the dropſy in the brain have hitherto been very imperfectly marked out, we ſhall tranſcribe them as deduced by our Author from the hiſtory of the diſeaſe.

'*The Diagnoſtic Signs of a Dropſy within the Brain.*

'Having given an account of all the various ſymptoms commonly attending a collection of water in the brain, I ſhall now recapitulate ſuch of them as are the ſureſt ſigns by which we may diſtinguiſh this diſorder from others which ſo much reſemble it as ſometimes to deceive an experienced phyſician: and this will be the more neceſſary, as the ancients were altogether ignorant of the diſeaſe, and as the few of the moderns who treat of it ſeem to have deſcribed it more from theory than obſervation.

'While moſt of the later writers have confounded the ſigns of a dropſy in the ventricles of the brain with thoſe of the *hydrocephalus externus*, a few have more reaſonably aſſigned to this ſpecies of dropſy ſuch ſymptoms as commonly attend a compreſſion of the brain, but without giving ſuch a diſtinct account of the firſt appearance and progreſs of this diſorder as could enable a phyſician to diſtinguiſh it from others of the head, from worms, from a foulneſs in the ſtomach and bowels, or from a ſlow fever ending in a *coma*.

'I have already obſerved, that in the firſt ſtage it is hard to diſcover this internal *hydrocephalus*. But when we meet with a patient under fifteen or ſixteen years of age, ſeized with a ſlow fever of no certain type, and irregular in its acceſſions and remiſſions; when in that fever the patients vomit once a day, or once in two or three days; when they ſhun the light, and complain of a pain in the crown of their head, or over their eyes, after the fever has continued for ſome time, or of a pain thereabouts, that in ſome days does not abate like the headach in ordinary fevers: when theſe complaints neither yield much to repeated vomits, gentle purges, nor bliſters, I ſay there is reaſon to ſuſpect water in the ventricles of the brain. But as worms, and other diſorders of the ſtomach and inteſtines, are ſometimes attended with moſt of theſe, as well as other ſymptoms that accompany the internal *hydrocephalus* in its firſt ſtage, we are often at a loſs to find out this diſeaſe, till it arrives at its ſecond period, when the pulſe begins to grow nearly as ſlow, or even ſlower than natural, but irregular; for this change of the pulſe added to the ſymptoms of the firſt ſtage, is, as I have obſerved, almoſt an infallible ſign of water in the brain, if at the

ſame time the patient is not relieved, and if the feveriſh heat does not abate with the quickneſs of the pulſe.

'When the glands of the meſentery become ſcirrhous, the patients are liable to a ſlow fever; their pulſe is quick and ſometimes irregular, but is never ſo ſlow as in health. In the caſe of worms in the ſtomach and inteſtines, altho' the pulſe be generally quick, yet ſometimes it is ſlower than natural, and irregular; but when this happens, the ſkin is cool, and there is no fever. But in the dropſy of the brain, when the pulſe becomes ſlow and irregular, neither the heat of the ſkin, nor any other of the feveriſh ſymptoms are ſenſibly abated: for in this caſe the motion of the heart is not accelerated in proportion to the degree of heat and fever.

'We often find a ſlow irregular pulſe, in perſons of a delicate habit, when labouring under cramps of the ſtomach, ſpaſmodic colics, and violent nervous headachs, (as they are commonly called); but it is obſervable, that in ſuch caſes this kind of pulſe is always attended with a cool ſkin.'

'When therefore, with a ſlow and irregular pulſe we meet with thirſt and a feveriſh heat, watching, a *ſtrabiſmus*, or double ſight, a *delirium*, and ſcreaming, ſucceeding the ſymptoms mentioned in the firſt ſtage, we may ſtrongly ſuſpect water in the ventricles of the brain. But this is ſtill more evident, when ſoon after the patient grows comatoſe, the pupil dilates and loſes its motion, the pulſe becomes quick, the cheeks are flushed, the tendons ſtart, and convulſions follow.

'It is true indeed, that ſome of theſe very ſymptoms are obſerved towards the end of common fevers, in which, from the brain being much affected, the patient falls into a *coma* before his death. But a fever from water in the brain is eaſily diſtinguiſhed from others, by attending to the whole courſe of the diſeaſe, and particularly to the pulſe, which, after having been at firſt quick, becomes ſlow and irregular; and laſtly acquires a greater frequency than ever. Beſides, the ſcreaming, ſquinting, and dilatation of the pupil rarely occur in other fevers.

'The ſymptoms of no diſtemper reſemble theſe of water in the brain ſo much as thoſe which ariſe from worms in the ſtomach; for with a ſlow fever there is a want of appetite, vomiting, pain in the head, raving, and convulſions; but when worms in the ſtomach or inteſtines occaſion a ſlow and irregular pulſe, the patients have not that feveriſh heat ſo obſervable in the internal *hydrocephalus*.'

With reſpect to the cure of this diſeaſe, we are afraid it will long remain a *deſideratum* in medicine.——'I freely own, ſays Dr. Whytt, that I have never been ſo lucky as to cure one patient who had thoſe ſymptoms which with certainty denote this diſeaſe; and I ſuſpect that thoſe who imagine they have been

more

more ſucceſsful have miſtaken another diſtemper for this. I remember ſeveral years ago, that an able and experienced phyſician being called to a child of a year old, in a fever attended with convulſions and a *coma*, was of opinion that the diſorder proceeded from water in the head; on which account, beſides bliſters, which had been applied before, he ordered a purge of jalap and calomel, which had a very good effect; for in two or three days the *coma* and convulſions ceaſed, and the patient ſoon recovered; which, I am perſuaded, could not have been the caſe, had he laboured under a dropſy of the brain. Farther, this child was not only ſuddenly ſeized with the fever, (as commonly happens when it takes to the head), but at no time of his illneſs had he either an irregular or a ſlow pulſe, or indeed any number of the other ſymptoms which I conſider as eſſential for diſtinguiſhing the *hydrocephalus internus* from another diſeaſe.'

*** The Editor of this volume has added a good index: a circumſtance to which both editors and authors are too often inattentive. **D.**

Mr. William Shakeſpeare, his Comedies, Hiſtories, and Tragedies, ſet out by himſelf in Quarto, or by the Players his Fellows in Folio, and now faithfully republiſhed from thoſe Editions, in Ten Volumes octavo; with an Introduction. Whereunto will be added, in ſome other Volumes, Notes critical and explanatory, and a Body of various Readings entire. 8vo. 10 Vols. 2l. 2s. Tonſon.

ONE ſhould ſpeak with tenderneſs of a work which has coſt the application of twenty years, and be cautious of advancing any thing by means of which ſuch extraordinary labours might fail of their reward. Mr. Capel, the Editor of this work, ſhall, therefore, in the firſt place, be heard in his own favour: at leaſt an account of his plan, and of the pains he has taken, is neceſſary in order to form a juſt idea of the merit of his edition.

So long ago as the year 1745, after Sir Thomas Hanmer's licentious edition of Shakeſpeare had been publiſhed at Oxford, the Editor 'conſidering the fatal conſequences which muſt inevitably follow the imitation of ſo much licence, reſolved to exert to the utmoſt ſuch abilities as he was maſter of, to ſave from further ruin an edifice of this dignity, which England muſt for ever glory in. Hereupon he poſſeſſed himſelf of the other modern editions, the folios, and as many quartos as could preſently be procured; and, within a few years after, fortune and induſtry helped him to all the reſt, ſix only excepted; adding to them withal twelve more, which the compilers of former tables had no knowledge of. Thus furniſhed, he fell immediately to collation,—which is the firſt ſtep in works of this nature;

ture; and, without it, nothing is done to purpoſe,—firſt of moderns with moderns, then of moderns with ancients, and afterwards of ancients with others more ancient: 'till, at the laſt, a ray of light broke forth upon him, by which he hoped to find his way through the wilderneſs of theſe editions into that fair country the poet's real habitation. He had not proceeded far in his collation, before he ſaw cauſe to come to this reſolution;—to ſtick invariably to the old editions, (that is, the beſt of them) which hold now the place of manuſcripts, no ſcrap of the Author's writing having the luck to come down to us; and never to depart from them, but in caſes where reaſon, and the uniform practice of men of the greateſt note in this art, tell him—they may be quitted; nor yet in thoſe, without notice. But it will be neceſſary, that the general method of this edition ſhould now be laid open; that the publick may be put in a capacity not only of comparing it with thoſe they already have, but of judging whether any thing remains to be done towards the fixing this Author's text in the manner himſelf gave it.

"It is ſaid a little before,—that we have nothing of his in writing; that the printed copies are all that is left to guide us; and that thoſe copies are ſubject to numberleſs imperfections, but not all in like degree: our firſt buſineſs then, was—to examine their merit, and ſee on which ſide the ſcale of goodneſs preponderated; which we have generally found, to be on that of the moſt ancient: it may be ſeen in the table, what editions are judged to have the preference among thoſe plays that were printed ſingly in quarto; and for thoſe plays, the text of thoſe editions is chiefly adhered to: in all the reſt, the firſt folio is followed; the text of which is by far the moſt faultleſs of the editions in that form; and has alſo the advantage in three quarto plays, in "2 Henry IV. Othello, and Richard III." Had the editions thus followed been printed with carefulneſs, from correct copies, and copies not added to or otherwiſe altered after thoſe impreſſions, there had been no occaſion for going any further: but this was not at all the caſe, even in the beſt of them; and it therefore became proper and neceſſary to look into the other old editions, and to ſelect from thence whatever improves the Author, or contributes to his advancement in perfectneſs; the point in view throughout all this performance: that they do improve him, was with the Editor an argument in their favour; and a preſumption of genuineneſs for what is thus ſelected, whether additions, or differences of any other nature; and the cauſes of their appearing in ſome copies, and being wanting in others, cannot now be diſcovered, by reaſon of the time's diſtance, and defect of fit materials for making the diſcovery. Did the limits of his introduction allow of it, the Editor would gladly have dilated and treated more at large this article

of

of his plan; as that which is of greateſt importance, and moſt likely to be conteſted of any thing in it: but this doubt, or this diſſent, (if any be) muſt come from thoſe perſons only who are not yet poſſeſſed of the idea they ought to entertain of theſe ancient impreſſions; for of thoſe who are, he fully perſuades himſelf he ſhall have both the approof and the applauſe. But without entering further in this place into the reaſonableneſs, or even neceſſity, of ſo doing, he does for the preſent acknowledge,—that he has every-where made uſe of ſuch materials as he met with in other old copies, which he thought improved the editions that are made the ground-work of the preſent text: and whether they do ſo, or no, the judicious part of the world may certainly know, by turning to a collection that will be publiſhed; where all diſcarded readings are entered, all additions noted, and variations of every kind; and the editions ſpecified, to which they ſeverally belong.

'But, when theſe helps were adminiſtered, there was yet behind a very great number of paſſages, labouring under various defects and thoſe of various degree, that had their cure to ſeek from ſome other ſources, that of copies affording it no more: for theſe he had recourſe in the firſt place to the aſſiſtance of modern copies: and, where that was incompetent, or elſe abſolutely deficient, which was very often the caſe, there he ſought the remedy in himſelf, uſing judgment and conjecture; which, he is bold to ſay, he will not be found to have exerciſed wantonly, but to follow the eſtabliſhed rules of critique with ſoberneſs and temperance. Theſe emendations, (whether of his own, or other gentlemen) carrying in themſelves a face of certainty, and coming in aid of places that were apparently corrupt, are admitted into the text, and the rejected reading is always put below; ſome others,—that have neither that certainty, nor are of that neceſſity; but are ſpecious and plauſible, and may be thought by ſome to mend the paſſage they belong to,—will have a place in the collection that is ſpoken of above. But where it is ſaid that the rejected reading is always put below, this muſt be taken with ſome reſtriction: for ſome of the emendations, and of courſe the ancient readings upon which they are grounded, being of a complicated nature, the general method was there inconvenient; and, for theſe few, you are referred to a note which will be found among the reſt: and another ſort there are, that are ſimply inſertions; theſe are effectually pointed out by being printed in the gothic or black character.

'Hitherto, the defects and errors of theſe old editions have been of ſuch a nature, that we could lay them before the reader, and ſubmit to his judgment the remedies that are applied to them; which is accordingly done, either in the page itſelf where

where they occur, or in ſome note that is to follow: but there are ſome behind that would not be ſo managed; either by reaſon of their frequency, or difficulty of ſubjecting them to the rules under which the others are brought: they have been ſpoken of before, at p. 4, where the corruptions are all enumerated, and are as follows;—a want of proper exits and entrances, and of many ſcenical directions, throughout the work in general, and, in ſome of the plays, a want of diviſion; and the errors are thoſe of meaſure, and punctuation: all theſe are mended, and ſupplied, without notice and ſilently; but the reaſons for ſo doing, and the method obſerved in doing it, ſhall be a little enlarged upon, that the fidelity of the Editor, and that which is chiefly to diſtinguiſh him from thoſe who have gone before, may ſtand ſacred and unimpeachable.'

It is not neceſſary to enlarge upon the Editor's method here; the Reader will eaſily perceive that the merit of this publication muſt chiefly depend on the ſuperior pains that have been taken in the collation of the old editions—but what ſhall we do with an edition of Shakeſpeare without notes? Thoſe are reſerved for another work, which may, poſſibly, be as large as the preſent publication.

'Another work, ſays Mr. Capel, is in great forwardneſs, having been wrought upon many years; nearly indeed as long as the work which is now before them, for they have gone hand in hand almoſt from the firſt: this work, to which we have given for title "*The School of Shakeſpeare*," conſiſts wholly of extracts, with obſervations upon ſome of them, interſperſed occaſionally) from books that may properly be called—his ſchool; as they are indeed the ſources from which he drew the greater part of his knowledge in mythology and claſſical matters, his fable, his hiſtory, and even the ſeeming peculiarities of his language: to furniſh out theſe materials, all the plays have been peruſed, within a very ſmall number, that were in print in his time or ſome ſhort time after; the chroniclers his cotemporaries, or that a little preceeded him; many original poets of that age, and many tranſlators; with eſſayiſts, noveliſts, and ſtory-mongers in great abundance: every book, in ſhort, has been conſulted that it was poſſible to procure, with which it could be thought he was acquainted, or that ſeemed likely to contribute any thing towards his illuſtration. To what degree they illuſtrate him, and in how new a light they ſet the character of this great Poet himſelf, can never be conceived as it ſhould be till theſe extracts come forth to public view, in their juſt magnitude, and properly digeſted: for beſides the various paſſages that he has either made uſe of or alluded to, many other matters have been ſelected and will be found in this work, tending all to the ſame end,—our better knowledge of him and his

his writings; and one claſs of them there is, for which we ſhall perhaps be cenſured as being too profuſe in them, namely—the almoſt innumerable examples, drawn from theſe ancient writers, of words and modes of expreſſion which many have thought peculiar to Shakeſpeare, and have been too apt to impute to him as a blemiſh: but the quotations of this claſs do effectually purge him from ſuch a charge, which is one reaſon of their profuſion; though another main inducement to it has been, a deſire of ſhewing the true force and meaning of the aforeſaid unuſual words and expreſſions; which can no way be better aſcertained, than by a proper variety of well-choſen examples. Now,—to bring this matter home to the ſubject for which it has been alledged, and upon whoſe account this affair is now laid before the public ſomewhat before its time,—who is ſo ſhort-ſighted as not to perceive upon firſt reflection, that, without manifeſt injuſtice, the notes upon this author could not preceed the publication of the work we have been deſcribing; whoſe choiceſt materials would unavoidably and certainly have found a place in thoſe notes, and ſo been twice retail'd upon the world; a practice which the editor has often condemned in others, and could therefore not reſolve to be guilty of in himſelf? By poſtponing theſe notes a while, things will be as they ought: they will then be confined to that which is their proper ſubject, explanation alone, intermixed with ſome little criticiſm; and inſtead of long quotations, which would otherwiſe have appeared in them, the "*School of Shakeſpeare*" will be referred to occaſionally; and one of the many indexes with which this ſame "*School*" will be provided, will afford an ampler and truer gloſſary than can be made out of any other matter. In the mean while, and till ſuch time as the whole can be got ready, and their way cleared for them by publication of the book above-mentioned, the reader will pleaſe to take in good part ſome few of theſe notes with which he will be preſented by and by: they were written at leaſt four years ago, with intention of placing them at the head of the ſeveral notes that are deſigned for each play; but are now detached from their fellows, and made parcel of the introduction, in compliance with ſome friends' opinion; who having given them a peruſal, will needs have it, that 'tis expedient the world ſhould be made acquainted forthwith—in what ſort of reading the poor poet himſelf, and his editor after him, have been unfortunately immerſed.'

What idea our Readers may entertain of this approaching work we know not; but from the materials mentioned, and from the language of this introduction, which is at once flat and affected, we have, on our own accounts, at leaſt, much to apprehend. Mr. Capel has, however, the merit of improving Shakeſpeare's text; and were his edition, accompanied with

Mr.

Mr. Warner's gloſſary, put into the hands of the public, both this Introduction and the School of Shakeſpeare might conveniently be diſpenſed with. To revive the rubbiſh-learning of his time ſeems utterly ſuperfluous. Why cannot we have the ore without the dirt of the mine? If Shakeſpeare can be illuſtrated by a ſentimental dictionary of his obſcurer expreſſions, that, certainly, muſt be the moſt eligible, as it is the ſhorteſt way of explaining him.

L

Letters of Baron Bielfeld, Secretary of Legation to the King of Pruſſia; Preceptor to Prince Ferdinand; Chancellor of the Univerſities in the Dominions of his Pruſſian Majeſty, F. R. A. B. &c. Author of the Political Inſtitutes. Containing Original Anecdotes of the Pruſſian Court for the laſt twenty Years.* Tranſlated from the German, by Mr. Hooper. 12mo. 2 Vols. 6s. Robſon, &c. 1768.

ANECDOTES of the court of ſo enterpriſing and ingenious a monarch as the king of Pruſſia, promiſed great variety of entertaining particulars, diverſified with the events of peace and war, relating the hardſhips of campaigns, and the amuſements of the palace.

Nor did the peruſal of theſe letters diſappoint our expectation; the baron, by his correſpondence appearing to be a man of literature, poſſeſſed of a good underſtanding, and (of more worth than all other natural or acquired advantages) of an honeſt heart. His letters would read freely in their Engliſh dreſs, were it not that certain affected peculiarities of orthography, are by a kind of literary injuſtice ingrafted upon him, which the tranſlator might with more propriety have reſerved for compoſitions altogether his own. Mr. H. has an antipathy to the *e* final, writing *figur* for *figure*, *futur* for *future*, &c. his genitive caſes are not marked with an apoſtrophe to diſtinguiſh them from the plural number, and nouns ending in *y* are formed in the plural with only a final *s*, as *ladys*, *citys*, &c. which tends the more to confound them together; add to this that his perfect verbs and paſſive participles are wrote without the *e* which forms the termination, as *diſtinguiſhd*, *finiſhd*, *learnd*, *accompanyd*, *prepard*, *tagd*, *filld*, *ſtopd*, &c. which, more eſpecially in ſome inſtances, give them an harſh look: and from whatever peculiar modes of conſtruction the Tranſlator may juſtify his diction, it will often remind his readers of ſome humourous ſpecimens of Engliſh given by the ſatiric Swift, written conformably to vulgar pronunciation; by which the orthography is ſo debaſed as to be almoſt unintelligible, and to excite nothing but laughter.

* See Review, Vol. xxii. p. 537, ſeq.

Leaving

Leaving the Tranſlator and his ſingularities, we now attend to the entertaining Baron Bielfeld, whoſe love of literary retirement was often diſturbed by the martial activity of his royal maſter; of which he gives an entertaining account in a letter dated from Breſlaw, and addreſſed to a friend at Hanover: but we ſhall not inſert it here,—having letters of more importance to extract.

On his Pruſſian majeſty's gaining poſſeſſion of Sileſia, the Baron gives the following account of the ſolemnities at the conqueror's receiving the allegiance of his new ſubjects:

'Since the kings arrival in this city, the concourſe of nobility has been ſo great, that the rooms in the principal hotels were found too ſmall to contain the aſſemblys. The king thought proper therefore to order that they ſhould be held at a houſe where there is a room of an uncommon ſize; and his majeſty honors them with his preſence every evening; and by his direction there is conſtantly an open table, to which ſuch ladys as are of diſtinction, are always invited.

'All the neceſſary preparations being made, the ſo ardently expected day of abjuration at length arrived. As ſoon as it was light all the garriſon was under arms, and marchd to different quarters of the town. The firſt battalion of foot guards was poſted in the market-place, and about the ſtate-houſe.

'The deputy of the cardinals, the cardinal von Sinzendorf, biſhop of Breſlaw, placed himſelf at the head of the prelates, the generals of the holy orders, and deputys of the Sileſian churches. After the equipages of the clergy, came the deputies of the provinces; and the whole body of nobility. Then followed the burgomaſters and ſenators of Breſlaw; and the deputys of ſuch other towns as do not belong to this biſhopric. One would have thought there was no end to this proceſſion. The principal of the nobility came in coaches and ſix, and their equipages were ſo brilliant that they dazzeld the eye: the liverys were above all, grand and elegant. The concourſe of people in the market-place was inconceivably great, and the windows of the houſes afforded the moſt charming proſpect in the world, for they were filld with ladys of the firſt rank; and the weather which was extremely fine, reflected a double luſtre on the whole.

'When the proceſſion had entered the hall, each one took the place appointed for him. Preſently after, his excellency mareſchal count Schwerin; the cabinet miniſter count Podewils; count Munchow; many general officers, and all thoſe that were of the kings train, entered the ſame hall, but by another door, and placed themſelves on each ſide of the throne, in a line directly oppoſite to the Sileſian deputys. I had the honor of being included with the Pruſſians.

'Towards noon they announced the arrival of our monarch. He ſat in a phaeton, the ſame that he commonly uſed in the field, which was drawn by eight horſes, but with a harneſs that was quite plain. His majeſty was dreſſed in his uniform, which was far from being new: his hair was not remarkably friz'd; and in his own perſon there was not the leaſt appearance of parade or expence. In this martial dreſs the king ſeated himſelf on his throne. The prince of Pruſſia, and the reſt of the princes of the blood, placed themſelves round him. The mareſchal

mareſchal von Schwerin ſtood on his right hand; and ſhould have born the ſword of ſtate, but that was forgot: this omiſſion however his majeſty immediately ſupplyd, by drawing his own ſword, that ſword with which he had conquered Sileſia, and putting it into the mareſchals hands.

'Count Podewils who ſtood on the left of the king, opened the ceremony by a ſpeech, in which he acquainted the preſence with the motives that had induced his majeſty to convoke that aſſembly, after having finiſhd in ſo glorious a manner the conqueſt of Sileſia. And he exhorted them that they ſhould with their hearts, as well as with their lips, ſwear allegiance to their new lord and ſovereign duke. And laſtly, he aſſured them in the kings name, that his majeſty would ever regard them with the affection of a father, that he would continually afford them all poſſible aid and protection; and that he ſhould look on every day of his life as loſt, in which he did not give them ſome freſh mark of his roial munificence. This ſpeech pleaſd me greatly; there ran throughout it, a natural and manly eloquence, without foreign ornament, and with a noble ſimplicity.

'M. Vockerodt then read the oath of allegiance, which the deputys and the whole nobility repeated with a loud voice. During this reading the king ſat and was coverd; but while the declaration was making in his name, he ſtood, and was uncoverd. The nobility all ſtood, but the deputys of the cardinals, the churches, and the cities, knelt.

'When the oath was over, every one in his rank advanced to the throne, laid his hand upon the Bible, and kiſſed the hilt of the kings ſword, in token of inviolable fidelity. When this proceſſion, which laſted a conſiderable time, was over, count Podewils concluded this ſolemn ceremony, with a complement, which he made in the kings name, to the whole body of Sileſians: acquainting them with the great ſatisfaction the king found, in the completion of this important buſineſs; aſſuring them again of his majeſtys protection, and of the full enjoyment of all their antient rights and priviledges. The whole aſſembly anſwerd with a loud cry of joy, and with "Long live the king of Pruſſia, long live our ſovereign lord." His majeſty anſwerd theſe acclamations with a bow, and deſcending from the throne, was attended by the whole aſſembly to the very door of his carriage.

'The dinner given by his majeſty the ſame day, was extremely grand and elegant; and all perſons of rank were invited. The kings table conſiſted of fifty covers: there were beſides ſix other tables, each of which was ſuperbly ſerved. I was appointed to do the honors at one of theſe tables, and did my beſt to make every thing agreeable and pleaſing. His majeſty aſſiſted me in this buſineſs very eſſentially, for he ſent me with the deſſert, two dozen bottles of Hungarian wine, and a ſilver diſh coverd with a napkin; this diſh was filld with gold and ſilver medals, which the king had orderd to be ſtruck, in commemoration of this great day. I was ordered to preſent to each perſon of my company one gold and two ſilver medals. You cannot conceive, my dear friend, how their countenances brightend and their eyes ſparkled at the ſerving up of this roial diſh: no ſooner was it uncoverd than their mouths all opened at once, as if they were ready each one to bite at it. I conceivd in haſte, a ſhort complement to make in the kings name, and ordering all the glaſſes to be chargd, I diſtributed my medals;

dals; and my company drank with the greateſt joy and affection, "To the health of that monarch, who knows as well how to coin medals as to conquer provinces." Our mirth at length became ſo loud, that his majeſty who was in the next room heard it, and was not a little pleaſd with it.

'As ſoon as it was night every one got into their coaches, and entertaind themſelves with obſerving the gay crowd that filld the ſtreets; and the illuminations with which the citizens of Breſlaw had adornd their houſes. With much intreaty I prevaild on madam von C— to give me her company in my chariot. We found all Breſlaw as light as at noon-day, by the many thouſand lamps that were fixd to the houſes, from the ground quite up to the roof. Various were the repreſentations, by emblems, inſcriptions, paintings and every other poſſible contrivance, which the inhabitants of Breſlaw made uſe of, to expreſs the ardor of their joy. Here you ſaw a dull, and there a facetious, here a mean trifling, and there an ingenious rich, deſign: altogether however they afforded a very pleaſing proſpect.

'We were ſo highly entertaind that we ſpent near two hours in traverſing the city, and ſtopping at ſome of the moſt remarkable places. The Jeſuits, the Carmelites, and Capuchins, were at no ſmall expence in alluminating their monaſtrys in a pompous manner, but altogether without taſte or ſpirit; their emblems and inſcriptions were mere Capuchin wit. On the contrary, the illuminations in the market-place, and before the ſtate-houſe, made a noble appearance, and the deſigns were incomparably fine. Before the houſe that is directly oppoſite the ſtate-houſe, was playd off a very grand firework. Our friend Korn, the bookſeller, had fixd at the front of his houſe in the market place, the map of Sileſia, drawn on tranſparent paper, over which was ſeen the Pruſſian eagle in flight, with theſe words, "A well grounded right," which is preciſely the title of that famous manifeſto which the king puliſhed againſt the court of Vienna, and by which he proved the equity of his claim.

'The throng of coaches was ſo great, that it was with no ſmall difficulty we got back to the hotel, where his majeſty gave a grand maſquerade ball; and a very ſumptuous entertainment was provided, at different tables. This ball put me to the expence of ſending for a domino, with which I had lately paraded at Berlin. We danced till four the next morning, when I went home, completely ſatisfyd with the entertainments of this memorable day.

'All the following days were diſtinguiſhed, either by ſome act of roial bounty which his majeſty granted to his new ſubjects; or by ſome remarkable diverſions: and I do aſſure you, my dear friend, that I found theſe rejoicings great as they were, by no means outré; conſidering that the conqueſt of Sileſia, that extenſive and rich province, of more worth than many kingdoms in Europe that I could name, has proved a mere diverſion to our monarch: God grant that the preſervation may not coſt more than the acquiſition.'

Letter IX. contains a deſcription of the magnificent ceremonial and feſtivity on occaſion of the marriage of the prince of Pruſſia, with the princeſs of Brunſwic; in which our noble author was diſtinguiſhed by the appointment of preſenting an

uſual

uſual offering, made to brides in the German courts, of a crown of flowers, accompanied with a ſuitable oration.

Letter XII. is wrote to the celebrated marquis D'Argens, and contains ſome ſentiments of the Writer, which the Engliſh reader will not be diſpleaſed with, on the account mentioned by the Tranſlator in a note he has annexed to it.

'It is impoſſible for me, my dear marquis, fully to expreſs the pleaſure your letter has given me. Nothing can be more diverting than the deſcription of your journey from Berlin to Stuttgard, with the chief marſhal count Gotter: but you two were certainly never intended for fellow travellers: he goes conſtantly to bed at ten at night, and you at three in the morning. He riſes with the ſun, and you at mid-day; ſo that he can bid you good morrow when you bid him good night. He dreads the heat, and you the cold; from whence it muſt neceſſarily follow, that when he lets down one coach window, you pull up the other. I am highly pleaſd with reflecting on the manner of adjuſting your differences. His excellency muſt pay dear for a mouthful of freſh air, by giving you a bottle of tokay, for every hour that you conſent to have the coach windows down. But without flattery, my dear friend, the pleaſure of your company is above all price: and doubtleſs it was with the proſpect of this enjoyment that he undertook the journey.

'I make no doubt but your common friend Horace is of your party. The marſhal can repeat him memoriter, and you underſtand him perfectly well. And tho I am not ſo paſſionate an admirer of this poet as you and ſome others; yet I regard him as an excellent companion on a journey: his deſcriptions are natural and beautiful; we ſeem to ſee the objects before our eyes: with what energy, for example, does he deſcribe the evils to which learned men are expoſed. And, alas! my worthy marquis, thoſe evils have not decreaſed ſince his time. Far otherwiſe. The manners of modern times, and the maxims of modern princes, have ſtill added evils of which Horace never dreamt.

'Could the philoſophers and men of genius, of the enlightened age of Auguſtus, poſſibly imagin, that after eighteen hundred years, philoſophy ſhould have made ſo little progreſs, that in one of the moſt civilized ſtates of Europe, her diſciples ſhould be deemed infamous, and their writings burned by the hands of the public executioner, becauſe, at moſt, they containd ſome erroneous metaphyſical principles? Had Cicero or Lucretius poſſeſd the ſpirit of prophecy, they would certainly have laughd immoderately at the ſtupidity of our times.

'The intention of theſe reflections is, my worthy friend, to prepare you, to receive with compoſure and unconcern, the news we have from Rome, which is, that the holy inquiſition itſelf, has ordered your Jewiſh letters, and the greateſt part of your other writings, to be torn and burnt. Tell me now, I beſeech you, what tortures did you ſuffer at the moment your works were ſo cruelly thrown into the fire? Were your pains intolerable? Did you ſend forth loud lamentations? And are you become forlorn and emaciated? I fancy not. I much rather believe, that at the moment you was condemned to ſuffer as a martyr, you found yourſelf at the table of an illuſtrious and amiable princeſs; a catholic princeſs; who is much better qualifyd to judge of your merit than Meſſrs. of the inquiſition. A princeſs who honors you with her confidence, and who perhaps

perhaps at that very moment was delighting in your gay and inſtructive converſation.

'Jeſting aſide, my dear friend, this modern invention in Europe, of burning of books, ſhocks me extremely. That a book which militates againſt the government of any country; or the eſtabliſhed religion; or the ſound morals; or the known laws, on which the happineſs of a ſtate are founded; or that even ſtrikes at the character of one worthy citizen, ſhould be thrown into the fire, I readily conſent: ſuch ſeverity is juſt, and muſt be attended with wholeſom conſequences. But that ſuch ſeverity ſhould be exerted againſt a work of a philoſophic nature, which has no view but the inquiry after truth; which was wrote in a far diſtant country, and whoſe author is not our ſubject; ſhows at once, the greateſt folly and brutality: and for theſe reaſons; when a book is burnt by the hands of the executioner, a brand of infamy is endeavourd to be fixd, at leaſt in the eye of the public, on its author; who at the ſame time, is frequently a man of infinitely more merit than his judge. Now could ſuch a puniſhment have a like effect, on the worthy and ſenſible part of mankind, it would be more bitter to the author, than death itſelf.

'And ſay, what right has a Romiſh prieſt, or magiſtrate, or even a ſovereign prince, over the perſon or character of him, who is ſubject to another potentate, that he ſhould preſume to inflict, ſo ſevere and ſcandalous a chaſtiſement? And does not ſuch raſh conduct ſtrike at the immutable laws of nations? Or if the ſentence which condemns a book to the flames, can reflect no diſgrace on the author, muſt not all the world regard it as a ridiculous illuſion; as a piece of mere buffoonery? And what is more, may not the philoſophic author, whoſe works are thus treated, ſay to his judge, as the ſaviour of the world ſaid to the ſervant of the high prieſt; "*If I have ſpoken evil, prove it to be evil, and if well, why ſtrikeſt thou me?*"

'There are among the catholic clergy, an innumerable ſwarm of abbys, monks, lay brothers, and other pretenders to religion. Now why does not the Romiſh court make uſe of theſe, when a bad book appears, to ſhow the weakneſs and evil tendency of its principles? Such arguments would operate with far greater force, on the thinking part of mankind, than ſuch as proceed merely from the abſolute will and power of a prince or magiſtrate, and which, let it come from where it will, mankind will ever conclude to be founded on other principles than thoſe of reaſon and equity*.

'Now it is well known, that the common people are not they who read philoſophical works, and therefore cannot be miſled by their ſyſtems, for they in fact, have ſcarce any ſyſtem at all in theſe matters. But the readers are, men of reflection, who are capable of judging of the principles they contain. This being the caſe, when a book is thrown into the fire, at the command of a magiſtrate, becauſe it contains

* 'Theſe ſentiments are juſt and noble, and command our eſteem and veneration wherever they are found; but certainly are moſt worthy of admiration when produced in the court of an abſolute monarch. With us they are natural, there they are exotics, muſt be nouriſhd with great art and care; and are in continual danger of being witherd by the hard gripe of arbitrary power.'

tenets, that in his imagination, are prejudicial to religion, does he not himſelf, in fact, do a very great prejudice to religion? for will not every ſenſible man ſay; "This book muſt certainly contain unanſwerable arguments, ſeeing that the teachers of our religion are not able to refute it, but that the power of the civil magiſtrate muſt be calld in to ſuppreſs it."

'You ſee, Sir, how wide the laws and politics of our days, are from reaſon, in ſome of the moſt civilized ſtates of Europe. And in order to ſhow more fully the injuſtice of ſuch proceeding, and the bad conſequences that muſt neceſſarily attend it, permit me to add the following conſiderations. What philoſopher is there, who treats of metaphyſical principles, that is hardy enough to aſſert, that he has clearly and fully demonſtrated the truth? I mean that truth, which all the philoſophers from Ariſtotle to this day have been in purſuit of. If it is to be found, I ſhall be much obliged to our magiſtrates, if they will tell me where. They muſt therefore burn all metaphyſical books, from Ariſtotle to Wolf, the laſt included: for there is none of them that does not contain ſome erroneous principle. In this abſtruſe ſcience every one muſt be allowd to offer his doubts, his conjectures, his poſtulata; which altogether ſerve as a ſcaffold to the building he intends to raiſe, and which when finiſhd, the other may be thrown down as of no further uſe.

'There is ſomething ſhocking to common ſenſe, in proſcribing philoſophy in its inquiry after truth. What man of ſenſe and ſpirit will ever ſet about reſearches of this nature, if he be liable to be inſulted by the police, whenever he ſhall chance to ſlip into an error? And to what does all this ſeverity tend? To deter philoſophers, that honorable rank of men, from giving themſelves any concern about the underſtanding of mankind; but to ſuffer them to return to that ſtupidity and ſuperſtition, with which they were poſſeſd, before the days of Luther and Calvin: to bring real learning and ſound reaſon into contempt; and to make the clergy triumphant. at the expence of true religion.'

From the two ſpecimens above exhibited, the Reader will have formed ſome judgment of the Baron's general method of treating the ſubjects of theſe letters; but as it will be impoſſible for us to give them a taſte of every kind of entertainment his collection affords, we ſhall chiefly regard ſuch parts as ſerve to characteriſe the illuſtrious monarch of Pruſſia.

In Letter XXIII. (dated at Berlin, Dec. 1, 1745, and addreſſed to the Writer's brother at Hamburg) the ſtorms of war again diſturb the interval of peace:

'After the renound battles of Friedberg, and Sohr, the king had great reaſon to believe, that his enemys were ſufficiently weakened, and the year ſo far ſpent, that he might put his army into winter quarters, retire himſelf to Berlin, and there after an immeaſureable fatigue, enjoy ſome months repoſe. Several regiments of infantry therefore returned to garriſon Berlin, among which, was that of his roial highneſs prince Ferdinand, my illuſtrious pupil. The king was attended by his body guards, who enterd the city in a kind of triumph. They had in their train, the cannon taken from the enemy in the laſt campaign. And each of the horſemen, who marched two and two, bore an Auſtrian color, or ſtandard: ſixty-four of which were taken in the battle of Hohenfriedberg, and about twenty in that of Sohr. The proceſſion was long;

long; and this terrible, and yet, relatively conſider'd, agreeable ſight, gave the inhabitants of Berlin inconceivable pleaſur.

'I had placed my prince in a balcony, over the gate of the palace, from whence we beheld theſe triumphant ſoldiers, who bore the trophys to the military church, there to be offered to the God of hoſts. As I ſtood in this balcony, by the prince, and partook of the public joy, the cabinet miniſter M. von Bork, clapd me on the ſhoulder, and whiſperd in my ear; "*Ah! my dear friend, peace were better than all this.*" Anxiety was ſtrongly markd in his countenance. Surpriſed, as well by his look as his ſpeech, I aſked him the meaning; "*You will know too ſoon,*" ſaid he; and turning from me, left me in great perplexity.

'That evening there was open table at her majeſty the queen mothers. The whole court was brilliant, gay and happy. The king appeared ſo too: but as I had already ſome ſuſpicions, I obſervd his majeſty with attention, and I thought I perceivd that his heart was not ſo gay as his countenance: and that his mind was buſyd with a ſcene very different from that which was then before him. I went however quietly to bed; but did not remain long there; for at four in the morning, colonel von Quadt waked me, by knocking at my door. I jumped out of bed, threw my night gown over me, and opend the door. He enterd with a perplexd countenance; and as all the ſervants lay buryd in ſleep, we made a fire with the help of the guard who ſtood at my door. As ſoon as we were alone, he ſaid to me: "There is ſome important enterpriſe, Sir, now in agitation. I have receivd orders laſt night, to march with my regiment early in the morning, and to take my route by Croſſen: the whole garriſon of Berlin has receivd the ſame orders; and the king will follow in three days. I come to acquaint the prince with theſe orders: and as I have many affairs to regulate with his roial highneſs, I beg that you will wake him directly."

'I ſlipd my cloaths haſtily on, went to the prince, wak'd him as gently as poſſible, and told him the buſineſs in a few words. He came to us immediately; and after he had made the neceſſary diſpoſitions for the regiment, with M. von Quadt, we breakfaſted, dreſs'd, and went to the king.

'We found a great buſtle in the anti-chamber; it was filld with miniſters of ſtate, generals, adjutants, engineers, and other officers; whoſe early appearance might make one think that Hannibal was at the gates. I took particular notice of the old prince of Anhalt Deſſau; who with a gloomy and oft-times angry mien, always entertaind a kindneſs for me. I approachd the prince, and aſkd him, very ſoftly, what was the cauſe of this great and ſudden commotion? He told me, that the king had diſcoverd a plan of operation, concerted by his enemys, by which they intended to attack him in the winter in five different places at the ſame time; and if it were poſſible, totally to overthrow him. The moſt conſiderable of theſe five armys was to enter the kings dominions by the way of Croſſen, and to cut off his communication with Sileſia; the ſecond was to enter Upper Sileſia; and the third the Niederlauſitz; a fourth was to march thro Leipſig and Hall, and penetrate into Magdeburg; and laſtly the fifth, conſiſting of about 20,000 men, were to croſs the Erzgebirgiſchen circle; march directly to Berlin and poſſeſs themſelves of this capital: and by theſe means they were determined to give a mortal blow to the kings powers.

'This project appeard to me, more contemptible than terrible; more vain than feaſible; and far too operoſe to afford any apprehenſions of great danger. I ſaid therefore to the prince of Anhalt: "Surely the enemy muſt have forgot, that they have to encounter with a wary and active prince; who will not fail to collect his forces inſtantly, and to form one, or two powerful armys, with which he will attack one of theſe five bodys, and in all probability defeat it; and when one of them is diſperſd, the reſt will ſeek their ſafety in flight: and therefore this ſeparation of their forces, muſt neceſſarily tend to our advantage. And if his majeſty ſhould be obliged to attack theſe divided bodys, one after the other, he will check them, now here, now there; and in the end will check-mate them all, in his own dominions." The old prince laughd, and ſaid: "Why this is the very opinion the king and I have of the matter, and that is the cauſe of all the movements you now ſee."

'And in fact, the prince of Anhalt, ſet out the next day for Hall, where he aſſembled an army: and two days after, the king left Berlin and went to Croſſen, where prince Henry lay ill of the ſmall-pox. The night before his departur the king ſupd with the two queens and the reſt of the roial family: there was no one elſe at table, except the lady of the high ſteward, and count Podewils. We other courtiers, ſupd with the ladys at another table; which was not quite ſo gay as it had ſometimes been. As ſoon as their majeſtys roſe from table, we went into the dining-hall; and there we were witneſſes of that tender and affectionate farewell, which the king took of the queens, and of his ſiſter and brother. As his majeſty was going out of the hall, he ſaw count Podewils ſtanding near the door, who offered to kiſs his hand, but his majeſty embraced him, and ſaid, "Adieu my dear count, take good care of yourſelf and if any misfortune ſhould befall me, remember that you have loſt a ſincere friend." Theſe words pierced me to the heart, I approachd, full of grief, to take my leave, and his majeſty receivd the offering of my reſpectful wiſhes, very graciouſly. His roial highneſs the prince of Pruſſia and count Rothenburg, were named to attend the king in his coach. As his majeſty went out, the prince ſaid to me: "It is late, and we are to ſet off at break of day; I muſt not go to bed, but will paſs the night with my brother Ferdinand: let us have a good warm chamber and cards."

'I haſtend immediately to my princes chamber, and made all ready; and preſently after came their highneſſes, attended by count Rothenburg, and colonel Kreytzen. We ſat down to play, but we playd like machines; for our attention was every moment taken off, ſometimes by reflecting on the preſent critical ſituation of affairs, and ſometimes on the approaching ſeparation. But ſcarce was this gloomy night half over, before word was brought that the king was up. The princes prepared immediately to attend him, and we to follow them. As we were going out, the prince of Pruſſia ſaid to Mr. Kreytzen and me, that he had ſtill at the caſtle of Wuſterhauſen, a treaſur of old Rheniſh wine, that was a legacy from the king his father: and which he was very unwilling ſhould be drank out by the Pandures; he orderd us therefore to write to the governor of the caſtle, that on the firſt appearance of danger, he ſhould ſend it to us, at Berlin.

'We

'We found very few courtiers in the antichamber. A friend whiſperd in my ear, that his majeſty had left orders for 500 horſe, to hold themſelves in readineſs, to eſcort the court to Stettin, in caſe that general Grúhn, ſhould advance into the neighbourhood of Berlin. The king ſoon appeard; and never did I ſee him more gay, with a more pleaſing countenance, and higher ſpirits, than at that moment: full of pleaſantry, he ſeated himſelf in the coach, with his brother and general Rothenburg; and attended by our moſt ardent wiſhes, ſet off full gal'op.

'No ſooner was the king gone than the court and the city of Berlin put on a gloomy, anxious, and dejected countenance; which however was ſoon turnd into the face of war. We heard from every ſide reports of the enemys approach: every day theſe reports grew louder, and increaſd our dangers and our fears. We had in the town, a garriſon of four battalions; about 2000 recruits, which were already exerciſed, and of which two other battalions were formd; one of which was commanded by colonel Kreytzen, and the other by major Jarriges of the cadets. We had beſide, a good battalion of militia, commanded by general Kratch: about four ſquadrons of cavalry and hunters, and laſtly the cadet corps with ſome engineers: and in caſe of neceſſity, the king had given orders to draw from Potſdam, his firſt battalion of guards, and the uncorporated troops, which made part of that garriſon. And to put matters in a ſtill better poſtur of defence, our generals thought proper to ſupply 16,000 of the inhabitants with arms from the arſenal, and to divide them into companys, that were exerciſed every day: and theſe inhabitants of the capital of a warlike ſtate, and which was born in the lap of war, ſo to ſpeak, applyd themſelves to military operations, with a zeal and ability that ſurpaſd all imagination. General count Haak was commander of the town. We had beſide mareſchal von Schmettau, field general of the ordnance; his roial highneſs the margrave Henry; colonel von Reiſewitz; and many other old and able officers. A plan of defence was drawn up; the town was divided into four quarters; a place of rendezvous was fixd, for the garriſon to repair to on the firſt alarm; and proper orders given to the troops, for their conduct, in caſe of neceſſity.

'Berlin is, as you know, of a prodigious extent; half of it is encompaſſd with a brick wall, and half with a ſtrong palliſade. Before each gate was erected a kind of redoubte, which was planted with cannon: and a very reſpectable fort was conſtructed on an eminence near the town, which commanded the country round about: at different places behind the town wall, was erected a fort of ſcaffold, from whence the garriſon might fire on the enemy: on the outſide of the palliſade, a wide trench was made, and by throwing the earth that came out of it, over the palliſade, a good breaſt-work was formd. All theſe fortifications were planted in different parts with cannon; and they were conducted with ſo great alacrity, that in fourteen days the whole was completed. I often accompanyd my prince, who found great pleaſur in viewing theſe preparations. One day, about noon, we met the marquis of V** the French miniſter, who ſaluted the prince, and aſkd him what they were going to do. To fortify the town, anſwered the prince, and you marquis, what are you going to do? To fortify alſo, but it will be my ſtomach, gracious prince, replyd the marquis laughing, and took leave

of the prince. It was manifeſt he had no great opinion of our works: and to ſay the truth, their ſecurity appeared to me very doubtful. The town was too large, the fortifications too ſlender, and the garriſon too weak, to make a defence againſt an attack, even tho it were not a regular one. All theſe precautions could at moſt, only ſerve to prevent a ſurpriſe, or to protect againſt the ravage of irregular troops; and to keep up the ſpirits of the people. We were three whole weeks in perfect peace: our hunters and dragoons ſcourd the country all round and diſcoverd nothing. But at the ſame time we could not hear the leaſt news of the king, and that gave us the greateſt uneaſineſs. But as I was returning one night to the palace, I obſerved an uncommon hurry in the ſtreets; and on entring my princes chamber, he told me, there was bad news: that general Grúhn was in full march, and that he would be in a very few days before Berlin. This news ſurpriſed me prodigiouſly: I pretended, however, to pay no regard to it, and we went unconcernedly to bed. But at four in the morning ſomebody knockd violently at my door: I jumpd out of bed in a great fright; and which was ſtill greater, when on opening the door, I receivd a letter from the governor of Wuſterhauſen, acquainting me that they were preparing quarters for the Auſtrian troops, and that he had ſent me the wine. On going down ſtairs, my fears were again augmented by ſeeing a great number of waggons ſtand before the gate of the palace, in which they were packing the ſtate archives, in order to convey them to a place of greater ſafety. But the old bookſeller and gazetteer Haude, compleated my conſternation, for he came running to me in his night gown, and told me that all was loſt; for the enemy was within one, or at the moſt, two marches of the town. I ſlipd on my cloaths and haſtend to count Haak, who had juſt before receivd the news, and who appeard not to be quite ſo compoſed, as I could have wiſhd. I returnd from thence to the palace, waked my prince, and told him how matters ſtood: and we immediately ſet about the neceſſary preparations for our departure. This was a dreadful day! The inhabitants of the ſuburbs came crowding into the city; thoſe of the city were buſyd in finding out places, where to conceal their moſt valuable effects. Some left the town, others would have followd them, but could find no carriages. Nothing was to be ſeen in the ſtreets, but coaches, carts, waggons, horſes, loaded with bales, boxes, trunks, &c. Dejection ſat in every countenance; amazement ſtared in every eye; on every ſide was heard the cry of diſtraction, and every houſe afforded a ſcene of confuſion and diſmay.

'This laſted for three days together, which were the moſt diſconſolate, that in my life I ever ſaw. The reports daily encreaſd, and our danger ſeemd to augment every moment. What added greatly to our mortification, was, to have in the midſt of us, the ambaſſador of a neutral power, but who in himſelf was by no means neutral: and who in the midſt of our greateſt diſtreſs, appeard at court, at the theatre, and in every houſe, with an air of triumph and inſultation: and took great pleaſure in propagating and augmenting, every report that could add to our dread and deſpondency.

'Had our generals known the real ſtrength of count Grúhns army, they would have certainly never had the leaſt concern at his approach; on the contrary, our garriſon joind by thoſe of Potſdam and Spandau, would have gone out to meet him, and chuſing ſome advantageous poſt,

would

would have waited his coming, and no doubt, would eaſily have perſuaded him to return the ſame way he came. For his whole army conſiſted but of 8 or 9,000 men, the greateſt part of which too, were irregulars; and we had been made to believe that he had under his command, full 20,000 men.

'We remained in this dreadful anxiety, three days and nights, which appeard to us as ſo many years. Our concern for the king, was nothing leſs than that for ourſelves. But I perceive, my dear brother, that my letter is already of an extravagant length; and the remembrance of this ſcene ſo much diſconcerts me, that I find myſelf quite unable to proceed: by the next poſt however, I ſhall acquaint you with the principal circumſtances of the lucky change of this ſcene of terror and confuſion.'—

The ſhort peace that ſoon followed affords an agreeable deſcription of the king's triumphant return to Berlin. The Baron has given it, in a letter to a lady,—which is dated at Berlin, Jan. 1, 1746.

'It is with inexpreſſible pleaſure that I perceive you approve of my way of thinking: for it was a ſenſe of your amiable diſpoſition, and many excellent endowments, which ſome years ſince, kindled that pure and ardent paſſion in my heart, of which I then gave you tokens. Our fate, by a ſeparation that will moſt likely be eternal, has determind, that this paſſion ſhall no longer glow with its original fervor. For you it has decreed a worthy conſort, and me it has bound to the Pruſſian court. Abſence has untied that band which made us one.

'That wonderful paſſion of love, which can burn when the object is at a vaſt diſtance, is only to be found in romance. The torch of Venus goes out on a long journey: but a ſenſe of tender reſpect, and a ſincere friendſhip, we can carry with us to the grave. It is with theſe ſentiments, Madam, that I addreſs you, and it is with theſe that I preſume to wiſh that you would regard me. Our mutual peace requires that we ſhould not ſoon, again ſee each other; and I wiſh nothing more, than that your whole happineſs may center in your huſband: but it would afford me the higheſt ſatisfaction, again to ſtrengthen the band of our friendſhip by the correſpondence you propoſe; and to give you the firſt proof of my zeal and my obedience, I here ſend the deſcription you deſire, of the public rejoicings on account of the peace, and of the kings return to Berlin.

'As ſoon as the day was known, on which his majeſty was to make his public entrance into this city, every one ſet about the neceſſary preparations for his reception. All the inhabitants made the proper diſpoſitions for illuminating their houſes; and many zealous citizens determind to go forth to meet their ſovereign, and to conduct him to his capital, crownd with immortal laurels, gaind in the combats, "For glory and for his country *."

'The firſt dawn of the day was proclaimd by a general peal of all the bells in the city. Towards noon, the ſeveral companys of militia aſſembled before the houſes of their captains, from whence they marchd to their appointed ſtations, which extended from the city gate, quite up to the entrance of the palace. All theſe citizens were gaily dreſsd, and had uniform hats and arms; their officers regimentals were blue,

* The kings motto.

and they marchd with drums beating and colors flying. Cloſe to the palace was a volunteer company of young merchants, who had choſe for their captain, the bookſeller and merchant, Fromeri: their colors were white, on which was painted a flaming heart, with this motto,

" *Sic ardet pro rege.*"

Theſe ranks of armd citizens afforded the moſt agreeable ſight imaginable.

' His royal highneſs prince Henry ſet off early in the morning, to meet the king where he was to dine; and there he had the pleaſure to embrace this hero and worthy brother; this monarch ſo dear to his people; and to find him in perfect health, and full flow of ſpirits. They did not ſet long at table, for about three in the afternoon, his majeſty got into his carriage, and came gently on towards Berlin. In the mean time the ladys and principal inhabitants repaird to thoſe houſes by which the king was to paſs: and the ſtreets were filld with the common people. Never in my life have I ſeen ſo vaſt a concourſe. A'l the windows, from the ground to the roof, were throngd; nay, the very coverings of the roofs were taken off, and the tops of the houſes filld with ſpectators; in the ſtreets the people were wedged together.

' When the king was yet ſix miles from Berlin he was met by a number of his faithful ſubjects, who were impatient for the pleaſure of beholding their monarch. A little further he ſaw the different companys of horſemen who were come out to meet him, and to attend him to his palace. His majeſty receivd this inſtance of their zeal, with marks of great pleaſure and goodneſs. The king ſat in an open phaeton, and was accompanyd by his two brothers, the prince of Pruſſia and prince Henry. The quantity of ſpectators that ſurrounded the carriage was ſo great, that the horſes could advance only ſtep by ſtep, and the ſolemnity of their pace added to the pleaſure and dignity of this triumphant entry.

' The proceſſion was in the following order, Firſt, came the roial poſtmaſter, followed by a hundred poſtillions, all dreſsd in blue, and blowing their horns, which were ornamented with orange colord ribons, inceſſantly in full chorus. Next came all the butchers * of the city and its environs; theſe were formd into a ſquadron, and were dreſsd in a brown uniform, with laced hats and blue cockades: they were well mounted, and ſat well upon their horſes. Then came the great maſter of the foreſts, at the head of all the officers of the hunt, and of the hunters of the country round about Berlin all dreſsd in green: theſe were followed by a detachment of the regiment of roial hunters. Then came a grand ſqu dron of volunteers, compoſed of the principal citizens of Berlin, dreſsd in the kings blue uniform, and all nobly mounted: theſe immediately ſurrounded his majeſtys carriage. Many pages of the king and the princes followd on horſeback; and after them came a detachment of the guards. An inconceivable *quantity* of coaches, filld with nobility and gentry who came to attend on his majeſty, cloſed the proceſſion.

' As ſoon as the king enterd the ranks of the militia, the citizens preſented their arms, the officers ſaluted his majeſty with their eſpontons and

* The company of *butchers* were not unhappily choſen to uſher in this military proceſſion.

their

their colors, the drums beat the march, and the whole people cryd out, "Long live the king; long live Frederic the Great." Women and young maidens ſtrewd flowers before him, and every moment were ſeen garlands of flowers, thrown from the windows and the tops of the houſes, by the ladys and citizens, on the king's carriage. Never have I ſeen ſo pleaſing, and ſo affecting a ſight. The pomp and ſplendor of a court, where dread majeſty preſides, oft-times dazzles and confounds: but here all was ſerene and harmonious; nothing was to be ſeen but the joyful admiration, the zeal and the love of faithful and affectionate ſubjects. Nature alone workd, and ſurely in ſuch a manner as did honor to humanity. Theſe reflections ſo ſtrongly affected my mind, that I could not refrain from tears; but they were the tears of joy, and accomyanyd with a homefelt pleaſure.

'The kings behavior, in the midſt of this ſuperb and ſplendid popularity, which was ſo natural to raiſe lofty and faſtidious thoughts in the mind of a monarch, was ſuch as greatly increaſd the lively emotions of my heart. Complacency; goodneſs; a ſenſe of real intrinſic merit; and a tender concern for his people, were ſtrongly markd in his countenance. He ſaluted the ſpectators on the right and on the left, and ſaid to thoſe who eagerly crowded to ſee him, "Dont preſs each other, my children: take care of yourſelves: dont let the horſes trample upon you." On one he ſmiled graciouſly; to another he ſpoke with a noble mien: with a word, with a look, he made his people happy.

'I had placed my prince in the balcony of the palace, and as ſoon as I ſaw the kings carriage draw nigh, I conducted his highneſs to the entrance of the court: but had the utmoſt difficulty in getting down, for the great ſtaircaſe was ſo crowded, that I thought more than once, we muſt have ſtuck by the way. As the king deſcended from his carriage, he tenderly embraced his brother, and made us together a very friendly compliment; and we had the pleaſure to attend his majeſty to his chamber. The citizens then gave three ſalutes, and drew up with drums beating, and colors flying, under the windows of the palace.

'It ſhould ſeem as if, in the higheſt enjoyments of human life, there were ſtill ſome mixture of bitterneſs: for on this day of ſupreme feſtivity, the king could not prevent anxiety and grief from ſtealing in upon him. His majeſty was ſcarce ſeated when news was brought, that his old preceptor, M. Duhan von Jandun, lay at the point of death. As the king had an uncommon regard for this truly venerable perſon, founded on a long familiarity, and a ſenſe of real obligation, the news affected him greatly; and his majeſty expreſsd a ſtrong deſire to ſee him, and to give him the greateſt comfort which it was poſſible, for a man who was on the threſhold of life, to receive; and which the ſight of his roial pupil, a prudent conqueror, and a philoſophic hero, who brought back peace to his country, and was at that moment in the midſt of a glorious triumph, muſt neceſſarily afford.

'By ſix in the evening the whole city was illuminated. The king went into his coach, attended by the prince of Pruſſia, and prince Henry: prince Ferdinand followed him. His majeſty orderd the pages to conduct him to M. Duhans who livd in a ſort of court, the houſes of which were ſo crowded with lamps, that they were obligd to open the windows of the chamber where the ſick lay, to prevent their being ſuffocated by the heat. It was a noble ſight,

to ſee a dying man ſurrounded by princes, and by a triumphant monarch, who in the midſt of the inceſſant clamor of exultation, ſought only to alleviate the ſick mans pangs; participating of his diſtreſs; and reflecting on the vanity of all human fame and grandeur. When his majeſty had taken a tender adieu of M. Duhan, who lived but till next day, he went again into his coach, and completed the tour of the city.

'I ſhall not attempt a particular deſcription of theſe magnificent illuminations, but here ſend you the printed account, by which you will ſee that there were many ingenious deſigns, and many ſignificant inſcriptions; in which the ſubtilty of modern wit was joined to the elegance and brevity of the ancient expreſſion; and you will find that there was a plentiful mixture of good and bad in all theſe; as indeed how ſhould it be otherwiſe, when the quantity was ſo great, and every one expreſsd himſelf after his own manner? What do you ſay, for example, to that honeſt citizen, who having doubtleſs the late conſternation freſh in his memory, painted general Grúhn, and a number of Auſtrian huſſars, riding upon crabs, with the city of Berlin in the back ground, and under it this inſcription; "The march of general Grúhn to Berlin?" Or of another, who in a large painting, repreſented a number of coaches, ſome with pairs, and ſome with ſets of horſes; with waggons, carts, cars, and every other kind of carriage, driving furiouſly from the capital; and in the midſt of them a great hare in full flight, with this motto; "For companys ſake." For the reſt, Madam, you will eaſily imagin how glorious a ſight one of the largeſt citys of Europe muſt make, when every part of it blazed with illuminations: and where the ſtreets run in ſtraight lines, and are filld with palaces and other beautiful buildings; where the public place is of a vaſt extent, and regularly built; and where there are a great number of ſtately bridges and public walks. The infinit variety of thoſe different decorations which every houſe afforded, filld the eye with inexpreſſible delight.

'The king and the court did not return to the palace before ten in the evening: about the ſame time I went to a houſe, where I knew ſeveral of my friends were invited. As I enterd the hall, I met the lady of the houſe, who inſtead of calling me by my name, cry'd out, O! M. von Vivat, I rejoice to ſee you. So ſtrong an impreſſion had the Vivat Fredericus Magnus, which was heard in every houſe, made on the imagination; and ſo ready the tongue was to pronounce it. The whole night was one continued ſcene of diverſions; which the citizens enjoyed, each one according to his own fancy: and the repeated diſcharges of the muſquetry were heard till broad day.

'Three days after, the king gave a noble entertainment in the opera houſe, as the Feaſt of Peace. There was a grand maſquerade ball, to which every one was invited: the court was ſeated at ſix large tables: and behind the ſcenes, and in the different apartments of the theatre, a cold collation, with a deſert, and plenty of wine and warm water, were provided for the citizens. This ſpacious and beautiful building was illumind on the inſide, every where with wax candles, and on the outſide with lamps. Directly fronting the theatre, was erected a building, which repreſented the temple of Janus; the gates of which were faſtend by a ſoldier in a Roman habit: and behind this temple there was exhibited a magnificent fire-work.'—

The

The letters that more immediately relate to peaceful ſubjects, contain many amuſing and literary particulars,—as, a converſation on the characters of women, a hiſtory of the royal academy of Berlin, the plan of education purſued by our ingenious Author, for the inſtruction of his illuſtrious pupil, &c. all which will afford entertainment for many claſſes of readers. N.

The Young Gentleman and Lady's Aſtronomy, familiarly explained in Ten Dialogues, between Neander and Eudoſia. By James Ferguſon, F. R. S. 8vo. 5s. 6d. Cadell. 1768.

THE Author, in a ſhort advertiſement, informs us, that the deſign of the treatiſe before us is to ſhew, 'that young gentlemen and ladies may acquire a competent knowledge of aſtronomy, without *any* previous knowledge of geometry or mathematics.' It will be very readily granted that Mr. Ferguſon has written theſe dialogues in a plain, eaſy, and familiar manner: we will add, that they cannot fail of being extremely uſeful to thoſe who are deſirous of acquiring a general knowledge of aſtronomy; but we cannot think ſome of the dialogues can be fully underſtood without a previous knowledge of the elements of geometry. The projection of ſolar eclipſes, for inſtance, which is the ſubject of the 10th dialogue, evidently requires ſome acquaintance with the elements of geometry, and even with the nature and principles of orthographic projection, before it can be thoroughly underſtood, notwithſtanding the pains our Author has taken to explain it in the moſt eaſy and familiar manner.

We would not have this remark conſidered as meant to raiſe any objection againſt the uſefulneſs of the work itſelf; for though we think the firſt elements of geometry neceſſary in order to acquire a competent knowledge of aſtronomy, eſpecially that part of it which relates to the projection of ſolar eclipſes, yet theſe elements are ſo eaſily acquired, that it can hardly be conſidered as an impediment to the ſtudy of uſeful ſcience. And with a very ſmall ſtock of geometry, we will venture to promiſe, that the reader will find no difficulty in following Mr. Ferguſon through the whole work, provided he reads with that attention which is neceſſary in peruſing every book of ſcience.

This treatiſe conſiſts of ten dialogues, the ſubjects of which are as follow:

1. On the motion, figure, and dimenſions of the earth.
2. On the balance of nature and the ſolar ſyſtem.
3. On gravity and light.
4. On the tranſit of Venus, June 6th, 1761; and how the diſtances of the planets from the ſun were found thereby.

5. On the method of finding the latitude and longitude of places.

6. On the cauſes of the different lengths of the days and nights, the viciſſitudes of ſeaſons, and the various phaſes of the moon.

7. On the moon's motion round the earth and ſun, and the eclipſes of the ſun and moon.

8. On the cauſe of the ebbing and flowing of the ſea.

9. On the fixed ſtars, and ſolar and ſiderical time.

10. On the projection of ſolar eclipſes: to which are ſubjoined anſwers to ſome aſtronomical queſtions.

The above table of contents will make the reader ſufficiently acquainted with the ſubjects treated by Mr. Ferguſon in this work;—and that he may alſo form ſome idea of the manner in which theſe ſubjects are explained, we ſhall add the two following ſhort extracts as a ſpecimen.

In explaining the motion of the earth round its axis, after Neander has convinced Eudoſia, that though our globe turns round its axis in a very rapid manner, yet it is impoſſible to feel its motion, ſhe aſks the following queſtion:

'If the earth turns round, how comes it to paſs that a ſtone thrown directly upward, falls down again upon the very ſame place of the earth from which it was thrown up?—For, conſidering how large a globe the earth is, the parts of its ſurface muſt move very faſt, to turn round once every twenty-four hours. And if it turns at all, its motion muſt be eaſtward; becauſe the ſun, moon, and ſtars, appear to move from eaſt to weſt. Now, I ſhould imagine, that a ſtone or ball thrown directly upward from any place, would fall as far to the weſtward of that place, as the place itſelf was got to the eaſtward, whilſt the ſtone was diſengaged from the earth, and riſing and falling in the ſame line.

'*N.* Your obſervation is very ſenſible.—But you ought to conſider, that any body which is put into motion will perſevere in that motion till ſome thing or other turns it aſide, or ſtops its courſe. The ſtone partook of the earth's motion before it was diſengaged therefrom: the perſon who took it up had the ſame motion, by which means it was ſtill communicated to the ſtone; and therefore, its motion was as quick eaſtward while it was riſing and falling in the open air, as the earth's motion is: ſo that it could not miſs falling down again upon the ſame part of the earth. And although it would have appeared to a ſpectator to aſcend and deſcend in the ſame perpendicular line, yet its real motion was in a curve, and would manifeſtly have appeared ſo to an obſerver at reſt in the open air, on whom the earth's motion had no effect.

'If a large boat was ſailing along, near the ſhore, two perſons oppoſite to one another in the boat might toſs a ball to each other, over and over acroſs the boat, to catch for their diverſion: and they would imagine it to be only going to and fro, from one perſon to the oppoſite, always in the ſame line: whereas 'tis certain, that the progreſſive motion of the ball, going from one ſide to the other, would be equal to the progreſſive motion of the boat: for if it was not, the oppoſite perſon (who had a progreſſive motion) could not catch it. And although it

it would appear to all the people in the boat, to move forward and backward in the ſame line, yet, to an obſerver on the ſhore, who is no way affected by the motion of the boat, the ball would be ſeen to have a zigzag motion, never returning to either perſon in the ſame line in which he toſſed it toward the other.

'*E.* You have fully convinced me that there is nothing concluſive in my argument againſt the earth's motion.—And, in confirmation of what you ſaid about a body's being put into motion, that it will naturally perſevere therein, till ſome cauſe or other turns it aſide, or ſtops its courſe, I had once the experience thereof; and very painful it was. For, croſſing our river in the boat, I ſtood up when it was about half way over; and as its motion was uniform by the men pulling the rope, I was quite inſenſible both of its motion and my own. But when it ſtopt ſuddenly againſt the bank of the river, I fell forward on my face, and was much hurt by the fall. Whereas, if I had not, without knowing any thing of the matter, naturally perſevered in the motion given me by the boat, I could not have fallen when it was ſtopt.'

After explaining, in the third dialogue, that the light of the ſun or any other luminous body, decreaſes in proportion as the ſquare of the diſtance of the luminous body increaſes, and conſequently, that the Sun's light is ſeven times as great on Mercury as on the Earth,—about twice as great at Venus,—at Mars not half ſo great,—at Jupiter only a twenty-eighth part, and at Saturn only a ninetieth part ſo ſtrong as with us; Eudocia, perſuaded that all the planets are inhabited, was almoſt induced to think the Deity partial, as ſhe could not imagine the inhabitants of the earth better than thoſe of the other planets.

'It ſeemed to me, ſays ſhe, that the inhabitants of the neareſt planets to the ſun muſt be blinded by too much light; and that thoſe of the fartheſt planets from the ſun muſt be puniſhed all their lives, with ſo weak a light, as can be called little better than darkneſs.—We could not bear ſeven times as much light as we have from the ſun; nor be able to do our work with only a ninetieth part of the light we have.

'*N.* Your reflection, ſiſter, is very natural. But, after aſking you two or three plain queſtions, I believe I ſhall be able to give you full ſatisfaction on that head.

'*E.* Pray aſk them, and I will anſwer them if I can.

'*N.* After you have been a while out in the ſnowy ſtreet, can you ſee as well to work with your needle immediately on coming into your room, as you did before you went out?

'*E.* No.

'*N.* Can you bear the ſtrong reflection of the ſun's light from the ſnow, juſt as well when you go out into the ſtreet, as when you have been walking half an hour in it?

'*E* No.

'*N.* Can you give ſuch a reaſon for this as would ſatisfy a philoſopher? For you know that the ſnow reflects not leſs light for you having been a while walking in it; nor is your room a bit the darker for your having been out of it.

'*E.* I wiſh I could, but indeed I cannot.

'*N.* Then

'*N.* Then I will tell you.-- Our eyes are made ſo, that their pupils (which let in the light, whereby we ſee objects) dilate when the light is weak, that they may take in the more of it; and contract when the light is ſtrong, that they may admit the fewer of its rays.—Whilſt you are in your room, the pupils of your eyes are dilated; and for that reaſon, when you go out, they take in too much of the light reflected from the ſnow, which you find is hurtful. But they ſoon contract ſo as to admit no more of that ſtrong light than you can eaſily bear.—And then, when you come into your room, with the pupils of your eyes contracted; the room, being not ſo light as the ſtreet, appears darker to you than it did before you went out: but, in a ſhort time, the pupils dilate again; and then they let in a ſufficient quantity of light for you to work by.

'Now, ſuppoſing all the other planets to be inhabited by ſuch beings as we are, (though, for reaſons I ſhall mention afterwards, we cannot believe they are), if the pupils of their eyes who live on the planet Mercury are ſeven times as ſmall as ours are, the light will appear no ſtronger to them there than it does to us here. And if the pupils of their eyes who live on Saturn are ninety times as large as ours, (which they will be, if they are nine times and an half as large in diameter as ours; and which will appear to be no deformity where all are alike, and other ſorts have never been ſeen) the light there will be of the ſame ſtrength as it is to our eyes here —Pray, *Eudoſia*, how many full moons, do you think, would there need to be placed in a clear ſky, to afford us moon-light equal to common day-light, when the ſun doth not ſhine out, and all our light is by reflection from the clouds?

'*E.* Indeed I cannot tell:—but am apt to think, that ſixty, or an hundred, at moſt, would do. For, when the full moon is not clouded, ſhe ſhines ſo clear, that I can read by her light.

'*N.* Sixty, or an hundred:—I aſſure you, that you are greatly miſtaken: for it would require ninety thouſand; and *that* number would fill the whole of our viſible ſky.

'*E.* You amaze me! but I know you will not deceive me. Pray, how can you find any method of comparing moon-light with day-light, ſo as to aſcertain the great difference between the quantities thereof?

'*N.* Have you never obſerved the moon pretty high up in the Morning, after the ſun was riſen, when the moon was about three quarters old?

'*E.* Yes, brother: and when I have ſeen her, as it were, among whitiſh clouds, ſhe appeared much of the ſame colour as they did; very dim in compariſon with what ſhe appears in the night.

'*N.* And yet, ſhe was juſt as bright then as ſhe is in the night; only the ſuperior light of the day made her ſeem ſo much otherwiſe. Like a candle, which appears very bright in the night time; but ſet it in the ſtreet in day-light, and it will ſeem very dim, although its real brightneſs is ſtill the ſame.

'*E.* I think I could almoſt tell what you are to infer from all this; but will not ſpeak, leſt I ſhould be miſtaken again. And therefore I beg you will proceed.

'*N.* When the ſun is hid by clouds, all the light we have is by reflection from them. The moon reflects the ſun's light in the night-time, as the clouds do in the day: and as ſhe can reflect no more light

in

in the day than a ſmall bit of a whitiſh cloud does, that covers as much of the ſky as the moon covers; ſhe can reflect no more in the night.—And as the full moon fills only a ninety-thouſandth part of the ſky, her light is no more than equal to a ninety-thouſandth part of common day-light. Now, as the light of the ſun at Saturn is equal to a ninetieth part of his light at the earth, and common day-light at the earth is 90,000 times as great as moon-light; divide 90,000 by 90, and the quotient will be 1000; which ſhews, that the ſun's light at Saturn is 1000 times as great as the light of the full moon is to us.'

This work is illuſtrated by ſome ſuitable engravings; and, on the whole, we think it cannot fail of proving both uſeful and entertaining to young readers, in general.

B.

A Proſpect of Futurity, in Four Diſſertations on the Nature and Circumſtances of the Life to come; with a preliminary Diſcourſe on the natural and moral Evidences of a future State; and an Appendix, on the general Conflagration. By Thomas Broughton, A. M. Prebendary of Sarum, and Vicar of St. Mary Redcliffe in Briſtol. 8vo. 6s. Cadell. 1768.

THE mind of man, buſily employed upon itſelf and the objects around us, is naturally led to enquire what ſhall be its ſtate when the ſhort duration of its abode on earth ſhall end? *Revelation* affords us *certainty* of a future exiſtence, with ſome *general* ideas of its nature; but there are many *particulars* concerning it, which are concealed from our preſent knowledge. Our part is ſubmiſſion and obedience, while we confide in the infinite goodneſs of the Creator: yet as the contemplative mind cannot avoid ſome enquiries of this kind, ſuch enquiries, if they are conducted with ſuitable diffidence, and duly reſtrained by ſuch degrees of evidence as are allotted us, ſeem not only to be innocent, but may alſo tend to ſome practical uſe,—without which indeed mere ſpeculation is of little worth.

It is ſomewhat in this manner that our Author apologizes for and *recommends* the work now before us. 'It may be ſaid, we are too much in the dark, even with the light of *divine revelation*, to ſee ſo clearly into the things of the next life, as to form juſt and adequate notions of them. They are made known to us in figures and allegories, as things, in their own nature, above the comprehenſion of the human underſtanding: and therefore an attempt to correct our ideas of theſe things muſt be vain and fruitleſs.'—To which, he adds, 'I reply, that, though we muſt not pretend to *as perfect* and complete a knowledge of *the things that are not ſeen*, as we have of *the things that are ſeen*; than

yet ſome knowledge of them God certainly intended we ſhould have.—And that we have really *more* light into theſe things, than the objection ſuppoſes we can have, will appear in the courſe of the following diſſertations; in which from a rational interpretation of the ſcripture language concerning them, and the knowledge we have of the *nature* and *qualities* of the *human ſoul*, we arrive at ſuch concluſions, as not obſcurely intimate to us the very *nature* and circumſtances of that ſtate of being we are deſigned for in the world to come.' He adds to this, that after our beſt endeavours, the evidence we build upon, muſt, in many particulars, be no greater than that of *high probability*, and our *knowledge* no better than that of *rational conjecture*; for which reaſon he farther tells us, that he has ſtudiouſly avoided all *dogmatizing* on the ſubjects here treated of; and that he never pretends to *certainty*, where nothing more than *probability* is to be obtained. 'Nor will this, ſays he, be thought to derogate from the utility of the preſent undertaking, when it is conſidered, that in many things of the greateſt importance to human life, an high degree of probability has always been admitted as ſufficient to determine the judgment of reaſonable and ingenuous minds; and that in the preſent caſe the *certainty* of a future ſtate being eſtabliſhed on the authority of holy *ſcripture*, it is ſufficient that our ideas of the *nature* and *circumſtances* of that ſtate be ſuch as are agreeable to reaſon and probability.'

Conjectures, it muſt ſtill be acknowledged, though attended with ſome good degree of probability, ſeldom afford the mind any ſolid ſatisfaction. It is our happineſs that thoſe eſſential truths which affect the practice and the intereſt of man, are not left upon a baſis ſo unſettled; while at the ſame time, there are ſeveral *particulars* relating to theſe ſubjects, the perfect knowledge of which is not neceſſary to us, that are not fully declared: and what judgment we form of them muſt be by inference and deduction. Such deductions, if carefully and fairly made, are worthy of our regard, and require the *greater* attention (ſince they only riſe to probability) that they may be applied to ſome uſeful purpoſe.—But to the work before us.

After a preliminary diſcourſe in which the natural and moral evidences of a future ſtate are laid before us, we come to the firſt diſſertation, in which Mr. Broughton conſiders 'the ſtate of the *dead* between death and the reſurrection.' Our Author's ſuppoſition is not a ſleep of the ſoul, but, 'that the *ſoul*, upon its ſeparation from the body, is not tranſlated immediately to heaven or hell, but paſſes the interval between death and the reſurrection, in ſome intermediate place, which is neither heaven nor hell.' He ſhews that this was the general doctrine of the ancient Chriſtian church; and he farther endeavours to prove, that the

the commonly received opinion of the ſoul's *immediate* tranſlation to heaven or hell, is inconſiſtent with the ſcripture accounts of the reſurrection and judgment. Thoſe ſcriptures which appear to be proofs of an intermediate ſtate, are then conſidered and inſiſted on, and *others* which ſeem to exclude this doctrine are alſo laid before us, and explained in a manner favourable to it, and according to what this Writer ſuppoſes to be their true ſignification.

An enquiry into the *place* of departed ſouls, which employs a few pages of this work, is indeed an enquiry of very ſmall importance, as the Author himſelf acknowledges. For the amuſement of his readers, however, he lays before them ſome notions which have been entertained on this ſubject. An enquiry into their *ſtate* with reſpect to knowledge, and to happineſs or miſery, is much more intereſting; this, therefore, he conſiders a little farther; and ſuppoſes that the ſouls both of the righteous and wicked are in a ſtate of expectancy: the former are exempted from all care and trouble, and enjoying actual happineſs, which is greatly increaſed by the proſpect of their final reward; the latter miſerable, eſpecially in the view of their final puniſhment. What is ſaid upon this part of the ſubject appears ſenſible and judicious, and correſponding with what has been often advanced by others. Our Author, to fortify his opinion of the intermediate ſtate, adds a poſtſcript, to ſhew, that this doctrine has been maintained by writers of the firſt diſtinction in the *church of England.* He produces a few quotations from ſome conſiderable perſons among them, and it is certain that the ſentiments of eminent and worthy men, of *whatever claſs*, deſerve our attention and reſpect, though on theſe ſubjects, the ſcriptures alone are to *determine* our concluſions.

The ſecond diſſertation regards the reſurrection: a doctrine purely of *revelation*, by which it is expreſsly declared. After other obſervations on this point, the fourth ſection lays before us various hypotheſes of learned men for ſolving the difficulties of the reſurrection: theſe difficulties relate chiefly, if not ſolely, to the reſurrection of the *ſame* body, which, like ſome other particular enquiries upon theſe ſubjects, does not appear to be a matter of very conſiderable moment. But Mr. Broughton, being perſuaded that the ſolutions which have been given are inſufficient to anſwer the purpoſe, propoſes *his own*, in the fifth ſection, which is entitled, *a new hypotheſis:* and which he offers with great ſubmiſſion to the dictates of divine revelation, and with due deference to the judgment of more learned and better informed Chriſtians. This hypotheſis, in his own words, ſtands upon the foundation of the three following *poſitions:*

Firſt, that after all the *changes* undergone by the *dead body*, through the natural and neceſſary *circulation* of *matter*, it is rea-

ſonable to think, there will be found at the ſeaſon of the *reſurrection*, ſome *part* or *parts* thereof (either naturally or providentially) remaining in the grave, or ſpot of ground, wherein the *dead body* was depoſited.

Secondly, that a *body* formed out of this *reſidue* of the *dead body*, without the admixture of any *foreign matter*, is to all intents and purpoſes, and in a very juſtifiable ſenſe, the *ſame body*. And,

Thirdly, that it is in the power of God, out of any *given quantity* of *matter*, how ſmall ſoever, to form a body of any given *ſize* and *dimenſions*, and endued with any determinate *qualities* or *perfections*, for the reception of the returning ſoul. Theſe *poſitions* he particularly illuſtrates, and adds, that they point out the way, in which the great work of the reſurrection will, probably, be performed. Every grave, ſays he, or receptacle of the dead, will ſupply materials, at hand, and upon the ſpot; and the *plaſtic* power of the Almighty will faſhion them into *bodies* for the reception of their reſpective ſouls. Thus there will be no neceſſity of reaſſembling *all* the ſcattered parts of the dead body, ſome of which, through the conſtant *circulation* of *matter*, may be ſeparated from the reſt at the diſtance of half the globe. And thus the *reſurrection-body* will be at once *alterum et idem*, *another* yet the *ſame*, *another* with reſpect to the *quantity* and *denſity* of the matter of which it is compoſed; and the *ſame* with reſpect to the excluſion of all *foreign matter* from a ſhare in its compoſition.

This hypotheſis of our Author's is afterwards illuſtrated by conſidering and explaining the account which St. Paul gives of the *reſurrection-body*: and this part of the work concludes with a ſhort enquiry what, from reaſon and ſcripture, appear to be the wiſe ends and deſigns of Providence, in the appointment of the *reſurrection*?

The principal anſwer to this queſtion is, that the reſurrection of the body is the only way in which to reſtore to fallen man that immortality for which he was created, and which was unhappily forfeited by our firſt parents. Mr. Broughton here ſuppoſes (as many have done before him, upon this ſubject) that the bodies of our firſt parents, as they came from the hands of the Creator, were *glorious* bodies, and muſt therefore have undergone a conſiderable change, through the introduction of ſin and death, and from *ſpiritual* have degenerated into *natural* bodies.—It is here added, that as the nature of the Chriſtian oeconomy leads us to ſuppoſe, the happineſs of the life to come is that very kind of happineſs God intended for his creatures of the *human* race, had they never fallen, ſo we ſee, from hence, more than the *propriety*, we diſcover the *neceſſity* of a bodily reſurrection. Thus St. Auſtin anſwers the queſtion; Of what

advantage is it to ſouls, to receive again their bodies at the reſurrection, if they are capable of enjoying the ſupreme felicity of heaven even without their bodies? He replies, the reward of the righteous in heaven is of ſuch a nature, as to require a conjunction of the *Soul* with *matter*, or a *body* of ſome kind or other.

The third diſſertation is on the judgment of mankind by Jeſus Chriſt. Paſſing by ſeveral other points which are here conſidered, we ſhall only give our Readers ſome brief account of the *ſecond ſection*, which takes a view of the great events preceding the final judgment. The principal guide in this enquiry is the *revelation of St. John:* ſeveral events which he is ſuppoſed to have predicted are already paſſed, viz. from the deſtruction of the Jewiſh ſtate by the Romans to the beginning and progreſs of the *reformation.* 'Thus far, ſays this Writer, the Apocalypſe, from being a *prophecy* of things to come, is grown into an hiſtory of the world, both civil and eccleſiaſtical, for upwards of fifteen hundred years.' It muſt be allowed that ſome eminent perſons who have applied themſelves to elucidate theſe obſcure prophecies, have made it appear with great *probability* that the former chapters of this book relate to ſome remarkable events which have ariſen in the above-mentioned period, and have in them received their accompliſhment. Our Author's view is confined to that part of St. John's viſions which is prophetical of ſtill further changes and revolutions in the world and in the church. It is not neceſſary, nor will our limits allow us, to attend him throughout his account of theſe particulars; nor do we find any thing material, but what has been advanced by other writers, who have endeavoured to elucidate this obſcure and difficult ſubject.

The *downfal* of the Turkiſh or Ottoman empire is the firſt great event he leads us to expect. Concerning the riſe of this empire he ſuppoſes, with many others before him, that it is emblematically repreſented by the *releaſe of the four angels who were bound in the great river Euphrates* *, and the deſcription which follows in this chapter of the Revelations, ſeems to bear a great reſemblance to the accounts given of that people: but ſhould he be right in *this* conjecture, a reader, who has no further aſſiſtance, muſt think the evidence produced for the *overthrow* of this empire very precarious; ſince all the proof from this prophecy is confined to theſe few words, *the ſecond woe is paſt*, which words too, it is obſervable, do not occur till after a different ſcene has been for ſome time repreſented †: recourſe muſt therefore be had to other writers, if perſons would be ſatisfied that this is probably intended by this part of the prediction.

* Rev. ix. 13. *ad fin.* † Ch xi. 14.

In regard to the ſecond great event which this Author conſiders as preceding the final judgment, viz. the deſtruction of the papal power and religion, he brings greater evidence, and more particularly conſiders it, though what he advances here is little more than an abridgement of what others have more fully written upon the ſubject. He obſerves that a view of the paſt and preſent ſtate of the *papal power* in Europe plainly ſhews that the prophecies of its deſtruction have been for ſome time, and are, at this day, remarkably fulfilling in the world: particularly he adds, the late expulſion of the Jeſuits from the kingdoms of France, Spain, and Portugal, has greatly weakened the influence of the papacy in thoſe countries, and ſeems to portend their total defection from the *ſee of Rome.*

The univerſal eſtabliſhment of Chriſtianity, together with the reſtoration of the Jews to their native land; the *millenium* or thouſand years reign of Chriſt, with the Chriſtian martyrs, are other events which he conſiders to precede the final *judgment.* This *laſt event* he regards, with other writers on theſe ſubjects, as expreſsly predicted in the Apocalypſe, and plainly alluded to in ſeveral more ancient ſcripture prophecies. 'It is impoſſible, he obſerves, to aſſign, any where in the ages ſince the incarnation of the Son of God, a period of a thouſand years (he might have added, or of a far ſhorter term) wherein *righteouſneſs and peace* have *univerſally* prevailed. On the contrary, the church of Chriſt has all along abounded with *immoral* and *wicked* Chriſtians, and its *peace* been broken in upon, from time to time, by *hereſies, ſchiſms* and *perſecutions:*' he concludes therefore that this ſeaſon is yet *to come*, and that the preſent world, without any change wrought in it by *fire*, is the proper ſcene of *Chriſt's millenial kingdom.* Dr. Thomas Burnet's hypotheſis, that upon the *ruins of the preſent* world, a *new one* will ariſe, and be the ſeat of the *millenium*, he conſiders and endeavours to refute.—There is a farther diſſertation concerning the final ſtate of retribution, and an appendix on the general conflagration; of which we cannot take any particular notice.

Our Author tells us in his preface, that the helps he has had in compoſing the preſent work are very few. The principal, he adds, is Dr. Burnet's treatiſe *de ſtatu mortuorum.* It is however no reproach to a perſon treating upon theſe ſubjects to have availed himſelf of the aſſiſtance of other learned men who have gone before him, if on proper occaſions he acknowledges the aid he has received. Mr. Broughton accordingly pays great compliments to Dr. Newton, the preſent biſhop of Briſtol, (to whom his work is dedicated) whoſe diſſertations on the prophecies have certainly great merit; but we are ſurprized that he ſhould have taken no notice of a well-known *commentary* on the *Revelations*, publiſhed by Mr. Lowman, about twenty or thirty years

years ago, and juſtly celebrated as throwing conſiderable light on this ſeries of prophecy: it is hardly probable that a perſon treating upon this ſubject ſhould not have ſeen this book, and it ſeems hardly ingenuous not to mention it.

The ſtyle of Mr. Broughton's work is plain, but not elegant, nor we think ſo fully correct and agreeable as a little more attention in the Author might eaſily have rendered it. **H.**

CONCLUSION *of the Review of Dr.* William Smith's *Diſſertation on the Nerves:* ſee our laſt, p. 225.

IN the fourth chapter the Author treats of the *ſpiritual life* of man. 'Having now, ſays he, conſidered man as a vegetable, and likewiſe as an animal, compoſed of a body, and of a ſoul, or principle of animation, capable of influencing the body, and being influenced by it, *according to the mechanical laws of matter* *.' I ſhall now proceed to take a view of the *ſpiritual life* of man, or, to conſider him as a creature capable of religion; which is the only thing which diſtinguiſhes men from brutes.' This diſtinguiſhing principle he afterwards calls *the breath of life*, and makes it *wholly* to conſiſt in the communion, influence, or, as he ſometimes terms it, the *inhabitation* of the holy ſpirit, which was almoſt intirely withdrawn at the fall, but reſtored by Chriſt to thoſe, and *thoſe only*, who receive it in the Chriſtian baptiſm of the ſpirit, and who muſt ſecure the continued *inhabitation* of it, 'by a conſtant participation in the *ſacrifice* of the Euchariſt.' According to this doctrine the Author nearly, if not altogether, *brutaliſes* a very great majority of the human race; who, from their ſituation, and other circumſtances, cannot, according to his ſyſtem, and to uſe his own words, 'have any more title to the kingdom of bliſs, than a horſe or other animal.' What follows, with regard to thoſe ſacraments, and the efficacy which, according to him, they can only acquire from *certain hands* by which they are adminiſtered, is ſuch a rant, as we ſhould not have expected to have met with, in this enlightened age and country, from the pen of a man of ſcience, and a phyſician —But the Reader ſhall judge for himſelf, from the following quotation: in which, as well as in our former and ſucceeding tranſcripts from this work, we have not taken, nor ſhall take any liberties, not even with the punctuation; except that of marking certain words and paſſages with *Italics*, or *capitals*.

'If therefore (ſays the Author) we cannot have the ſpirit, nor any other benefits of the Chriſtian covenant, without an

* Here the Doctor departs from his own ſyſtem. No purely mechanical laws can poſſibly obtain between a material and imaterial ſubſtance.

external participation in theſe ſacraments, by which the covenant is tranſacted and maintained, and which God has appointed as the only ordinary means of conveying them to us. For we cannot be ſure of, nay, expect God's ſupplying the want of theſe ordinary means, which himſelf hath appointed, by extraordinary and uncovenanted favours, but upon a perfect impoſſibility, either phyſical or legal, of obtaining them.

'And if theſe ſacraments derive their whole efficacy, not from their own nature, but from their conſecration.

'And if this power of conſecrating them muſt be derived from God, who only has the diſpoſal of theſe benefits, conferred by them; ſo that none can validly conſecrate them, without an authority, derived from him for that effect.

'And if none can lay any juſt claim to that authority, but they who received it from thoſe, who had power to give it them, in a continued ſucceſſion from the apoſtles, who at firſt received it from Chriſt.

'This will neceſſarily oblige us, *as we value our eternal ſalvation*, to a *ſtrict dependance* upon, and *ſubmiſſion* to *them*, who thus have *alone* this power of conſecrating the ſacraments.

'For, without a commiſſion from God, 'tis as impoſſible for a perſon validly to adminiſter the ſacraments, to the benefit of the receiver, *which is a* NEW CREATION, as to form a man out of duſt, with all the qualifications and properties, with which he is endued. But none can act, as commiſſioned from God, who do not obſerve the conditions required of them; for the divine influence, which is the eſſence of a ſacrament, can never be ſuppoſed to accompany theſe inſtitutions, when performed contrary to the revealed will of God: for it is, in obedience to his divine precepts, that he promiſes his bleſſings. Hence we ſee the invalidity of *lay* and *ſchiſmatical* adminiſtrations; the one had never a commiſſion; the other has forfeited it, by giving up the depoſitum committed to his truſt: *he has broke his covenant with God*, and ENTERED INTO COVENANT WITH THE DEVIL.'

Who thoſe moſt abominable ſchiſmatics are, who have entered into this DIABOLICAL COMPACT, the Author does not ſpecify, nor can we gueſs. For our own parts, we diſclaim any ſhare in this *infernal league*, and are under no apprehenſions of ſuffering by the conſequences of it: though as proteſtants, we are, of conſequence, members likewiſe of ſome of the thirty-four *ſchiſms*, which the Romaniſts have numbered in the church. But it is not our intention to enter into a diſpute with the Doctor, on the validity or invalidity of clerical or lay adminiſtrations: a queſtion, which does not come properly before a Reviewer of a *Diſſertation on the Nerves:* as little can it be expected of him to diſcuſs, whether the diſtinction of biſhops and preſbyters be of

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divine or human right; and whether the impoſition of certain hands confers, and gives an excluſive faculty of conferring, ſpiritual graces, not otherwiſe attainable; or only a temporal power of exerciſing certain ſpiritual functions, merely expreſſive of duty to the ſupreme Being, and highly beneficial to the community. We ſhall only obſerve that the Doctor's nerves (to uſe ſome of his own language) muſt have been moſt miſerably *aſkew*, and out of all *paralleliſm*, when he penned that terrific and denunciative part of the above paſſage, inculcating a moſt unlimited *ſpiritual*, *paſſive obedience*, under the higheſt and moſt laſting of all penalties; as well as the ſtill more exceptionable, outrageous, and unchriſtian concluſion of it. Nor, can we think that, with regard to the latter, the Doctor has at all conſulted, as a phyſician, the peace of mind of his nervous, or more hypochondriacal readers: [and your nervous patient is a great reader of phyſical books] many of whom, who may actually fall, or think they fall, under his denomination of ſchiſmaticks—(a vague term, which he nowhere defines) may be apt, under thoſe inquietudes to which they are often ſubject, on the ſtate of their ſoul, to deſpond, on reading this alarming account of the *incapacitating* nature of ſchiſm, and of the horrible *connections* formed by its miniſters; and may think, on this repreſentation of their ſpiritual ſtate, that they have been baptiſed and have hitherto communicated, to no manner of purpoſe; or even to a bad one; as having received thoſe ſacraments from hands not qualified to impart the proper graces; or which may perhaps have dealt out perdition to them, in their ſtead. We ſhould indeed ſuſpect that the Doctor (though, we own, we are not acquainted with his creed) meant to drive them into the clutches of the old gentleman at Rome, and to hold him forth to them, as being in the right, undiſputed, lineal ſucceſſion of ſpiritual graces and influences; from whom alone, and his *legitimate* delegates, theſe genuine, ghoſtly emanations or *effluvia*, might, on this ſyſtem, be ſuppoſed by the timorous hypochondriac to proceed. On the whole, we would recommend to our Author, on this occaſion, the ſober, though, we muſt own, un-authoritative ſaying (if indeed common ſenſe is not one of the beſt of all authorities) of an ungifted heathen philoſopher, handed down to us by old *Gellius*,

Religentem eſſe oportet, *Religioſum nefas.* Lib. 4. Cap. 9.

Such *reveries* indeed as thoſe of our Author, and the pious crafts of that church whoſe high authority he appears to us to defend, deform the native beauty of Chriſtianity, and in the eyes of the undiſtinguiſhing, tend to involve it, and its genuine, rational, and unaſſuming miniſters, in that contempt, which is

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only due to their own artificial ſyſtems, and abſurd and exorbitant pretenſions.

We are at laſt arrived at the medical part of this work, contained in the third and fourth ſections; the firſt of which begins with a large enumeration of the ſymptoms of nervous diſeaſes:—and a moſt horrible and diſtreſſing catalogue undoubtedly it is!—*You cannot imagine*, ſaid a very thoughtful man once to his friend, *what a* burthen *this ſoul of mine is to me!—you cannot conceive*, may the poor nervous or hypochondriac ſufferer exclaim, *what an* intolerable load *theſe forty pair of nerves are, which I am obliged to carry about me!*——Let us ſee, in what way the Doctor attempts to lighten it. But firſt, as a fair ſpecimen of his manner of inveſtigating the cauſes of nervous ſymptoms, we ſhall give the Reader the two firſt diviſions, as they occur, into which he has claſſed them:

'I. *A dull, heavy uneaſineſs, debility, faintneſs, yawning, gaping, and ſtretching of the arms*, &c.

'Theſe ſymptoms are occaſioned by a lax ſtate of the ſolids, and a deficiency of the animal *æther*; which is hardly able to communicate an idea of ſenſation to the ſoul. The relaxation of the fibres of the muſcles is the occaſion of the heavineſs and wearineſs of the limbs, and unwillingneſs to move; the gaping, yawning, and ſlight twitching of the nerves, and ſneezing, is a mechanical effort to throw off the offending matter.

'II. *The eyes appear dull and faded; motes, clouds, or miſts, float backwards and forwards before the eyes, and the taſte is vitiated*, &c.

'The nervous fibres, that compoſe the membranes of the eyes, being relaxed, do not ſecrete ſo fine humours, nor make them *move ſo quickly* as before; therefore the patient's eyes appear heavy, and not ſo lively. Whence we ſee, why bilious and luſtful people have that ſparkling and glance in their eyes; as alſo why, in anger, fire ſeems to proceed and dart from the eyes. When the elaſticity of the fibres of the eye *are* much relaxed, then the ſecretions are interrupted; and the *chryſtalline humours*, being groſsly ſecreted, attract each other, in certain points, before the *retina*, in too large and groſs particles, to allow of viſion. Theſe points darken ſome parts of the *retina*, which appear to the patient real motes. Sometimes a dimneſs of ſight, and a thick ſmoke, or miſt, before the eyes, proceed from a diſorder of the ſtomach. Again, when the numberleſs nervous *papillæ*, that make up the organs of taſte, are too lax, or too tenſe; then hot and ſpicy meats appear taſteleſs and cold, while the taſteleſs and inſipid food appears as hot as fire.'

Paſſing over the firſt of theſe explanations and ſymptoms, which is neither good nor bad enough for praiſe or cenſure, we ſhall obſerve, with regard to that part of the ſecond, in which

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the Author endeavours to account for the appearance of motes, clouds, &c. paſſing before the eyes, that it ſeems to us to be greatly out of the reach of criticiſm. We ſhall not mis-ſpend our own, or our Reader's time, by enquiring what the Doctor means by his *chryſtalline humours*, and, in another part of this work, by 'the humours of the eye being viſcid and languid,' and the '*languid refraction* of the rays,' in conſequence of that viſcidity. Pag. 56, 57. Can the Doctor be ignorant that real motes, or opaque particles, floating in the aqueous humour, cannot poſſibly form any picture on the *retina*, except in a very myopical or preſbytical eye; and that, though ſpots in the back part of the vitreous humour will indeed intercept a ſenſible portion of rays, and accordingly obſcure certain correſpondent points of the *retina*, yet, from the greater denſity of that humour, they cannot be ſuppoſed to float backwards and forwards, and appear and diſappear ſo ſuddenly, as the *phenomena* in queſtion are often known to do. Doubtleſs, a diſorder in the *ſentient* part of the organ, or a paralytic affection or inſenſibility of the *retina*, or expanſion of the optic nerve, produced either immediately, or by ſympathy, is both an adequate and probable cauſe of theſe appearances; ſuppoſing the refracting *media* ever ſo tranſparent, and the image formed by them ever ſo luminous and well defined.—But we beg the Author's pardon for going ſo far into this ſubject; as perhaps we are not criticiſing an opinion of his all this time: honeſtly confeſſing that we do not certainly know what fibres, humours and motions he means in the above paſſage. The whole, however, is before the Reader, whom we muſt leave to gueſs for himſelf.

The enumeration of ſymptoms, and of their cauſes, is followed by the method of cure; of which the Author treats in the ſecond chapter, with a confidence which, though not quite ſatisfactory to an intelligent reader, who may not perhaps always think it very well founded, muſt, in the Doctor's private practice, be highly grateful and indeed uſeful to his patients in this very credulous diſtemper. 'In vain (ſays he) have we found out the cauſes of nervous diſeaſes! In vain have we enumerated their ſymptoms! if we can find no method of curing them. The poor, harraſſed, tortured, and diſtracted patient, will give us little thanks, for all we have done, if we cannot ſay Do ſo and ſo, and be cured: 'tis when the captive victim is ſet at liberty, that he rejoices. We ſhall now lay down the rules of practice, that the ſuffering patient may have cauſe to thank us for our trouble.'—And again: 'Now I come to the method of reſtoring a conſtitution, labouring under any of the foregoing ſymptoms; and the *certainty* of doing this depends upon the *certainty* of the theory; but the *certainty* of the theory depends upon *intuition*, which is the moſt *certain* and infallible evidence,

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any matter is capable of.'—'Having therefore ſeen,' he afterwards adds, 'that the phyſician is inabled to act upon the *moſt ſteady, certain, and undoubted principles*; we ſhall now conſider what is to be done to obtain a cure in nervous diſeaſes.'—This is, *certainly*, fine talking; and one would imagine the Doctor came fraught with arms of ſufficient proof to make the whole morbid *genus nervoſum* fly before him. We muſt own, however, we diſtruſt theſe gaudy promiſes and high pretenſions; though founded on a *theory* eſtabliſhed on *intuition*: but we are again ſomewhat reaſſured, when he tells us, 'Thus we accompliſh a cure, which would *always* be the caſe, if we properly diſcharged our *duty*.' That is, if nervous diſorders are not cured, the failure muſt happen through the fault of the phyſician: for that cannot properly be called a duty, which we have not in our power to perform. But the Doctor ſoon prepares us for a diſappointment, and throws us back into ſcepticiſm and dejection, by the following qualifying and damping paragraph: '*Indeed*,' ſays he, '*if* the diſeaſe is ſo faſt rivited on the habit, and the *conſtitution* ſo weak or impaired, as not to be able to bear the force, that is neceſſary to remove the offending matter; then the diſeaſe is incurable, and *death* comes on ſooner or later, in proportion to the quantity of offending matter, and weakneſs of the *conſtitution*.'

Give me a place to ſtand upon, ſaid Archimedes, *and I will move the earth.—Give me a good conſtitution to work upon*, ſays our medical Engineer, *and I will move the whole nervous ſyſtem, at will!*—But no wonder that the Doctor ſhould be diſappointed, when the *conſtitution*—the very *ſtage* on which he is to plant and work his *pharmaceutic engines*, gives way and fails him: *Death*, that indefatigable and practiſed pioneer, always undermining the poſts and pillars of the crazy ſcaffolding, on which they are erected.—But after all, are theſe engines, *indeed*, ſo very powerful; even when the platform is tolerably firm? We fear not.

Every member of the faculty muſt, we think, envy the Hottentot phyſician, for the excellent *ſalvo* he has for all his miſcarriages, which is greatly ſuperior to this Doctor's, as being founded in that thorough perſuaſion every Hottentot entertains, that every diſorder which baffles the doctor's applications, is the evil work of an inviſible and ſuperior ſpirit, whom they call Touquôa, or the Devil of the Hottentots. The mode of medical practice of theſe ſouthern ſages, as given us by Kolben, is curious, and, ſo far as it relates to this obſervation, worthy of being abridged. When a Hottentot is ſeized with any diſorder [ſuppoſe it for once a nervous caſe, brought on by drinking Dutch brandy at the Cape town] the phyſician of the *kraal*, or community, who is ſent for on the occaſion, moſt judiciouſly orders, on his firſt arrival, and before he utters a ſyl-

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lable to the patient, a ſound fat ſheep to be killed. He curiouſly examines the caul, twiſts it, and hangs it round the patient's neck; all the time cheering him with theſe comfortable words; 'You will ſoon be better. The witchcraft is not ſtrong upon you.' The rancid neckcloth muſt be worn by the expecting patient, till the laſt putrid morſel drops off.—By the bye, the *ars curandi morbos* EXPECTATIONE, as ſomebody has called it, ſo ſucceſsfully practiſed at your water-drinking places, and elſewhere, has, we ſee, been carried to a very notable height by theſe ſomewhat inelegant operators at the Cape. If nature does nothing for the doctor or his patient in all this time, the former has ſtill another reſource. He thinks no more of amulets, but, inverting the order obſerved by our European practitioners, he now, and not before, gives phyſick. If the patient, nevertheleſs, dies, the doctor affirms that the diabolical charm was too ſtrong for him, or any man elſe, to break. 'I know but one inſtance,' ſays Kolben, 'and I am apt to think there never was another, of a Hottentot's departing from his faith in this affirmation of the phyſician.'—Thrice happy, and moſt enviable wight!—Not, like European leeches, obliged to defend the *intuitive* certainty of thy *theory* againſt captious gainſayers, or to ſupport the credit of thy baffled drugs, by throwing the fault on the patient, or the *conſtitution!* The whole ſagacious kraal—all Hottentotland intuitively, and without any reaſoning upon the matter, perceive that thou haſt done all that *man* can do; and that, if thou art defeated in the confeſſedly unequal conteſt, not the diſeaſe, but the ſpirit, Touquôa,—in ſhort, the Devil himſelf, has been too ſtrong for thee, and has eluded thy well-concerted plan of attack!

Notwithſtanding theſe magnificent promiſes of our Author, we find no great encouragement to extend this article, by an account of his method of cure; in which we can perceive nothing but what we have often met with before: no inſtructive caſes whatever; no new remedies propoſed, nor any new methods of adminiſtering the old. Thoſe indeed who delight in *formulæ* will here meet with abundant gratification. We would particularly recommend to their view thoſe with which the Author preſents us, under his ſecond intention of cure, in the proſecution of which he propoſes 'to open the obſtructions, and give vent to the putrid and ſtagnant juices; whereby the circulation becomes full and free; the perſpiration current; and the ſecretions in their proper proportions.' They cannot but be comforted, and the apothecary too, in his turn, muſt certainly chuckle and bleſs himſelf at the glorious ſight of a long and goodly train of four and twenty preſcriptions. In this pharmaceutical cavalcade we perceive indeed ſome of the *primates* of the

the medical tribe; mercury, antimony, ſteel, hemlock, &c. but mixed, as uſual, with ſubordinates and non-effectives:

Alcandrumque, Haliumque, Noëmonaque, Prytanimque;

Caſtor and ſaffron, contrayerva and ſcurvey-graſs, which fill the page, and ſwell the bolus that is generally large enough, and compound enough, in all conſcience, without them. We muſt obſerve, however, to the Doctor's credit, that he is not remarkably faulty in this reſpect; as his two dozen of preſcriptions do not quite fill three pages. We have known the time when half a dozen, after all the proper abbreviations and contractions, would have found themſelves horribly crowded for room, in the ſame ſpace. The ſimplicity, which is, at length, taking place in the art of preſcribing, cannot but tend to the improvement of medicine, by removing one ſource, at leaſt, of obſcurity, in the practice of it.

In the third chapter of this ſection our Author treats of a nervous fever, and in the fourth, of convulſions, ſpaſms, nervous and hyſteric fits. 'When,' ſays the Author, 'convulſive motions attend the nervous ſyſtem in women, they are called *hyſteric*, or nervous fits; and in men, epilepſy.' Now, we have always thought that this laſt diſeaſe has been conſidered as of both genders; and ſo the Doctor conſiders it in the next chapter, in which he profeſſedly treats of that diſorder, and in which he ſays, 'it is evident that an epilepſy differs very little, if at all, from nervous and hyſteric fits.' In the cure, which occupies only a page, we meet with very little, and no new information. We may juſtly ſay the ſame of the two following ſhort and unſatisfactory chapters on the palſy and apoplexy, which terminate this third ſection, or grand diviſion of the work.

In the firſt chapter of the fourth and laſt ſection, the Author treats of hypochondriacal melancholy: and here the Doctor is moſt abundantly, and very laudably facetious. Speaking of the ſymptoms of this diſeaſe, in which the organs, by which the ſoul diſplays her faculties, are more immediately affected, 'Some' [of theſe hypochondriacs] ſays he, 'fancy themſelves turned into glaſs, hen's eggs, tea cups, &c. and act as if the metamorphoſis was really made. Some think they are dead, and muſt be laid out; others that they are damned; ſome again fancy that they are elected, and therefore cannot ſin; while others think they have ſwallowed, and have in their bellies, toads, cats, ſerpents, hares, coblers, &c.

'As for the religious elects, or methodiſt ſaints, if any female amongſt them fancies that ſhe has got a cobler in her belly, I ſhould neither deny the enthuſiaſtic viſion, nor the reality of the fact; for I ſincerely believe there are many methodiſts, more for the ſake of thoſe viſions, *new births*, and *holy overſhadowings*,

overſhadowings, than from a deſire of ſerving and worſhipping God acceptably. Many of them, I am ſure, have a greater inclination to get, than to be begotten; to generate, than to be regenerated.'—All this is very well: but we cannot help obſerving that, by mentioning theſe *holy overſhadowings*, and *new births* of the *methodiſtical jugglers*, which he ſo juſtly ridicules, the Doctor, rather injudiciouſly, and ſomewhat *mal a propos*, reminds us of the *infuſions of the breath of life*, and the *new creations*, noticed above, as *performed* by ſome *peculiarly gifted* adminiſtrators. The two ſets of ghoſtly influences ſeem indeed moſt ſuſpiciouſly near a-kin to each other. After all, none, we believe, but the *ſaint of the tabernacle*, and the Romiſh high prieſt, pretend, at this time of day, to diſpenſe them: and we cannot help conſidering the firſt as the ſuperior workman of the two; as he does his buſineſs by mere power of face, and ſtrength of lungs: whereas the latter can do nothing without a long bead-roll of *ceremonial trumpery*. The ſober and rational teachers of Chriſtianity diſclaim all ſuch extraordinary powers.

After a very ſhort chapter on melancholy madneſs, the Author treats, in the third and laſt chapter of this work, of lunacy, or raging madneſs, and very ſenſibly ſuppoſes, with ſeveral preceding writers, that the demoniacal diſeaſes, recorded in the New Teſtament, were diſorders of the nervous claſs: but the Doctor is too fond of ghoſtly influences of all kinds, to loſe ſo fair an occaſion of adopting them here. He accordingly ſoon relapſes into the vulgar opinion on this ſubject, ſomewhat modified; and thinks that the Devil, who, he ſays, 'underſtands the power of the elements' [how comes the Doctor ſo well acquainted with the Devil's underſtanding?] 'might bring on theſe diſeaſes, by operating upon the atmoſphere, and the' [external] 'bodily organs;' but does not imagine that he can work his way *within* the bodies of men. There is ſome comfort, however, in this. He may, it ſeems, annoy our *outworks*, and poiſon the *wells* and *fountains* of the *human citadel*; but can ſcarce get *bodily* into the *heart of the place*. But, dear Doctor, may he not *ſlide* in, if we communicate with one of his COVENANTED MINISTERS, A SCHISMATICAL PARSON?—He may, you think. We feared as much.

But it is time to draw towards a concluſion of this article: before we finiſh, however, our account of this work, we cannot, in juſtice to the publick, avoid taking notice of the exorbitant *plagiariſms* with which it abounds. We think we may, with the greateſt juſtice, give them that appellation; as there is nothing ſaid in any part of this diſſertation, to induce a reader to look upon the whole of it, in any other light, than that of an original production; except in a very few places, where the Doctor profeſſedly gives obſervations and quotations from cer-

tain authors, which appear evidently to be held forth as blinds, to conceal his numerous and unacknowledged liberties, or rather licences of this kind. The art of medicine, we confeſs, would be in a low ſtate, if the writers upon it were not to avail themſelves of the lights furniſhed by their predeceſſors: but certainly this very allowable, and indeed neceſſary liberty ought not to be extended ſo far as to juſtify a writer in making a large uſe of their very expreſſions, without any acknowledgment; as the Doctor frequently does. The authors, with whom we have found him moſt frequently taking this liberty, are indeed well choſen; the late Dr. Whytt*, and (it renews our concern to be obliged to repeat the epithet) the late Dr. Huxham†. We applaud Dr. Smith's choice of ſuch excellent guides: but, at the ſame time, we think it highly diſingenuous, and unworthy a phyſician of character, (as we are willing to ſuppoſe the Author to be) to weave whole paragraphs, ſometimes literally copied from their works, into the body of his own, without acknowledging, in the moſt diſtant manner, the obligation: many of them, at the ſame time, ſo artfully envelloped in, and mixed with his own obſervations, (if theſe others are indeed his own) that few, perhaps, except a profeſſed and attentive reviewer of his work, might be able to diſcover them, otherwiſe than by obſerving the heterogeneous and diſſimilar nature of the conſtituent parts of the literary compound. We ſhall not undertake the taſk of juſtifying this remark, as we have it in our power to do, by numerous references to the doctor's book, and the works from which he has borrowed: and we declare, that, not the difficulty, but the ungratefulneſs of the undertaking, to ourſelves, and the un-importance of it, to our Readers, induce us to decline it. On the whole, we cannot imagine what kind of fame the Doctor could poſſibly propoſe to himſelf, in paſſing off upon the publick, for an original work, a ſervile and not very judicious compilation.

Since the preceding account was drawn up, we have found that the Author makes as much uſe of Dr. Cheyne, as of either of the two above-mentioned writers. We have already taken an opportunity of marking, in a note‡, one inſtance, in its place, and could now point out innumerable others. But after all, we would not part abſolutely in ill humour with the Author, if poſſible. We ſhall therefore endeavour to atone for any paſt unkindneſſes, which may have fallen from us, by forming the beſt ſyſtem in our power, to account, in the moſt favourable manner, for the mode of production of the preceding

* Obſervations on the Nerves.

† Eſſay on Fevers. Chap. 7. Of the Slow Nervous Fever.

‡ See the laſt Review, page 222.

work.

work. Accordingly, though we are not acquainted with the *ſize* of the Doctor's *cerebellum*, or *ſeat of recordation* *, nor with the capacity of its boney caſe; we ſhall kindly ſuppoſe that they are both very *large*, ſo as to have contained not only the *opinions* of the three writers above alluded to, but even the *identical words*, *at length*, by which they have expreſſed them. With the ſame conciliatory ſpirit of tenderneſs, we are inclined to believe that, if our reading, in ſtrange books, were ſufficiently extenſive—and large enough it is, to our very great ſorrow!—we ſhould be enabled to find that all the obſcurities, queerneſſes, and abſurdities, which we have obſerved in his work, belong to other people, and were contained in the ſame back-apartment of the brain; where unluckily, together with the preceding, they lay, not properly labelled, or ticketed, ſo as to be diſtinguiſhed, at the time of drawing them forth, from the *mental furniture*, properly his own, contained in the ſame chamber. We would compare, on this occaſion, our Author's *cerebellum* to the back-parlour of a pawn-broker, where, among a few moveables of his own, we find a load of heterogeneous veſſels and utenſils belonging to others; or,—to be honeſt—why not to the head of a reviewer, crammed with a variety of ſtuff, good and bad, of other people's, with a little, of *both ſorts*, of his own? We would further ſuppoſe that, during the hurry and confuſion attending the removal of all theſe literary, unaſſorted wares, in order to bring them before the publick, INTUITION ſtood by, during the whole time, with *all her eyes* half ſhut, and JUDGMENT ſat dozing in her ſeat; (for her's is a very fatiguing and heavy kind of buſineſs) while MEMORY was *delivering out* all this intellectual furniture, to be *ſhipped off* upon the *medulla oblongata*, and ſent down from thence in full *tides* of *nervous* ÆTHER, by the *canals*, called the brachial nerve, and its branches, to the final place of *delivery*, at the thumb and *index* of the right hand.—And this, gentle Reader! is the moſt favourable, exact, and plauſible account, which we are enabled to give thee, from our deep reſearches in *cerebrotomy* and *neurology*, of the origin and preſent appearance of the *Diſſertation on the Nerves*. Far be it from us, however, to arrogate to ourſelves the whole merit of this deep diſquiſition; for the firſt and leading hint of which (after carefully rummaging our own *cerebellum*, and examining all the ticketed wares and lumber therein contained; to avoid falling into our Author's miſtake) we honeſtly and humbly confeſs ourſelves indebted to that choice pair of wits, the acute BENIVENIUS, *de abditis*, and his profound interpreter and commentator, that excellent microcoſmographer, DR. JOHN BULWER.

Bay.

* See the laſt Review, page 220.

MONTHLY

MONTHLY CATALOGUE,

For OCTOBER, 1768.

RELIGIOUS *and* CONTROVERSIAL.

Art. 10. *A ſerious important Letter to the Right Rev. Learned Biſhops and Clergy of the Church of England; with dutiful Submiſſion offered to their ſerious Conſideration: humbly requeſting, devoutly imploring, their unanimous Endeavours to procure a Reviſal of our Liturgy; in order to correct and amend ſome Parts thereof, which appear contrary to the true Senſe of the Goſpel; and therefore ſeem to require their Concurrence, to accompliſh ſuch truly pious and conſiderable improvements as may be made.* By Samuel Roe, Clerk, A. M. Vicar of Stotfold in Bedfordſhire. 4to. 6 d. Cambridge printed, for the Anthor, and ſold by Crowder, &c. in London.

IN this Letter Mr. Roe confines his obſervations to the curſes appointed to be read on Aſh-Wedneſday. 'The Jewiſh manner, ſays he, of anſwering to the curſes pronounced unto them by the Levites, required a general aſſent of the people, declaring, wiſhing, and imprecating the maledictions upon all perſons, who would not confirm the words of this law, to do them. See Deut. xxvii. 26. Now the manner in which our people are enjoined to anſwer Amen to the like curſes, is exactly the ſame; not only affirming, but declaring, wiſhing, and imprecating a curſe upon themſelves and others, who come under the guilt of thoſe curſes appointed to be read unto them, ſaying, "Curſed is he, &c. So be it." Now if any thing will move you, reverend fathers, to an holy indignation againſt ceremonies altogether inconſiſtent with the goſpel, let it be your care, that theſe curſes, this Jewiſh rite, be for ever aboliſhed from making this part in our divine ſervice, being ſo contradictory to the meek and merciful temper, which the goſpel every where expreſsly requires: for, as they are now appointed to be uſed, they confirm others in an opinion, that we proteſtant Chriſtians are indeed of a diabolical nature, cruel, and malicious; and ſo long as we ſhew our fondneſs for retaining the uſe of thoſe curſes in the liturgy, our truly proteſtant church and reputation muſt greatly ſink in the eſteem of the beſt, the moſt candid, and conſiderate part of Chriſtian men.'

Undoubtedly, as Mr. R. juſtly remarks, this ſolemn act of imprecating curſes on one another ſeems very inconſiſtent with, and contradictory to, the deſign of the goſpel of Chriſt, which, as he well expreſſes it, 'is of ſo ſublime and delicate a compoſition, as to forbid all injurious, opprobrious words, and reproachful uſage.' On the contrary, 'it ſets before us the moſt noble examples and precepts; it expreſsly enjoins peace and good will; it indiſcriminately commands univerſal charity and love to all mankind; and therefore, this form of imprecation cannot be admitted under the Chriſtian diſpenſation, without a perfidious deviation from the example of Chriſt, who curſed no one.'

Art. 11.

Art. 11. *Another pertinent and curious Letter, humbly offered to the Public, in Favour of a Reviſal, &c.* By Sam. Roe, A. M. 4to. 6d. Crowder, &c.

Mr. Roe, in this ſecond letter, objects to a variety of paſſages which he apprehends require amendment, particularly in the *abſolution*, the *litany*, the prayer *for all conditions of men*, the *collect for Good Friday*, the *office of baptiſm*, and the *communion-office*; in all which he has pointed out ſome forms and expreſſions which, we think, muſt appear very exceptionable in the eyes of all who are not ſo bigotted to the Book of Common Prayer as to ſuppoſe it abſolutely perfect, and incapable of amendment.—Mr. Roe concludes with ſome ſeaſonable reflections on the encouragement given to *enthuſiaſts*, *methodiſts*, *&c.* by ſuch parts of our liturgy as ſeem to favour their pretenſions to inward communications and aids of the holy ſpirit, converſions, motions, experiences, &c. &c.—In brief, though there is ſome appearance of a certain oddity in Mr. R.'s manner, yet we think he writes like an honeſt man, ſincerely concerned for the honour and welfare of our religious eſtabliſhment, and who alſo ardently wiſhes to ſee all impious tenets and fanatical forms utterly baniſhed from every Chriſtian community.

Art. 12. *A Defence of the Doctrines of ſovereign Grace: being a full Anſwer to a Letter lately addreſſed* to the Author of* Pietas Oxonienſis. *By the Author of that Book.* 8vo. 6d. Keith.

The late expulſion of the ſix young methodiſtical ſtudents from one of our univerſities, ſeems to have revived a controverſy, the nature and ſpirit of which remind us of the enthuſiaſtic ſquabbles alluded to by the humorous Butler:

> When *hard words*, jealouſies, and fears,
> Set folks together by the ears.

So it is with regard to all theſe ſticklers for the juſtly exploded doctrines of *abſolute predeſtination*, *final perſeverance*, &c. &c. The very terms they make uſe of to expreſs the nature of their tenets, compoſe ſuch a myſtical, and unſcriptural jargon †, as may well ſuffice to confound the underſtandings of plain honeſt men, and *ſet them together by the ears*, as they often do: but it is to be hoped that, in theſe times of ſentimental liberality, the efforts of miſtaken zealots, to revive the dying cauſe of MYSTERY and SUPERSTITION, will meet with the contempt which they ought to meet with, from all who have any pretenſions to common ſenſe, and a due regard for genuine CHRISTIANITY, as a RATIONAL ſcheme of religion.

* See Review for Sept. 1768. p. 230.

† For the introduction of theſe into the Engliſh tongue, we are chiefly obliged to the fanatics of Oliver's days, when, as the Spectator obſerves, 'thoſe ſwarms of ſectaries that over-ran the nation, converted our whole language into a *jargon* of *enthuſiaſm*.' N°. 458. ADDISON.

Art. 13. *The melancholy Doctrine of Predeſtination expoſed, and the delightful Truth of Univerſal Redemption repreſented.* By Edward Harwood, D. D. 12mo. 1s. 6d. Becket.

The predeſtinarian ſcheme is now, a few blind bigots of the Calviniſtic ſtamp excepted, ſo univerſally exploded, that to take up arms againſt it, ſeems almoſt unneceſſary. But as in the conqueſt of a country the victor is ſeldom ſatisfied till he has cleared every corner, of every enemy,—ſo, in the progreſs of rational religion againſt fanaticiſm, Dr. Harwood is deſirous to advance ſtill further, and to extirpate its laſt gloomy remains, by refuting the melancholy doctrine of predeſtination. The arguments he uſes againſt it, however, are ſo obvious, that it is unneceſſary to mention them, and they have been ſo often made uſe of, that it would be ſuperfluous to repeat them. The principal thing that this little tract has to recommend it, is the animated manner in which the Author has treated his ſubject.

'Suppoſe, ſays he, an angel of God was diſpatched from the manſions of the bleſt, to inform a good Chriſtian that he and his family were in the happy number of the few elect, that his and their particular ſalvation was ſecure, though a great number of his relations and friends in the village, town, or city in which he lived, were eternally fated to be everlaſtingly miſerable: favoured with this intelligence, could he rejoice? Couldeſt thou, O Reader, in ſuch circumſtances, though honoured with ſuch a meſſage, rejoice?—Impoſſible! Humanity forbids it! Thou couldeſt not rejoice in a Being who diſtributed his favours with ſo partial and envious a hand; in a Being whoſe *juſtice* was *cruelty*, and whoſe *mercy* was *weakneſs*.'

It is aſtoniſhing that ſuch conceptions of the Deity ſhould ever be conjured out of the benevolent ſyſtem of Chriſtianity! It is certain that the Pagans in general treated their gods more honourably than many Chriſtians have done in particular. Though they turned Jupiter into a bull, and Apollo into an herdſman, theſe metamorphoſes were comparatively reſpectable,—they were, at worſt, but ridiculous; but there is no ſavage, in the creation, of ferocity ſufficient to repreſent emblematically the God of Chriſtians, *as they themſelves have repreſented him.* L.

Art. 14. *A Defence of the Doubts* * *concerning the Authenticity of the laſt Publication of* The Confeſſional. *In anſwer to* Occaſional Remarks †, *&c.* 8vo. 6d. Rivington.

Theſe critical detectors of little inaccuracies in that noble work *The Confeſſional*, theſe ſagacious diſcerners of ſpots in the ſun, will greatly help the learned writer (if we are not much miſtaken in our opinion of his good ſenſe and candor) to render his performance more and more correct, in every ſucceeding edition: and, as his vivacity may, in a few inſtances, have got the better of his accuracy, he is certainly obliged to his opponents, for their animadverſions, whatever may have been their motives for making them public.

* See Rev. for Jan. 1768, p. 79.

† Rev. for April, p. 321.

Art. 15. *The real Antiquity and Authority of the Church of Rome vindicated and proved, from the Scriptures of Truth, &c.* 8vo. 1s. 6d. Johnſon, &c.

The deſign of this pamphlet is very different from what the reader

might conclude from the title: it is indeed intended to prove the real antiquity and authority of the *Romiſh church*, but at the ſame time to ſhew that this authority and antiquity of which it boaſts, is derived from *Satan* the great deceiver. The author conſiders *Rome papal* as *pagan Rome* continued, each of which, he ſays, are repreſented by the *beaſt*, in the book of *Revelations*; which received its power from the *dragon*, the *old ſerpent which deceiveth the whole world*. And whereas it is ſaid that the beaſt was wounded and afterwards healed, we are here told; that this ſignified, the *ſetting aſide* of pagan worſhip for a time; (when Chriſtianity prevailed) and *its revival* in the ſuperſtitions and errors of popery.

Though the Author ſeems to have had a very good deſign in the preſent performance, yet we cannot compliment him on the excellency of his writing, either as to ſtyle or argument. He freely cenſures ſome perſons; who, he ſays, take upon them to teach, ſaying, God's word is a dead letter, and introducing their own expoſitions; yet we ſuppoſe this gentleman has himſelf ſome method of interpreting ſcripture, and we would aſk, how is he certain that *his own* is more agreeable to truth than that of thoſe whom he ſo authoritatively condemns? We find here and there interſperſed in the book, ſome reflections on the *Reviewers*; concerning which we do not think it neceſſary to make any remarks. H.

Art. 16. *Remarks upon the Reverend Mr. Whitefield's Letter to the Vice-chancellor of Oxford; in a Letter to Mr. Whitefield.* By a late Member of the Univerſity of Oxford. 8vo. 2 s. Fletcher.

In this pamphlet ſome of the principles of methodiſm ſeem to be properly exploded; but the Writer diſcovers a degree of indignation and rancour, which appear rather to proceed from the ſpirit of party, than a real concern for the cauſe of truth and virtue. M.

Art. 17. *The Invalidity of Schiſmatical and Heretical Baptiſm; proved from Reaſon, Scripture, Councils, and Fathers.* By Orthodoxus. 8vo. 6 d. Steare.

We did not expect, at this time of day, to have ſeen a publication in the ſtrain of this now before us: concerning which we ſhall only add, that it is written with ſome art, and has a fallacious ſhew of reaſoning; but he who adheres firmly and conſiſtently to *proteſtant* principles, will hardly be miſled by it. H.

MEDICAL.

Art. 18. *A New Syſtem of Phyſic; founded on the Principles of of Nature, and* not *on the Materia Medica.* By J. Cordwell. 8vo. 1 s. Evans, &c.

There is no treatiſe in phyſic, ſays Mr. J. Cordwell, nor even recipe to be found in any author now extant, which is founded either on reaſon, or the eſtabliſhed laws or principles of Nature. The principles of Nature are few; there are but two acting agents, which are the cauſe of life and death.—Ignorance in the knowlege hereof, makes men run to many hundred remedies. The various diſpenſatories are evidences herein; and 'tis as difficult to cure a diſeaſe by one regular courſe, without turnings and windings, by the *materia medica*, as for a man to go to Conſtantinople with his eyes ſhut.

'The principles of Nature being two, a third is the medium, in which thoſe principles act. The origin of diſeaſes is fermentation, the action of principles. The intention of fermentation is, that the active and thin penetrate the thick and paſſive, and endeavours to ſubtiliſe them: the paſſive and thick want to corporate the thin and active, and to fix them: this action continues, until the thin hath involved itſelf into the thick, and the thick hath ſubtalized itſelf into the thin, and make ſuch an impaſtation and equality, that there remains between them but one matter, which is neither the thick nor thin, but a conſiſtence of one only ſubſtance—the arrival to which end, terminates the action of fermentation.

'The final end of fermentations in diſeaſes, frequently terminates in too thick, or too thin a conſiſtence in the blood, for the ſupport of animal life,—either extremes border on death.'

Our Author talks much of the '*ſilent effects of true phyſic, which operates not, but reſolves itſelf into the vital principles of Nature, being itſelf the ſtamina of animals, and capable of making blood out of the body.*'—— How wonderful are the ſilent effects of true phyſic!—As Mr. Cordwell however feels himſelf a little in the clouds now and then, he deſires the ſerious and ſtudious reader not to be diſcouraged; and concludes with the following P. S. 'If any ſerious and ſtudious perſon ſhall find the foregoing treatiſe obſcure, and is anxious to have its principles further explained, may apply to the Author, at Mr. Becket's near the turnpike Pimblico, who doubts not to convince the learned of the truth of his principles, and the ſick of the efficacy of his medicines.' D.

POETICAL.

Art. 19. *A Pindaric Ode on Painting.* Addreſſed to Joſhua Reynolds, Eſq; 4to. 1s. 6d. Griffin.

There is great variety in the numbers of this ode; but, in our opinion, they are not combined in ſuch a manner as to produce a natural or agreeable harmony. There is ſometimes, too, a falling off, not far removed from the Bathos. Thus, when the Author ſays his poetical ideas

Reſiſtleſs on the rous'd imagination pour,
And paint themſelves as lively as before;

we cannot help feeling the weakneſs of the latter verſe. Yet there is poetry, there is enthuſiaſm, there is energy in this piece, on the whole, though it is not without many particular defects. L.

Art. 20. *Liberty, a Poem.* Inſcribed to John Wilkes, Eſq; 4to. 1s. Flexney.

There is nothing more ridiculous than the ſight of impotence ſtruining at ſomething great: yet it is really pitiable to hear this poor Poet calling upon his muſe to aſſiſt him through two whole pages, while the ungracious goddeſs, like Baal, is either aſleep or on a journey:

Aſſiſt my Muſe! invigorate every line!
—— O aid my ſong!
And as my thoughts be my expreſſion ſtrong.

To the gentlemen, clergy, and freeholders of the county of Middleſex,

—— Exert yourſelves once more,
And chuſe a Glyn, as you choſe Wilkes before. L.

Art. 21.

Art. 21. *The River Dove; a Lyric Paſtoral.* By Samuel Bentley. 4to. 1 s. Stevens.

Dovedale is a very beautiful and romantic part of Derbyſhire, ſo called from the river Dove that runs through it. The courſe of the river is the ſubject of this paſtoral; in which the Author, among other anecdotes, mentions the misfortune of Dean Langton. 'The reverend Dean Langton, ſays Mr. Bentley (in a note) and Miſs La Roache, were on a viſit at Wenman Coke's Eſq; at Longford, and went to entertain themſelves with a ſight of Dovedale; where the Dean was unfortunately killed with attempting to reach the top of one of the rocks, with the lady on the ſame horſe. The lady was ſaved by the hair of her head being entangled in ſome buſhes.' Now to put this into poetry—

The pathos.

Yet here, tho' amuſing the ſight,
With tears the poor Dean I will mourn;

The ſublime.

Who climb'd up this ſteep dizzy height,

The moral.

By ways he could never return.

The expoſtulation.

Ah, why did you ride up ſo high?

The miraculous.

From whence all unheard ſing the birds!

The polite.

Conduct a fair lady, ah why!

The ruſtic.

Where ſcarce was a path for the herds.

The inimitable.

How ſhreik'd the hoarſe ravens a knell!
When vain, and quite uſeleſs the rein.
All headlong together down fell,
The horſe, the poor lady, and dean!

The lady, by lace-braided hair
Entangled in brambles was found,
Suſpended unhurt in mid air,—
The dean met his death on the ground.

We can aſſure the Reader that he will meet with nothing elſe equally entertaining in this poem! M.

Art. 22. *Verſes, Engliſh, French, and Latin, preſented to the King of Denmark and Norway, at St. James's.* By James Elphinſton. Folio. 6 d. Noteman.

In this threefold compliment to his Daniſh majeſty, the poet gives the young monarch to underſtand, that the real motive of his journey to England is not unknown to him the ſaid Poet; for that he, the ſaid monarch,

Roams each region, WISDOM to explore.

From this intelligence, however, may not a ſorrowful concluſion be drawn by us Engliſhmen? for, behold! though the royal traveller ſtaid ſo

ſo long with us, and ſeemed to loſe no time in the purſuit of what he ſought, yet we find he ſtill continues the ſearch.—Better luck betide him in France! But we are afraid, that if he ſhould not, after all, on his return, find the venerable OLD LADY at Copenhagen, he may deſpair of meeting with her at any other court in Europe.

N. B. His Daniſh majeſty, while in this country, did not viſit *Scotland.*

Art. 23. *Mormo: the Britiſh Hero; or, the Manſion-houſe in Labour.* By John Engliſh, repugnant to all Confuſion. Folio. 1s. Evans.

We never review the charcoal ſcrawls on the cells of Bedlam.

MISCELLANEOUS.

Art. 24. *A ſhort Treatiſe on the Origin of Maſquerades, &c. &c.* 8vo. 6d. Dixwell.

The Author ſeems to know nothing at all about maſquerades; and it is probable he never was preſent at one.

Art. 25. *The Speeches and Judgment of the Right Hon. the Lords of Council and Seſſion in Scotland, upon the important Cauſe, his Grace George-James Duke of Hamilton, and others, Purſuers; againſt Archibald Douglas, Eſq; Defender.* Accurately taken down and publiſhed by William Anderſon, Writer in Edinburgh. 8vo. 6s. Printed at Edinburgh by Balfour and Co. and ſold by Becket and De Hondt in London. 1768.

This edition of the ſpeeches, &c. in the celebrated cauſe to which they relate, is, as far as we can judge, the moſt to be depended upon, for correctneſs and authenticity, of any hitherto publiſhed.

Art. 26. *Obſervations on the Douglas Cauſe, in general; but chiefly with a View to the Characters of the Parties principally concerned on the Part of the Defendant.* In a Letter to a noble Lord, from a Gentleman in Scotland. 8vo. 1s. Dilly.

A judicious, though warm and ſpirited defence of the characters and conduct of Sir John Stuart and his lady, in regard to the legitimacy of their children, and the conſequent legality of Mr. Douglas's pretenſions to the eſtate and honours of his mother's family. It contains a very affecting repreſentation and ſtate of the caſe, on the defendant's behalf, —but "*Hear the other ſide.*"

Art. 27. *Memoirs of Corſica. Containing the natural and political Hiſtory of that important Iſland; the principal Events, Revolutions, &c. from the remoteſt Period, to the preſent Time. Illuſtrated with a new Map of Corſica.* By Frederic, Son of Theodore late King of Corſica. 12mo. 3s. Hooper, &c. 1768.

This Writer's hiſtory of Corſica terminates at the death of his father, the famous Baron Neuhoff; who died in England, in 1755, after a ſeven years confinement, for debt, in the Fleet and Marchalſea priſons. The book, indeed, ſeems to have been written, by the ſon, chiefly for the ſake of celebrating his unfortunate parent; or, rather, perhaps, for the more neceſſary purpoſe of earning a little ſum, in the way of his vocation, *qs ait quther:* which, from the account he has given of himſelf,

we

we ſuppoſe to be Mr. Frederic's profeſſion. We do not mention this circumſtance through any diſreſpect towards a brother ſcribbler; who ſeems to have been more rationally and uſefully employed as a writer, and teacher of modern languages, than his romantic father was in ſeeking to erect a kingdom on a little diſtracted iſland in the Mediterranean. His book is written in a ſprightly and ſenſible manner; and might have been deemed a ſeaſonable preſent to his Engliſh readers, had not Mr. Boſwell's more conſiderable and more compleat performance appeared before. It was originally written and publiſhed in French; and whether this tranſlation is the work of the Author, or of ſome other hand, is not ſaid: nor, as we have not the original before us, do we know with certainty where to fix the blame of ſome miſtakes, which we have obſerved in the preſent performance. We do not mean merely inaccuracies of expreſſion, which muſt belong to the Engliſh pen, but ſuch blemiſhes as *ſeem* to be chargeable on the Author: for inſtance, he tells us that Corſica is computed to be one hundred and fifty miles in length, fifty in breadth, and *twenty two* in circumference. Poſſibly the printer has drop'd a word or two here, and ſhould have ſaid *three hundred and twenty-two*. Again, p. 7, 'There are no wolves nor rabbits, but, on the *other hand*, there are a number of foxes.' What does the Writer mean by the foxes on the *other hand*? and what occaſion was there for the parentheſis? A ſimilar redundancy we find in p. 9. 'Mulberry trees abound in Corſica, where they make much ſilk, &c.— *In like manner* there are mines of iron, lead, copper, and ſilver, quarries of marble, and beds of nitre-petre.' What! do the *mines* and *quarries* grow *like* mulberry-trees? or do the Corſicans work *them* in the *manner* in which they make their ſilk?——Theſe inadvertencies are evident marks of hurry; but they are inexcuſable, becauſe a corrector of the preſs might have been employed.

Art. 28. *The Narrative of the Hon. John Byron, containing an Account of the great Diſtreſſes ſuffered by himſelf and his Companions, on the Coaſt of Patagonia, from the Year* 1740, *till their Arrival in England,* 1746. *With a Deſcription of St. Jago de Chili, and the Manners and Cuſtoms of the Inhabitants. Alſo a Relation of the Loſs of the* Wager *Man of War, one of Commodore Anſon's Squadron.* Written by himſelf, and now firſt publiſhed. 8vo. 5s. Baker, &c. 1768.

Although the world have been made fully acquainted with the memorable ſtory of the loſs of the Wager ſtore-ſhip, and the conſequent diſtreſſes, and extraordinary adventures of the crew, yet, as ſo affecting a tale will very well bear a repetition, eſpecially when farther intereſting particulars are communicated, ſo we doubt not but this Narrative, delivered by one of the principal ſufferers, will meet with a welcome reception from the public.

The firſt authentic relation which we had of the Wager's unhappy fate, excluſive of imperfect accounts in the news-papers, was publiſhed by Meſſrs. Bulkley and Cummins, the gunner and carpenter of the ſhip, in 1743. A ſequel to their narrative, written by Alexander Campbell, a midſhipman of the Wager, appeared in 1747; and a third account was given in 1751, by Iſaac Morris: which may be conſidered as a ſupplement to both the preceding pieces. Mr. Byron's narration is a

valuable appendix to all the foregoing relations, including alſo Mr. Walter's larger and highly eſteemed account of Commodore Anſon's voyage. It contains ſome particulars which are partially mentioned in Bulkley and Cummins's book, and others which are totally omitted both in theirs and in Campbell's publication. Indeed none of the other narratives, except the midſhipman's, relate at all to the moſt material part of Mr. Byron's ſtory; viz. his voyage to the South Sea and adventures in Chili, after the loſs of the Wager.—It is, on the whole, a very entertaining performance; and we ſhould be glad to ſee, from the ſame hand, an account of his ſubſequent voyage round the world, in the Dolphin *: with an authentic deſcription of the ſo much talked of gigantic inhabitants of Patagonia.

* In which Mr. Byron went as commodore. The other ſhip was the *Tamer*.

Art. 29. *A View of the Cuſtoms, Manners, Drama, &c. of Italy, as they are deſcribed in the* Fruſta Letteraria; *and in the Account of Italy in Engliſh, written by Mr. Baretti: compared with the Letters from Italy, written by Mr. Sharp.* By Samuel Sharp, Eſq; 8vo. 1 s. 6 d. Nicoll.

In the years 1763, 64, and 65, a periodical work was carried on at Venice, principally, by Mr. Baretti, under the title of *Fruſta Letteraria*, or *Literary Scourge*, containing not only an account of books publiſhed in Italy, but exhibiting, occaſionally, a picture of Italian manners.—'As Mr. Baretti is an Italian by birth, ſays Mr. Sharp, and lived at that juncture, in the midſt of his countrymen, we muſt ſuppoſe him labouring under all the honeſt prejudices, in favour of his native country, to which the wiſeſt men are ſubject; ſo that poſſibly ſome allowance ſhould be made for the flattery of his pencil; but of this the reader will judge by and bye.

'Mr. Baretti in the Engliſh account has thrown out ſeveral animadverſions on Mr. Sharp's Letters from Italy; and indeed they ſeem to have given birth to that work. My principal deſign therefore in this pamphlet, is to examine the opinions advanced in thoſe letters, of which the *Fruſta Letteraria* will be no improper criterion, as it will be imagined that Mr. Baretti, when he gave the publick his thoughts on the learning, drama, poetry, and manners of his native country, ſpoke the dictates of his heart, and to the beſt of his judgment, the truth, without fallacy or diſguiſe.'

How far this method of anſwering Mr. Baretti is ſatisfactory, the Reader will be enabled to judge by what is ſaid of the nature and deſign of the *Fruſta Letteraria* in the following article: R.

Art. 30. *An Appendix to the Account of Italy, in Anſwer to Samuel Sharp, Eſq;* By Joſeph Baretti. 8vo. 1 s. 6 d. Davies.

'As Mr. Sharp, ſays Mr. Baretti, has thought proper to give an anſwer to my *Account of Italy*, I beg leave to make a few remarks on the method he has followed in attacking me and defending himſelf.

'To invalidate ſeveral of my objections to his *Letters from Italy*, he has quoted various paſſages out of a periodical paper, which not many years ago was publiſhed in Venice, under the title of *Fruſta Letteraria*: and as I have had the chief hand in that paper, he begins his defence of thoſe Letters with ſetting it down as an uncontrovertible truth, that every

every thing in it is mine; though the contrary is expreſsly affirmed in different parts of that work.

'However, let every word in it be mine, ſtill Mr. Sharp ought to have had candour enough to inform his readers, that the *Literary Scourge* was not written in my own, but in an aſſumed character. It was written in the name and character of an old, ill-natured, and ferocious ſoldier, who is ſuppoſed to have quitted his native country when ſcarcely fifteen years old, and to have returned home no leſs than fifty years after his departure.

'This ſoldier is called *Ariſtarco Scannabue*; that is, *Ariſtarchus* the *Dunce-Killer*. By the Introduction, and ſtill more by many paſſages in the work itſelf, it appears that this perſonage is drawn as hating almoſt every thing done in Italy, and approving almoſt of nothing but what is done abroad, eſpecially in England and France. Of his arrogance and ſurlineſs there is never an end; and he can ſcarcely hearken to the kindeſt remonſtrances of an honeſt clergyman, who often attempts to argue with him on ſeveral ſubjects; and, by way of contraſt, is repreſented as a plain man, who never would trouble his head about what is tranſacted abroad, perfectly ſatisfied with whatever is done at home.

'This clergyman, who is the only friend *Ariſtarchus* has in Italy, often endeavours to temper the conſtant rage of his overbearing friend, and often repreſents to him the excellence of many Italian plays and performances. But his reaſons make little impreſſion: Ariſtarchus is poſitive: and as the homebred clergyman is far from having the wit and the learning attributed to the ſoldier, on the whole he ſuffers in the combat.

'The old fellow thus little controled, goes on in his imperious and paſſionate manner; cannot abide modern writers, and abuſes them all when he ſpeaks collectively: yet contradicting himſelf at every ſtep (as haſty and hot-headed people are apt to do) he praiſes with great warmth many of them, when their works come individually under his eye.

'He has owned in his firſt ſetting out, that he loſt ſight of his countrymen when very young, and never ſtirred from the little village where he retired after his long peregrinations. His peeviſhneſs goes even ſo far as to declare that his ſtyle is formed upon the beſt French and Engliſh writers, and that he is not obliged for it to any Italian ancient or modern.

'He deteſts all ſorts of oddities and ſingularities, and declares for a ſubmiſſive compliance with eſtabliſhed forms of whatever kind they may be. Yet he diſdains even the common dreſs of his country; and ſcreening himſelf under a frivolous pretence of gratitude to a viſir whom he knew in Perſia, wears a long robe, a turban, and a ſabre after the Perſian manner; and even his cats and dogs he will have of the Angola and Newfoundland breed.

'From this little ſketch of the *Literary Scourge*, the Engliſh reader muſt perceive that Mr. Sharp did not act quite fair in making much uſe of it; as it is a work of the ſatirical and dramatic kind; and that many of the reflections are put into the mouth of a ſingular and miſanthropic character, in order to give propriety to that ſpecies of exaggeration, without which ſatire would be defective in ſpirit and poignancy.

'Mr. Sharp might with equal juſtneſs have attributed to me the opinions and ſentiments of the honeſt clergyman; ſince both characters were

the creatures of my own brain. The clergyman admires, and the ſoldier hates, almoſt every thing in Italy. Which of the two characters approaches moſt that of the man, who wrote the *Account of Italy?* However, I would have diſclaimed that of the clergyman too; becauſe my account of Italy was not intended either as a panegyric or a ſatire; but as a ſimple narrative of facts, occaſionally interſperſed with political, moral, and philoſophical diſcuſſions.

'What would Mr. Sharp have ſaid of me, for inſtance, if in an Italian account of England, I had treated his countrymen in the ill-natured manner he has done mine, and if called afterwards to taſk for it, I ſhould collect the many ſarcaſms thrown upon their countrymen by numberleſs Engliſh writers?'

What is here ſaid of the *Fruſta Letteraria*, together with the accounts which we have already given of Mr. Baretti's work and Mr. Sharp's Letters, renders it unneceſſary for us to enter any farther into the controverſy between them.—It may not be improper, however, to take ſome notice of what Mr. Baretti ſays of us Reviewers.

'Inſtead of offering ſome reaſonable, or at leaſt plauſible arguments, ſays he, againſt what I have urged in ſupport of my aſſertions as to the notions generally received in Italy about love, the Monthly Reviewers have only made themſelves merry with my account of thoſe notions, and they *apprehend* that my countrymen *will ſcarce be able to forbear ſmiling* at my ideas. Without ſtooping to argue with theſe modern Plato's about their *apprehenſions*, I will only tell them in the ſtyle of the French author quoted in my 8th chapter, that "*Les hommes dépravés ne peuvent pas croire que l'amour puiſſe jamais être un commerce pur de galanterie et de tendreſſe.*"'

'Theſe ſame Reviewers ſtand likewiſe up in favour of Voltaire, and are of opinion that he underſtood all the Engliſh, Italian, Spaniſh, and Portugueſe writers of whom he has ſeverally ſpoken in his works. It is not worth the while to ſet ſeriouſly about convincing theſe anonymous folks of their ignorance in theſe points. But, if any of them underſtands French, let him come forth from his concealed receſs, and try to prove, that Voltaire's tranſlation of Shakeſpeare's Hamlet ſhows Voltaire's ſkill in the Engliſh language. They may find that tranſlation (as I ſaid in my account of Italy) in a book intitled *Oeuvres Poſthumes de Guillaume Vadé.*'

Mr. Baretti tells his readers that we upbraid him *horribly* for his incivility to Mr. Sharp, but that he is not to be frightened by our *ferocious cenſures.*—Now, really, we imagined, and we know that it is the opinion of many who are well acquainted with Mr. Baretti and his works, that we treated him with as little *ferocity*, and with as much reſpect as he had any kind of title to. As to his account of *ciciſbeiſm*, we ſhall not ſtoop to give him our reaſons for thinking it ridiculous, but only anſwer him in the words of the French author whom he quotes with ſo much applauſe in his 8th chapter—'*Il en eſt de l'amour celeſte de Pitrarque, comme de l'amour pur de Mr. Cambrai. Je ne nie pas que des ames avancées dans la haute ſpiritualite, ne puiſſent en former quelques actes; mais un état fixe et permanent où l'on aime ſans interêt, ſans eſperance et ſans deſir me paroit une vrai chimere*'

Mr. Baretti ſays that *we ſtand up in favour of Voltaire, and are of opinion that he underſtood all the Engliſh, Italian, Spaniſh, and Portugueſe writers*

writers of whom he has ſeverally ſpoken in his works.—Now what are we to think of a writer, who, when cenſured for treating Voltaire in the moſt outrageous, ſtupid, and abſurd manner, inſtead of taking ſhame to himſelf, and candidly acknowledging that he was in the wrong, aggravates his guilt by a wilful miſrepreſentation, and charges his cenſurers with what they never ſaid? Any one who takes the trouble of reading the account of Mr. Baretti's work, in our Review for July laſt, will clearly ſee that we have declared no ſuch opinion as Mr. Baretti charges us with, nor ſaid any thing from which ſuch an opinion can be inferred.

Mr. Baretti alledges that Voltaire *never knew Engliſh enough to conſtrue a page of ſimple proſe.* Every reader, we obſerved, and we repeat the obſervation, who is converſant with Voltaire's character and writings, knows this to be falſe. What ſays Mr. Baretti to this? Why, with all the *ferocious* illiberality of a bully, he challenges us to *come forth from our concealed receſs*, and, if we underſtand French, try to prove, that Voltaire's tranſlation of Shakeſpeare's Hamlet ſhews his ſkill in the Engliſh language. Now, in the name of common ſenſe, may not a foreigner *know Engliſh enough to conſtrue a page of ſimple proſe* *, and yet not ſucceed in a tranſlation of Shakeſpear's Hamlet?—But it is time, ſurely, to have done with this Baretti; we therefore readily conſign him into the hands of Mr. Sharp, or any other perſon who has a mind to *diſſect* him.

* In order to ſhew that Voltaire *ever* knew a great deal more of Engliſh than was neceſſary *to conſtrue a page of ſimple proſe*, we may refer, as a ſpecimen of his Engliſh ſtyle, to his eſſay upon the Epic poetry of the European nations, from Homer down to Milton, publiſhed at London near forty years ago. R.

POLITICAL and COMMERCIAL.

Art. 31. *The Adminiſtration of the Colonies. The Fourth Edition. Wherein their Rights and Conſtitution, are diſcuſſed and ſtated, by* Thomas Pownall, *late Governor and Commander in Chief of his Majeſty's Provinces, Maſſachuſets Bay and South Carolina, and Lieutenant Governor of New Jerſey.* 8vo. 5s. in Boards. Walter.

An account of the firſt publication of this work may be ſeen in the 30th vol. of our Review, p. 441, as alſo of the Appendix to it, publiſhed ſeparately, in vol. 34, p. 65. Many additions are made to this new publication of the treatiſe, ſuited to the preſent diſputes concerning the extent of American rights, and parliamentary power. It is neither needful to compute the preciſe quantity of theſe additions, nor to point out every paſſage enlarged or altered; it may ſuffice to give Mr. Pownal's general view of them in his own words, extracted from his dedication to George Grenville, Eſq.

'I have in this preſent edition, gone into the diſcuſſion of this matter, *as it lies in fact*, and as it hath, at the firſt ſettlement of the colonies, and in the different periods of their progreſs, *exiſted in right*, eſtabliſhed on ſuch fact. I have ſtated the fact, and the right, in hopes to point out what is the true and conſtitutional relation between Great Britain and the American colonies, what is the preciſe ground on which this dangerous

gerous queſtion ought to be ſettled: how far they are to be governed by the vigour of external principles, by the ſupreme ſuperintending power of the mother country: how far, by the vigour of the internal principles of their own peculiar body politic: and what ought to be the mode of adminiſtration, by which they are to be governed in their legiſlative, executive, judicial and commercial departments, in the conduct of their money and revenues in their power of making peace or war.

'Analyſing by the experience of fact, this inquiry,—I mark the falſe policy which derives by neceſſary conſequence from ſtating the colonies, as ſubject only to the king in his ſeignoral capacity. I ſhow alſo that no precedents can be drawn from that period, when the two houſes of parliament aſſumed the exerciſe of the ſovereignty, and conſidered the colonies *as their ſubjects*.—I ſhow how the colonies ought to be conſidered as part of the realm, and by ſhowing the perplexities in reaſoning, and the dangerous conſequences in practice, which attend the ſtating of the colonies no without, and no part of the realm, at the ſame time that they are ſtated as ſubjects of the king, lords and commons collectively taken as ſovereign, I mark the falſe ground and ſuperſtructure of that poſition.

'In the courſe of this reaſoning, while I ſtate the rights of the coloniſts, as thoſe of Engliſhmen, to all intents and purpoſes; while I ſtate *how* the colonies have been adminiſtered, as diſtinct, free communities, and *how* they ought ſtill to be adminiſtered, if they are not united to the realm,—I ſhow that the colonies, although without the limits of the realm, are yet in fact, of the realm; are *annexed*, if not yet *united* parts of the realm; are preciſely in the predicament of the counties Palatine of Durham and Cheſter; and therefore ought, in the ſame manner, to be *united* to the realm, in a full and abſolute communication and communion of all rights, franchiſes and liberties, which any other part of the realm hath, or doth enjoy, or ought to have and to enjoy: in communication of the ſame burthens, offices, and emoluments, in communion of the ſame foederal and commercial rights, in the ſame exerciſe of judicial and executive powers,—in the ſame participation of council.—And that therefore, in the courſe and procedure of our government with the colonies, there muſt ariſe a duty in government to give, a right in the colonies to claim, a ſhare in the legiſlature of Great Britain, by having knights and burgeſſes of their own election, repreſenting them in parliament.

'It makes no difference in the matter of the truth, whether the government of England ſhould be averſe to the extending of this privilege to the colonies, or whether the colonies ſhould be averſe to the receiving of it:—whether we, from pride and jealouſy, or they, from fears and doubts, ſhould be repugnant to this union. For, whether we reaſon from *experience* and the authority of *example*: or whether we conſider the policy, juſtice, and neceſſity of the meaſure, the concluſion is unavoidably the ſame; the propoſition invariably *true*, That *the Britiſh iſles, with our poſſeſſions in the Atlantic and in America, are in* FACT, UNITED INTO A ONE GRAND MARINE DOMINION: *and ought therefore, by policy, to be united into a one imperium, in a one center, where the ſeat of government is.* And ought to be governed from thence, by an adminiſtration founded on the baſis of the whole, and adequate and efficient to the whole.

'I have

'I have not ſtated the neceſſity of this meaſure, for reaſons which cannot but be obvious to any prudent man; but I have ventured to affirm, that ſuch is the actual ſtate of the ſyſtem of the Britiſh dominions, that neither the power of government, over theſe various parts, can long continue under the preſent mode of adminiſtration; nor the great intereſt of commerce, extended throughout the whole, long ſubſiſt under the preſent ſyſtem of the laws of trade.

'As I do, from my beſt judgment, ſincerely believe, that a general and entire union of the Britiſh dominions, is the only meaſure by which Great Britain can be continued in its political liberty, and commercial proſperity, perhaps in its exiſtence: ſo I make no ſcruple to aver, that if this meaſure be not adopted in *policy*, as it really exiſts in *fact*, it will ſoon become the duty of the ſeveral diſunited parts, to look narrowly to, and ſtand firm in, the maintenance of their undoubted rights in that ſtate and relation, in which the adminiſtration of government ſhall hold them. As I have pointed out the mode, how government may purſue its duty, conſiſtent with the fundamentals of the conſtitution; ſo have I ſuggeſted, through every ſtep, how the American may fortify himſelf in theſe rights, conſiſtent with his alliance.

'When I had firſt an opportunity of converſing with, and knowing the ſentiments of, the commiſſioners of the ſeveral provinces in North America, convened at Albany; of learning from their experience and judgment, the actual ſtate of the American buſineſs and intereſt; of hearing amongſt them, the grounds and reaſons of that *American union* which they then had under deliberation, and tranſmitted the plan of it to England: I then firſt conceived the idea, and ſaw the neceſſity of a general *Britiſh union*. I then firſt mentioned my ſentiments on this ſubject to ſeveral of thoſe commiſſioners,—and at that time, firſt propoſed my conſiderations on a general plan of union,—I had the ſatisfaction to find many of the meaſures, which I did then propoſe, adopted; and the much greater ſatisfaction of ſeeing the good effect of them: but this particular meaſure was at that time, I dare ſay, conſidered as theory and viſion, and perhaps may, at this time, be thought ſo ſtill: but every event that hath ſince ariſen, every meaſure which hath ſince been taken, through every period of buſineſs in which I have been concerned, or of which I have been cogniſant, hath confirmed me in my idea of the ſtate of things, and of the truth of the meaſure: at this period, every man of buſineſs in Britain, as well as in America, ſees the effect of this ſtate of things, and may, in future, ſee the neceſſity of this meaſure. The whole train of events, the whole courſe of buſineſs, muſt perpetually bring forward into practice, and neceſſarily in the end, into eſtabliſhment—*either an American or a Britiſh union*.—There is no other alternative, the only conſideration which remains to every good man, who loves the peace and liberty of mankind, is whether the one or the other ſhall be forced into exiſtence, by the violence of parties, and at the hazard of events; or whether by the deliberate legiſlative advice of the repreſentative of all who are concerned.—'

In acting this friendly mediatorial part, that which ſeems now to be the moſt wanted, and the moſt patriotic, Mr. Pownall is aware that he will be cenſured by both parties; 'I may be thought, ſays he, neither by the miniſtry nor the colobiſts to underſtand this ſubject, the one may call this work the viſion of a theoriſt, the other will repreſent the doctrine

trine which it contains, as the prejudices of power and ambition: The one may think me an advocate for the politicks of the colonies, the other will imagine me to be an evil counſellor againſt the colonies to the miniſtry.' And if this ſhould really happen, it may prove the beſt recommendation of any that can be given to his propoſitions. M.

Art. 32. *The Caricature; or Battle of the Butts: as it was fought at Brentford, March* 28, 1768, *&c. &c.* By E. Whirlpool, Citizen and Haberdaſher. 8vo. 2s. Kearſly.

Nonſenſe and ribaldry, about Wilkes's election for the county of Middleſex.

Art. 33. *The American Gazette; being a Collection of all the authentic Addreſſes, Memorials, Letters, &c. which relate to the preſent Diſputes between Great Britain and her Colonies. Containing alſo many original Papers, never before publiſhed. Numb. I.* 8vo. 1s. 6d. Kearſly.

The Editor's view is to collect every material paper relative to the preſent unhappy differences between this country and her colonies, from the date of the *circular letter* in February laſt; to open a communication for the parties intereſted; and to ſubmit the whole to the tribunal of the public. In the future numbers of this pamphlet-collection, he alſo propoſes to admit every paper that ſhall be ſent to him, wherein the dignity of the Britiſh legiſlature, and the reſpect due to the provincial aſſemblies of America, ſhall be obſerved.

Art. 34. *The important Advantages to the Power, Trade, and Navigation of Great Britain, that would reſult from our Protection of Corſica; and the no leſs fatal and unavoidable Conſequences of our permitting France to keep Poſſeſſion of that Iſland; ſet forth in Five Letters addreſſed to the Right Honourable the Earl of Ch——m. Wherein the Situation, Commodiouſneſs of the Ports, natural Productions of Corſica, together with the Means of improving them to the Advantage and Extenſion of the Trade of England, and the Number and military Proweſs of the Inhabitants, are particularly taken Notice of.* By a Nephew to the late John Trenchard, Eſq; Author of Cato's Letters. 8vo. 1s. Brown in Shoe-Lane.

Things are in a melancholy ſituation to the view of individuals, when political intereſts, and thoſe of humanity, interfere: and if ever we are to run the hazard of diſobliging our neighbours, it is more honourable for Britain to be juſtified by the latter, than by the former. To reaſon meerly from human conſiderations, it is a cruel circumſtance, that when a ſet of brave men are ſtruggling for freedom, the only queſtion among their neighbours is, Who ſhall avail themſelves of their laudable efforts againſt one power, by transferring their ſervitude to another? If however, by lending a generous aſſiſtance without any ſuch baſe view, commercial advantages can be gained, the motives to it are certainly ſtrengthened. But if while reaſons are weighing on one ſide, effectual vigorous meaſures are taken for deciſion on the other, determination may come too late.

It may be doubted indeed whether true policy and humanity claſh at all in this inſtance: for the peace of Europe appears to be more ſecure by

by the breaking large ſovereignties into ſmaller, and multiplying independent ſtates; that by adding to the weight and influence of any one, —always excepting our own.

The Writer of theſe letters ſtates the commercial advantages we may derive from aſſiſting the Corſicans in aſſerting their independency on Genoa; and leſt his allegations ſhould be diſputed, he would have the miniſtry ſend two or more perſons to Corſica, attended by one or two of his own nomination, to eſtabliſh the truth of what he affirms: but Mr. Trenchard's Nephew ſhould have conſidered that the French troops are there before him, and are doing what will not now be eaſily undone, in conſequence of his propoſed deputation. What he ſays is in ſome inſtances, ſufficiently obvious, and would have appeared more cogent, had his letters been leſs ſeaſoned with reflections on the miniſtry, —one of whom he addreſſes. As to the conſequence he endeavours to arrogate from his affirmed collateral conſanguinity to Mr. Trenchard, he could not have built upon a weaker foundation; as it would not be eaſily eſtabliſhed that a *real* nephew of Mr. Trenchard ſhould be more equal to the diſcuſſion of this or any other ſubject, than a nephew of Mr. Tindal, Mr. Toland, or Mr. Topham, the ſtrong man of Iſlington. **N.**

Art. 35. *A Letter to William Beckford, Eſq; Member of Parliament for the City of London.* 8vo. 6d. Bingley.

Complains of the grievous hardſhips which thoſe laborious people, the coal-heavers, are ſaid to endure, through the impoſitions and tyranny of their cruel taſk-maſters the *undertakers* *, &c. and conjures Mr. Beckford, as member for the city, and, eſpecially, as alderman for Billingſgate ward, to exert himſelf for their relief, at the next meeting of parliament.

* This ſort of *undertaker*, is not the *manager* of a funeral, but the *authoriſed regulator* of the buſineſs of coal-heaving;—— a buſineſs which, by the way, is ſaid to be totally unneceſſary, as an excluſive calling; the ſailors who navigate the coal-ſhips being ſufficient for the purpoſe of unloading them; and would be glad to be ſo employed, inſtead of being obliged to remain idle ſpectators of what the others are doing.

DRAMATIC.

Art. 36. *The Royal Garland, an occaſional Interlude, in Honour of his Daniſh Majeſty.* Set to Muſic by Mr. Arnold, and performed at the Theatre-Royal, Covent-Garden. 8vo. 6d. Becket.

This *went off* (as the phraſe is) prettily enough, on the ſtage. It is *nothing*, in the peruſal.

Art. 37. *The Padlock: a Comic Opera. As it is performed at the Theatre-Royal in Drury-Lane.* 8vo. 1s. Griffin.

Founded on one of the novels of Cervantes, in which the paſſion of jealouſy is finely ridiculed, and to which the circumſtance of the padlock is here not unnaturally added. As for the ſongs, the Author, as uſual in compoſitions of this kind, has obſerved Swift's rule,

"Suit your *words* to your *muſic* well."

SER-

SERMONS.

I. *Zion's Miniſters clothed with Salvation, and her Saints ſhouting for joy*;—preached to the Miniſters and Meſſengers of the ſeveral Churches met in Aſſociation at Bromſgrove, in the Co. of Worceſter, May 25, 1768. By J. Poynting. Keith.

II. *The Doctrine of Juſtification by Faith* explained,—before the Univerſity of Oxford, at St. Mary's, July 3d, 1768. By Tho. Randolph, D. D. Archdeacon of Oxford, and Lady Margaret's Profeſſor of Divinity. Fletcher.

III. Preached in the Cathedral Church of Sarum, before the Governors of the General Infirmary, on the 2d Anniverſary, Sept. 23, 1768. By Will. Dodwell, D. D. Archdeacon of Berks, and Canon Reſidentiary of Sarum. Fletcher.

CORRESPONDENCE.

W. B.'s kind remonſtrance is entitled to our grateful acknowledgment; but we are not conſcious of having, in any inſtance, improperly uſed the word which is the ſubject of his obliging letter.—It is, however, ſufficiently apparent, from what our Correſpondent has urged, that *his* ideas of *fanaticiſm* are not, in all reſpects, conſonant with *ours*.—We honeſtly declare, that we ſcruple not to apply the term to any perſons, of whatever denomination, who, in *this part of the world*, and in *theſe times*, affect to talk in the ſtyle of, or preſume to place themſelves in ſimilar circumſtances with, our bleſſed Saviour and his apoſtles.

*** We ſhould gladly comply with the earneſt requeſt of A. B. by recommending the caſe of the good people, the poor proteſtants of Piedmont, to the compaſſion of our countrymen, at this time, when there is a collection on foot for their relief; but we are with-held by a conſideration which hath more weight with us than the apprehenſion of its being poſſibly deemed impertinent, and out of our way: viz. that we are not *perſonally* acquainted with the *preſent*, *real* circumſtances of the Vaudois; and, conſequently, are not duly authoriſed to addreſs the public, on ſo important an occaſion. Should any *publication*, on this ſubject, come before us, our Correſpondent may depend on its being duly noticed.

☞ We have read, with pleaſure, the ingenious letter of EUDOXUS,—although there are ſome parts of it which we do not, perhaps, rightly and fully apprehend; but if the Writer will unmaſk, and come forth from his *cell*, we ſhall be glad to take a chearful glaſs with him *above-ground*.

THE

MONTHLY REVIEW,

For NOVEMBER, 1768.

Commentaries on the Laws of England. Book the Third. By William Blackſtone, Eſq; Sollicitor-general to her Majeſty. Printed at the Clarendon Preſs. 4to. 1 *l.* 1 *s.* Bathurſt. 1768.

WHEN we have the good fortune to meet with a work, in which knowledge, elegance, and ſpirit, are happily united with method and perſpicuity, we then follow the Author with pleaſure; and, even after a long ſeparation, we rejoin him with eaſe. Thus, though we have been prevented, by unavoidable interruptions, from a due attendance on this excellent Writer, yet we find no difficulty in meaſuring back the lengths he has paſſed, and in purſuing the clue which guides him through the intricate labyrinths of law.

The third book, now under conſideration, treats of PRIVATE WRONGS; and that the reader may keep in view the general analyſis of the ſubject, our Author very properly introduces this diviſion, by a reference to the foregoing part of the work.

'At the opening, ſays he, of theſe commentaries municipal law * was in general defined to be, "a rule of civil conduct, pre-

ſcribed

* It is obſervable, that in the 2d ſect. of the Introduction referred to, our Author has apologized for the expreſſion *municipal law*. 'I call it *municipal law*, ſays he, in compliance with common ſpeech; for though ſtrictly that expreſſion denotes the *particular cuſtoms* of one ſingle *municipium* or *free town*, yet it may with ſufficient propriety be applied to any one ſtate or nation, which is governed by the ſame laws and cuſtoms.' This apology ſuggeſts to us ſome obſervations which did not occur when the paſſage was before under conſideration.

It is true, the diſtinction which was among the Romans between the *ingenui* and the *municipes*, and which is very accurately marked by *Cicero de Leg.* now no longer ſubſiſts: yet, nevertheleſs, it was, in our opinion, unneceſſary to apologize for this expreſſion: for though

ſcribed by the ſupreme power in a ſtate, commanding what is right, and prohibiting what is wrong." From hence therefore it followed, that the primary objects of the law are the eſtabliſhment of rights, and the prohibition of wrongs. And this occaſioned the diſtribution of theſe collections into two general heads; under the former of which we have already conſidered the *rights* that were defined and eſtabliſhed, and under the latter are now to conſider the *wrongs* that are forbidden and redreſſed, by the laws of England.'

As *rights* were diſtinguiſhed into two ſorts, namely the *rights of perſons* and the *rights* of things, ſo likewiſe *wrongs* are divided into two ſpecies, *private wrongs* and *public wrongs*. The firſt of theſe ſpecies of wrongs, conſtitutes the ſubject of the volume before us; the other ſpecies is reſerved for the concluding volume.

The redreſs of private wrongs is diſtributed into three ſeveral ſpecies; firſt, that which is obtained by mere act of the parties themſelves; ſecondly, that which is effected by mere act and operation of law; and thirdly, that which ariſes from ſuit or action in *courts*.

As the conſideration of the firſt two, regards mere technical learning, we ſhall therefore paſs them over, and confine our obſervation to the third, which, ſo far as it treats of courts of juſtice, is of a more general and hiſtorical nature.

We the rather decline entering into any particular account of the two former modes of redreſs, as the general ſcope and ſubſtance of them is contained in the following paſſage, which may be conſidered as a kind of recapitulation of thoſe ſubjects.

it was originally confined to denote the right to the civil laws of Rome, which was conferred on the *municipia* or *dependent* ſtates, yet it came by degrees to ſignify all civil laws without diſtinction: and the expreſſions *municipal law* and *civil law* have, time out of mind, been uſed ſynonimouſly.

We doubt, however, whether the learned Writer has expreſſed himſelf with his uſual accuracy, in ſaying that the *municipal law* denotes the *particular cuſtoms* of one ſingle *municipium* or *free* town.

This paſſage appears liable to two objections. Firſt, it ſeems improper to render *municipium* a *free town*: for *municipium* properly ſignifies a city or town on which the Romans conferred the ſame privileges which the citizens of Rome enjoyed; and as theſe privileges were conferred by way of gift or favour, the *municipia* may rather be conſidered as *dependent* than as *free* ſtates. Secondly, as theſe *municipia*, notwithſtanding they were entitled to the privileges of Roman citizens, did nevertheleſs continue to be governed by *their own laws and cuſtoms*, it may be thought inaccurate to ſay that *municipal law* denotes the *particular cuſtoms* of a *municipium*.

Our

Our Author, in the third chapter, treating of courts in general, ſays, 'And here it will not be improper to obſerve *, that although, in the ſeveral caſes of redreſs by the act of the parties mentioned in a former chapter, the law allows an extrajudicial remedy, yet that does not exclude the ordinary courſe of juſtice: but it is only an additional weapon put into the hands of certain perſons in particular inſtances, where natural equity or the peculiar circumſtances of their ſituation required a more expeditious remedy, than the formal proceſs of any court of judicature can furniſh. Therefore, though I may defend myſelf, or relations, from external violence, I yet am afterwards entitled to an action of aſſault and battery: though I may retake my goods if I have a fair and peaceable opportunity, this power of recaption does not debar me from my action of trover or detinue: I may either enter on the lands, on which I have a right of entry, or may demand poſſeſſion by a real action: I may either abate a nuſance by my own authority, or call upon the law to do it for me: I may diſtrein for rent, or have an action of debt at my own option: if I do not diſtrein my neighbours

* Theſe two caſes are 1. If a perſon indebted to another makes his creditor or debtee his executor, or if ſuch creditor obtains letters of adminiſtration to his debtor; in theſe caſes the law gives him a remedy for his debt, by allowing him to retain ſo much as will pay himſelf, before any other creditors whoſe debts are of equal degree. This is a remedy by the mere act of law, and grounded upon this reaſon; that the executor cannot, without an apparent abſurdity, commence a ſuit againſt himſelf as repreſentative of the deceaſed, to recover that which is due to him in his own private capacity: but, having the whole perſonal eſtate in his hands, ſo much as is ſufficient to anſwer his own demand, is, by operation of law, applied to that particular purpoſe.

2. REMITTER is where he, who hath the true property or *jus proprietatis* in lands, but is out of poſſeſſion thereof, and hath no right to enter without recovering poſſeſſion in an action, hath afterwards the freehold caſt upon him by ſome ſubſequent, and, of courſe, defective, title: in this caſe he is remitted, or ſent back, by operation of law, to his antient and more certain title. The right of entry, which he hath gained by a bad title, ſhall be *ipſo facto* annexed to his own inherent good one; and his defeaſible eſtate ſhall be utterly defeated and annulled, by the inſtantaneous act of law, without his participation or conſent. As if A. diſſeiſes B. that is, turns him out of poſſeſſion, and dies leaving a ſon C. hereby the eſtate deſcends to C. the ſon of A. and B. is barred from entering thereon till he proves his right in an action: now if afterwards C, the heir of the diſſeiſor, makes a leaſe for life to D, with remainder to B the diſſeiſee for life, and D dies; hereby the remainder accrues to B, the diſſeiſee: who thus gaining a new freehold by virtue of the remainder, which is a bad title, is by act of law *remitted*, or in of his former and ſurer eſtate. For he hath hereby gained a new right of poſſeſſion, to which the law immediately annexes his antient right of propriety.

cattle *damage-feaſant*, I may compel him by action of treſpaſs to make me a fair ſatisfaction: if a heriot, or a deodand, be withheld from me by fraud or force, I may recover it though I never ſeized it. And with regard to accords and arbitrations, theſe, in their nature being merely an agreement or compromiſe, moſt indiſputably ſuppoſe a previous right of obtaining redreſs ſome other way, which is given up by ſuch agreement. But as to remedies by the mere operation of law, thoſe are indeed given, becauſe no remedy *can* be miniſtred by ſuit or action, without running into the palpable abſurdity of a man's bringing an action againſt himſelf: the two caſes wherein they happen being ſuch, wherein the only poſſible legal remedy would be directed againſt the very perſon himſelf who ſeeks relief.'

Having taken notice of the general diſtinction of courts, into *courts of record*, and *courts not of record*, he proceeds in the fourth chapter to conſider the ſeveral ſpecies of courts of juſtice; which are either ſuch as are of public or general juriſdiction throughout the whole realm, or ſuch as are only of private and ſpecial juriſdiction in ſome particular parts of it. Before he treats of the public courts of common law and equity, Mr. Blackſtone makes the following general and ingenious reflections.

'The policy of our antient conſtitution, as regulated and eſtabliſhed by the great Alfred, was to bring juſtice home to every man's door, by conſtituting as many courts of judicature as there are manors and townſhips in the kingdom; wherein injuries were redreſſed in an eaſy and expeditious manner, by the ſuffrage of neighbours and friends. Theſe little courts however communicated with others of a larger juriſdiction, and thoſe with others of a ſtill greater power; aſcending gradually from the loweſt to the ſupreme courts, which were reſpectively conſtituted to correct the errors of the inferior ones, and to determine ſuch cauſes as by reaſon of their weight and difficulty demanded a more ſolemn diſcuſſion. The courſe of juſtice flowing in large ſtreams from the king, as the fountain, to his ſuperior courts of record; and being then ſubdivided into ſmaller channels, till the whole and every part of the kingdom were plentifully watered and refreſhed. An inſtitution that ſeems highly agreeable to the dictates of natural reaſon, as well as of more enlightened policy; being equally ſimilar to that which prevailed in Mexico and Peru before they were diſcovered by the Spaniards; and that which was eſtabliſhed in the Jewiſh republic by Moſes. In Mexico each town and province had its proper judges, who heard and decided cauſes, except when the point in litigation was too intricate for their determination; and then it was remitted to the ſupreme court of the empire, eſtabliſhed in the capital, and conſiſting of *twelve* judges. Peru,

according

according to Garcilaſſo de Vega (an hiſtorian deſcended from the antient Incas of that country) was divided into ſmall diſtricts containing *ten* families each, all regiſtred, and under one magiſtrate; who had authority to decide little differences and puniſh petty crimes. Five of theſe compoſed a higher claſs of *fifty* families; and two of theſe laſt compoſed another called a *hundred*. Ten hundreds conſtituted the largeſt diviſion, conſiſting of a thouſand families; and each diviſion had its ſeparate judge or magiſtrate, with a proper degree of ſubordination. In like manner we read of Moſes; that, finding the ſole adminiſtration of juſtice too heavy for him, he "choſe able men out of all Iſrael, ſuch as feared God, men of truth, hating covetouſneſs; and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens: and they judged the people at all ſeaſons; the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves." Theſe inferior courts, at leaſt the name and form of them, ſtill continue in our legal conſtitution: but as the ſuperior courts of record have in practice obtained a concurrent original juriſdiction with theſe; and as there is beſides a power of removing plaints or actions thither from all the inferior juriſdictions; upon theſe accounts (among others) it has happened that theſe petty tribunals have fallen into decay, and almoſt into oblivion: whether for the better or the worſe, may be matter of ſome ſpeculation; when we conſider on the one hand the encreaſe of expence and delay, and on the other the more upright and impartial deciſion, that follow from this change of juriſdiction.'

This is indeed a queſtion very open to debate, concerning which we ſhall hereafter, in the courſe of our review of the volume, have occaſion to expreſs our ſentiments.

Mr. Blackſtone then proceeds to enumerate the ſeveral courts, beginning with the loweſt. 'The loweſt, and at the ſame time the moſt expeditious court of juſtice known to the law of England is the court of *Pied oudre curia pedis pulverizati*; ſo called from the duſty feet of the ſuitors. It is a court of record, incident to every fair and market; of which the ſteward of him, who owns or has the toll of the market, is the judge. It was inſtituted to adminiſter juſtice for all injuries done in that very fair or market, and not in any preceeding one. So that the injury muſt be done, complained of, heard, and determined, within the compaſs of one and the ſame day. The court hath cognizance of all matters that can poſſibly ariſe within the precinct of that fair or market; and the plaintiff muſt make oath that the cauſe of an action aroſe there. From this court a writ of error lies, in the nature of an appeal, to the courts of Weſtminſter.'

' Mr. Blackſtone then gives an account of the court *Baron*; which is of two natures: the one is a cuſtomary court, which he ſpoke of in the preceding volume, the other, which is now under conſideration, is a court of common law, and it is the court of the barons, by which name the freeholders were ſometimes antiently called; for that it is held before the freeholders who owe ſuit and ſervice to the manor, the ſteward being rather the regiſter than the judge. ' This was formerly held every three weeks; and its moſt important buſineſs is to determine, by writ of right, all controverſies relating to the right of lands within the manor. It may alſo hold plea of any perſonal actions, of debt, treſpaſs on the caſe, or the like, where the debt or damages do not amount to forty ſhillings. Which is the ſame ſum, or three marks, that bounded the juriſdiction of the antient Gothic courts in their loweſt inſtance, or *fierding-courts*, ſo called becauſe four were inſtituted within every ſuperior diſtrict or hundred.' ' After judgment given a writ of *falſe judgment* lies to the courts at Weſtminſter to rehear and review the cauſe, and not a writ of error, for this is not a court of record.'

This is a very clear and ſuccinct account of this antient court, which, we may add, was formerly in ſuch eſtimation, that it had conuzance of all pleas of land within the manor, ſo that no one within the manor could apply to any other juriſdiction without a *remiſit curiam* from the lord.

An account of the *hundred-court* follows next. This is only a larger court baron, being held for all the inhabitants of a particular hundred inſtead of a manor. The free ſuitors are here the judges, and the ſteward the regiſter, as in the caſe of a court baron. It is likewiſe no court of record: reſembling the former in all points, except that in point of territory it is of greater juriſdiction. Our Author apprehends, and with good reaſon, that the inſtitution of this court was coeval with that of hundreds themſelves, which were formerly introduced, though not invented by Alfred, being derived from the polity of the antient Germans. But this court, as cauſes are equally liable to removal from hence, as from the common court baron, and by the ſame writs, and may alſo be reviewed by writ of *falſe judgment*, is therefore fallen into equal diſuſe with regard to the trial of actions.

We could wiſh that the learned Author had been ſomewhat more full and particular in his account of this antient court. We concur with him in opinion that Alfred firſt introduced the diviſion of hundreds, and it may be worth while obſerving that at their firſt inſtitution, the government of them was aſſigned to the king's relations, who were therefore ſtiled *conſanguinei*, as *lords lieutenants*, *earls*, &c. are ſtiled to this day. It may be added,

added, that the juriſdiction of theſe hundred courts is transferred to the county courts, except ſome few, which have been annexed to the crown, or granted to ſome conſiderable ſubject, with whom they remain in the nature of a *franchiſe*, in which the ſheriff has no ordinary authority.

The county court ſtands next in order in Mr. Blackſtone's arrangement, and this is a court incident to the juriſdiction of the ſheriff. It is not a court of record, but may hold pleas of debt or damages under the value of 40 s. 'The county court may alſo hold plea of many real actions, and of all perſonal actions to any amount, by virtue of a ſpecial writ called a *juſticies*; which is a writ empowering the ſheriff for the ſake of diſpatch to do the ſame juſtice in his county court, as might otherwiſe be had at Weſtminſter. The freeholders of the county are the real judges in this court, and the ſheriff is the miniſterial officer. The great conflux of freeholders, which are ſuppoſed always to attend at the county court (which Spelman calls *forum plebeiae juſtitiae et theatrum comitivae poteſtatis*) is the reaſon why all acts of parliament at the end of every ſeſſion were wont to be there publiſhed by the ſheriff; why all outlawries of abſconding offenders are there proclaimed; and why all popular elections which the freeholders are to make, as formerly of ſheriffs and conſervators of the peace, and ſtill of coroners, verderers, and knights of the ſhire, muſt ever be made *in pleno comitatu*, or, in full county court. By the ſtatute 2 Edw. VI. c. 25. no county court ſhall be adjourned longer than for one month, conſiſting of twenty eight days. And this was alſo the antient uſage, as appears from the laws of King Edward the elder: "*praepoſitus* (that is, the ſheriff) *ad quartam circiter ſeptimanam frequentem populi concionem celebrato; cuique jus dicito; liteſque ſingulas dirimito.*" In thoſe times the county court was a court of great dignity and ſplendor, the biſhop and the ealdorman (or earl) with the principal men of the ſhire ſitting therein to adminiſter juſtice both in lay and eccleſiaſtical cauſes. But it's dignity was much impaired, when the biſhop was prohibited and the earl neglected to attend it. And, in modern times, as proceedings are removeable from hence into the king's ſuperior courts, by writ of *pone* or *recordare*, in the ſame manner as from hundred-courts, and courts-baron; and as the ſame writ of falſe judgement may be had, in nature of a writ of error; this has occaſioned the ſame diſuſe of bringing actions therein.'

It might have been added, that before the erection of the courts at Weſtminſter, the county courts were the chief courts of the kingdom, and, as we learn from *Glanville*, *Bracton*, *Britton*, and *Fleta*, they had cognizance of very conſiderable concerns. The concurring power which the biſhop and alderman [or earl] had in theſe courts, was derived from a law of king

Edgar's, but theſe powers were ſeparated by William the Conqueror.

Mr. Blackſtone then proceeds to the conſideration of thoſe courts which were calculated for the adminiſtration of redreſs throughout the whole kingdom at large. Of theſe, the firſt taken notice of is the court of common pleas.

'By the antient Saxon conſtitution there was only one ſuperior court of juſtice in the kingdom: and that had cognizance both of civil and ſpiritual cauſes; *viz.* the *wittena-gemote*, or general council, which aſſembled annually or oftener, wherever the king kept his Eaſter, Chriſtmas, or Whitſontide, as well to do private juſtice as to conſult upon public buſineſs. At the conqueſt the eccleſiaſtical juriſdiction was diverted into another channel; and the conqueror, fearing danger from theſe annual parliaments, contrived alſo to ſeparate their miniſterial power, as judges, from their deliberative, as counſellors to the crown. He therefore eſtabliſhed a conſtant court in his own hall, thence called by Bracton and other antient authors *aula regia* or *aula regis*. This court was compoſed of the king's great officers of ſtate reſident in his palace, and uſually attendant on his perſon; ſuch as the lord high conſtable and lord mareſchal, who chiefly preſided in matters of honour and of arms; determining according to the law military and the law of nations. Beſides theſe there were the lord high ſteward, and lord great chamberlain; the ſteward of the houſhold; the lord chancellor, whoſe peculiar buſineſs it was to keep the king's ſeal and examine all ſuch writs, grants, and letters, as were to paſs under that authority; and the lord high treaſurer, who was the principal adviſer in all matters relating to the revenue. Theſe high officers were aſſiſted by certain perſons learned in the laws, who were called the king's juſticiars or juſtices; and by the greater barons of parliament, all of whom had a ſeat in the *aula regia*, and formed a kind of court of appeal, or rather of advice, in matters of great moment and difficulty. All theſe in their ſeveral departments tranſacted all ſecular buſineſs both criminal and civil, and likewiſe the matters of the revenue: and over all preſided one ſpecial magiſtrate, called the chief juſticiar or *capitalis juſticiarius totius Angliae*; who was alſo the principal miniſter of ſtate, the ſecond man in the kingdom, and by virtue of his office guardian of the realm in the king's abſence. And this officer it was who principally determined all the vaſt variety of cauſes that aroſe in this extenſive juriſdiction; and from the plenitude of his power grew at length both obnoxious to the people and dangerous to the government which employed him.

'This great univerſal court being bound to follow the king's houſehold in all his progreſſes and expeditions, the trial of common

mon cauſes therein was found very burthenſome to the ſubject. Wherefore king John, who dreaded alſo the power of the juſticiar, very readily conſented to that article which now forms the eleventh chapter of *magna carta*, and enacts "that *communia placita non ſequantur curiam regis, ſed teneantur in aliquo loco certo.*" This certain place was eſtabliſhed in Weſtminſter-hall, the place where the *aula regis* originally ſate, when the king reſided in that city; and there it hath ever ſince continued. And the court being thus rendered fixed and ſtationary, the judges became ſo too, and a chief with other juſtices of the common pleas was thereupon appointed; with juriſdiction to hear and determine all pleas of land, and injuries merely civil between ſubject and ſubject. Which critical eſtabliſhment of this principal court of common law, at that particular juncture and that particular place, gave riſe to the inns of court in its neighbourhood; and thereby collecting together the whole body of the common lawyers, enabled the law itſelf to withſtand the attacks of the canoniſts and civilians, who laboured to extirpate and deſtroy it.'

'The *aula regia* being thus ſtripped of ſo conſiderable a branch of its juriſdiction, and the power of the chief juſticiar being alſo conſiderably curbed by many articles in the great charter, the authority of both began to decline apace under the long and troubleſome reign of king Henry III. And, in farther purſuance of this example, the other ſeveral officers of the chief juſticiar were, under Edward the firſt (who new-modelled the whole frame of our judicial polity) ſubdivided and broken into diſtinct courts of judicature. A court of chivalry was erected, over which the conſtable and mareſchal preſided; as did the ſteward of the houſhold over another, conſtituted to regulate the king's domeſtic ſervants. The high ſteward, with the barons of parliament, formed an auguſt tribunal for the trial of delinquent peers; and the barons reſerved to themſelves in parliament the right of reviewing the ſentences of other courts in the laſt reſort. The diſtribution of common juſtice between man and man was thrown into ſo provident an order, that the great judicial officers were made to form a checque upon each other: the court of chancery iſſuing all original writs under the great ſeal to the other courts; the common pleas being allowed to determine all cauſes between private ſubjects; the exchequer managing the king's revenue; and the court of king's bench retaining all the juriſdiction which was not cantoned out to other courts, and particularly the ſuperintendance of all the reſt by way of appeal; and the ſole cognizance of pleas of the crown or criminal cauſes.'

Our Author does not ſeem to be quite explicit as to the preciſe time of erecting this court. If we may truſt the authority of

of the moſt antient writers, particularly of *Bracton*, if we remember right, it was firſt erected in the reign of Henry the third, and at length ſettled at Weſtminſter: and then it was that the ſtile of the writs was altered: for before it was made ſtationary, they ran *quod ſit coram me vel juſticiariis meis*, whereas they afterwards ran *coram juſticiariis noſtris apud Weſtmonaſterium.*

'The court of *King's Bench* (ſo called becauſe the king uſed formerly to ſit there in perſon, the ſtile of the court ſtill being *coram ipſo rege*) is the ſupreme court of common law in the kingdom; conſiſting of a chief juſtice and three *puiſnè* juſtices, who are by their office the ſovereign conſervators of the peace and ſupreme coroners of the land. Yet, though the king himſelf uſed to ſit in this court, and ſtill is ſuppoſed ſo to do; he did not, neither by law is he empowered to, determine any cauſe or motion, but by the mouth of his judges, to whom he hath committed his whole judicial authority.' 'James the firſt, as our author obſerves in a note, is ſaid to have ſate in this court in perſon, but was informed by his judges that he could not deliver an opinion.'

'This court, which is the remnant of the *aula regia*, is not, nor can be, from the very nature and conſtitution of it, fixed to any certain place, but may follow the king's court wherever it goes; for which reaſon all proceſs iſſuing out of this court in the king's name is returnable "*ubicunque fuerimus in Anglia.*" It hath indeed, for ſome centuries paſt, uſually ſate at Weſtminſter, being an antient palace of the crown; but might remove with the king to York or Exeter, if he thought proper to command it. And we find that, after Edward I. had conquered Scotland, it actually ſate at Roxburgh.'

'The juriſdiction of this court is very high and tranſcendent. It keeps all inferior juriſdictions within the bounds of their authority, and may either remove their proceedings to be determined here, or prohibit their progreſs below. It ſuperintends all civil corporations in the kingdom. It commands magiſtrates and others to do what their duty requires, in every caſe where there is no other ſpecific remedy. It protects the liberty of the ſubject, by ſpeedy and ſummary interpoſition. It takes cognizance both of criminal and civil cauſes; the former in what is called the crown-ſide or crown-office; the latter in the plea-ſide of the court.'

'This court is likewiſe a court of appeal, into which may be removed by writ of error all determinations of the court of common pleas, and of all inferior courts of record in England: and to which a writ of error lies alſo from the court of king's bench in Ireland. Yet even this ſo high and honourable court is not the *dernier reſort* of the ſubject; for if he be not ſatisfied with any determination here, he may remove it by writ of error into

into the houſe of lords, or the court of exchequer chamber, as the caſe may happen, according to the nature of the ſuit, and the manner in which it has been proſecuted.'

Mr. Blackſtone next treats of the *court of exchequer*, which, as he obſerves, is inferior in rank, not only to the court of king's bench, but to the court of common pleas; but he choſe to conſider it in this order, on account of its double capacity, as a court of law, and a court of equity alſo. This is a very antient court of record, ſet up by William the Conqueror, as a part of the *aula regia*; though regulated and reduced to its preſent order by Edward the Firſt, and intended principally to order the revenues of the crown, and to recover the king's debts and duties. It conſiſts of two diviſions: the receipt of the exchequer, which manages the royal revenue; and the court or judicial part of it, which is again ſubdivided as above mentioned.

The court of exchequer is held in the Exchequer-chamber before the lord treaſurer, the chancellor of the exchequer, the chief baron, and the three *puiſne* ones. The primary and original buſineſs of this court is to call the king's debtors to account by bill filed by the attorney general; and to recover any lands, tenements or hereditaments, any goods, chattels, or other profits or benefits belonging to the crown. But, by a fiction of law, all kinds of perſonal ſuits may be proſecuted in the court of exchequer. 'For as all the officers and miniſters of this court have, like thoſe of other ſuperior courts, the privilege of ſuing and being ſued only in their own court; ſo alſo the king's debtors, and farmers, and all accomptants of the exchequer, are privileged to ſue and implead all manner of perſons in the ſame court of equity, that they themſelves are called into. They have likewiſe privilege to ſue and implead one another, or any ſtranger, in the ſame kind of common law actions (where the perſonality only is concerned) as are proſecuted in the court of common pleas.

'This gives original to the common law part of their juriſdiction, which was eſtabliſhed merely for the benefit of the king's accomptants, and is exerciſed by the barons only of the exchequer, and not the treaſurer or chancellor. The writ upon which all proceedings here are grounded is called a *quo minus:* in which the plaintiff ſuggeſts that he is the king's farmer or debtor, and that the defendant hath done him the injury or damage complained of; *quo minus ſufficiens exiſtit*, by which he is the leſs able, to pay the king his debt or rent.' 'The ſurmiſe of being debtor to the king, is therefore become matter of form and mere words of courſe, and the court is open to all the nation equally. The ſame holds with regard to the equity ſide of the court: for there any perſon may file a bill againſt another upon a bare ſug-

ſuggeſtion that he is the king's accomptant; but whether he is ſo, or not, is never controverted. In this court, on the equity ſide, the clergy have long uſed to exhibit their bills for the non-payment of tithes; in which caſe the ſurmiſe of being the king's debtor is no fiction, they being bound to pay him their firſt fruits, and annual tenths. But the chancery has of late years obtained a large ſhare in this buſineſs.

'An appeal from the equity ſide of this court lies immediately to the houſe of peers; but from the common law ſide, in purſuance of the ſtatute 31 Edw. III. c. 12. a writ of error muſt be firſt brought into the court of exchequer chamber. And from their determination there lies, in the *dernier reſort*, a writ of error to the houſe of lords.'

To this account of the court of exchequer, and of its *general diviſion*, it may not be improper to ſubjoin, that ſome have enumerated ſeven diſtinct courts in the exchequer, namely, 1. The court of pleas. 2. The court of accounts. 3. The court of receipt. 4. The court of exchequer chamber, wherein all the judges of England are aſſembled. 5. The court of exchequer chamber, for errors in the court of exchequer. 6. The court of exchequer chamber, for errors in the king's bench. 7. The court of equity in the exchequer chamber.

The high court of chancery is the next and laſt of the king's ſuperior and original courts of juſtice which fall under conſideration. 'The office and name of chancellor, Mr. Blackſtone obſerves, was certainly known to the courts of the Roman Emperors; where originally it ſeems to have ſignified a chief ſcribe or ſecretary, who was afterwards inveſted with ſeveral judicial powers, and a general ſuperintendency over the reſt of the officers of the prince. From the Roman empire it paſſed to the Roman church, ever emulous of imperial ſtate; and hence every biſhop has to this day his chancellor, the principal judge of his conſiſtory. And when the modern kingdoms of Europe were eſtabliſhed upon the ruins of the empire, almoſt every ſtate preſerved its chancellor, with different juriſdictions and dignities, according to their different conſtitutions. But in all of them he ſeems to have had the ſuperviſion of all charters, letters, and ſuch other public inſtruments of the crown, as were authenticated in the moſt ſolemn manner; and therefore, when ſeals came in uſe, he had always the cuſtody of the king's great ſeal. So that the office of chancellor, or lord keeper, (whoſe authority by ſtatute 5 Eliz. c. 18. is declared to be exactly the ſame) is with us at this day created by the mere delivery of the king's great ſeal into his cuſtody: whereby he becomes, without writ or patent, an officer of the greateſt weight and power of any now ſubſiſting in the kingdom; and ſuperior in point of precedency to every temporal lord. He is a privy councellor

by

by his office, and, according to lord chancellor Elleſmere, prolocutor of the houſe of lords by preſcription. To him belongs the appointment of all juſtices of the peace throughout the kingdom. Being formerly uſually an eccleſiaſtic, (for none elſe were then capable of an office ſo converſant in writings) and preſiding over the royal chapel, he became keeper of the king's conſcience; viſitor, in right of the king, of all hoſpitals and colleges of the king's foundation; and patron of all the king's livings under the value of 20 *l. per annum* in the king's books. He is the general guardian of all infants, idiots, and lunatics; and has the general ſuperintendence of all charitable uſes in the kingdom. And all this, over and above the vaſt and extenſive juriſdiction which he exerciſes in his judicial capacity in the court of chancery: wherein, as in the exchequer, there are two diſtinct tribunals; the one ordinary, being a court of common law; the other extraordinary, being a court of equity.'

The ordinary legal court, Mr. Blackſtone premiſes, is much more antient than the court of equity. 'Its juriſdiction is to hold plea upon a *ſcire facias* to repeal and cancel the king's letters patent, when made againſt law, or upon untrue ſuggeſtions; and to hold plea of petitions, *monſtrans de droit*, traverſes of offices, and the like; when the king hath been adviſed to do any act, or is put in poſſeſſion of any lands or goods, in prejudice of a ſubject's right. On proof of which, as the king can never be ſuppoſed intentionally to do any wrong, the law queſtions not but he will immediately redreſs the injury; and refers that conſcientious taſk to the chancellor, the keeper of his conſcience. It alſo appertains to this court to hold plea of all perſonal actions, where any officer or miniſter of the court is a party. It might likewiſe hold plea (by *ſcire facias*) of partitions of lands in coparcenary, and of dower, where any ward of the crown was concerned in intereſt, ſo long as the military tenures ſubſiſted: as it now may alſo do of the tithes of foreſt land, where granted by the king and claimed by a ſtranger againſt the grantee of the crown; and of executions on ſtatutes, or recognizances in nature thereof by the ſtatute 23 Hen. VIII. c. 6. But if any cauſe comes to iſſue in this court, that is, if any fact be diſputed between the parties, the chancellor, cannot try it, having no power to ſummon a jury; but muſt deliver the record *propria manu* into the court of king's bench, where it ſhall be tried by the country, and judgment ſhall be there given thereon. And, when judgment is given in chancery, upon demurrer or the like, a writ of error, in nature of an appeal, lies out of this ordinary court into the court of king's bench: though ſo little is uſually done on the common law ſide of the court, that I have met with no traces of any writ

of error being actually brought, ſince the fourteenth year of Queen Elizabeth, *A. D.* 1572.

'In this ordinary, or legal, court, is alſo kept the *officina juſtitiae:* out of which all original writs that paſs under the great ſeal, all commiſſions of charitable uſes, ſewers, bankruptcy, idiocy, lunacy, and the like, do iſſue; and for which it is always open to the ſubject, who may there at any time demand and have, *ex debito juſtitiae*, any writ that his occaſions may call for. Theſe writs (relating to the buſineſs of the ſubject) and the returns to them were, according to the ſimplicity of antient times, originally kept in a hamper, *in hanaperio*; and the others (relating to ſuch matters wherein the crown is immediately or mediately concerned) were preſerved in a little ſack or bag, *in parva baga*; and thence hath ariſen the diſtinction of the *hanaper* office, and *petty bag* office, which both belong to the common law court in chancery.'

But the extraordinary court, or court of equity, as our Author remarks, is now become the court of the greateſt judicial conſequence; and he enters very largely into its origin and juriſdiction. He thinks it probable, 'that when the courts of law, proceeding merely upon the ground of the king's original writs and confining themſelves ſtrictly to that bottom, gave a harſh or imperfect judgment, the application for redreſs uſed to be to the king in perſon aſſiſted by his privy council, (from whence alſo aroſe the juriſdiction of the court of requeſts, which was virtually aboliſhed by the ſtatute 16 Car. I. c. 10.) and they were wont to refer the matter either to the chancellor and a ſelect committee, or by degrees to the chancellor only, who mitigated the ſeverity or ſupplied the defects of the judgments pronounced in the courts of law, upon weighing the circumſtances of the caſe. This was the cuſtom not only among our Saxon anceſtors, before the inſtitution of the *aula regia*, but alſo after it's diſſolution, in the reign of king Edward I, if not that of Henry II.

'In theſe early times the chief juridical employment of the chancellor muſt have been in deviſing new writs, directed to the courts of common law, to give remedy in caſes where none was before adminiſtered. And to quicken the diligence of the clerks in the chancery, who were too much attached to antient precedents, it is provided by ſtatute Weſtm. 2. 13 Edw. I. c. 24. that "whenſoever from thenceforth in one caſe a writ ſhall be found in the chancery, and in a like caſe falling under the ſame right and requiring like remedy no precedent of a writ can be produced, the clerks in chancery ſhall agree in forming a new one; and, if they cannot agree, it ſhall be adjourned to the next parliament, where a writ ſhall be framed by conſent of the learned in the law, leſt it happen for the future that the court

court of our lord the king be deficient in doing juſtice to the ſuitors." And this accounts for the very great variety of writs of treſpaſs on the caſe, to be met with in the regiſter, whereby the ſuitor had ready relief according to the exigency of his buſineſs, and adapted to the ſpeciality, reaſon, and equity of his very caſe. Which proviſion (with a little accuracy in the clerks of the chancery, and a little liberality in the judges, by extending rather than narrowing the remedial effects of the writ) might have effectually anſwered all the purpoſes of a court of equity; except that of obtaining a diſcovery by the oath of the defendant."

This, which, as our Author candidly confeſſes, was the opinion of a learned judge in the time of Edward the 4th, is an opinion founded on reaſon, and dictated by a regard to the rights of mankind. A due attention to thoſe rights requires that juſtice be adminiſtered, not only uprightly, but expeditiouſly, and at as little expence as may be. Now nothing can be more ſhocking to common ſenſe, or more repugnant to the true principles of juſtice, than that four judges, who muſt in many caſes be conſcious that the determination they are bound to make is contrary to good conſcience, and injurious to ſome of the parties before them, ſhould nevertheleſs have no power to moderate the rigour of the law, but that the party aggrieved ſhould be obliged, at an intolerable expence and delay, to move his ſuit in a court but a few feet diſtant, where one man alone has power to unlock the fetters which bound the other four; which, after all, are frequently ſet looſe in vain: and the miſerable ſuitor, after having ſuffered deeply by the reſtriction which occaſioned the miſcarriage in one court, has the misfortune to reap no benefit from the liberality of the other: but on the contrary often finds his ruin compleated by his ſucceſs in, what is called, *equity*. In our judgment, the practice among the Romans, as alſo in the court of ſeſſion in Scotland, and many other parts in Europe, where law and equity are adminiſtered by the ſame tribunal, is much more conſonant to reaſon, and conducive to the ends of ſubſtantial juſtice. The multiplying of courts and officers, only contributes to the impoveriſhment of the ſubject, and tends, though imperceptibly, to the prejudice of public liberty.

Mr. Blackſtone very juſtly attributes the eſtabliſhment of the ſeparate juriſdiction of the chancery as a court of equity, to the introduction of uſes of land: and he briefly touches on that notable diſpute between Lord Elleſmere and Sir Edward Coke, whether a court of equity could give relief after or againſt a judgment at the common law, concluding very properly, that Sir Edward Coke, who maintained the negative, was clearly in the wrong.

Mr.

Mr. Blackſtone next proceeds to treat of courts that have no original juriſdiction, but are only courts of appeal; and concludes the chapter with an account of the courts of aſſize and *niſi prius*.

The enſuing chapter includes the conſideration of the eccleſiaſtical, military, and maritime courts: but our notice of theſe muſt be referred to the enſuing month.

[To be continued.] R...d.

An Eſſay on Diſeaſes incidental to Europeans in hot Climates. With the Method of preventing their fatal Conſequences. By James Lind, Phyſician to his Majeſty's Royal Hoſpital at Haſlar near Portſmouth, and Fellow of the Royal College of Phyſicians in Edinburgh. To which is added, an Appendix concerning intermittent Fevers. To the whole is annexed, a ſimple and eaſy Way to render ſalt Water freſh, and to prevent a Scarcity of Proviſions in long voyages at Sea. 8vo. 6s. Becket. 1768.

THIS eſſay is divided into three parts.—In the firſt, Dr. Lind conſiders the diſeaſes incidental to ſtrangers in different parts of the world.—The ſecond, comprehends his advice for the preſervation of Europeans, whether they reſide near the ſea in hot climates, or in the inland countries.—The third, includes his directions for the cure of thoſe diſeaſes which attack ſtrangers in warm climates; and likewiſe directions for the benefit of thoſe, whoſe conſtitutions have been impaired abroad.

Our Author in conſidering the diſeaſes incidental to ſtrangers in different parts of the world, begins with Europe and North America, then he proceeds to Africa, the Eaſt Indies and the Weſt Indies.—In proſecuting this plan, he treats of the reſpective climates; the unhealthy ſeaſons; and the conſequent diſeaſes.—The following is his account

'*Of the four Engliſh Preſidentſhips in India. Their comparative degrees of health. Diſeaſes.*

'The Engliſh have in this part of the world four preſidentſhips or governments, to which all their other factories are ſubordinate, and upon which they depend, Madraſs, Bengal, Bombay, and Bencoolen. Of theſe the climate of Bencoolen has proved the moſt ſickly and fatal, not only to the Engliſh, but to all who have been accuſtomed to live in a pure air.

'In the year 1763, upon the ceſſion of Manilla to the Spaniards, by the laſt treaty of peace, many Chineſe merchants, with their families, quitted that place, in order to ſettle under the Engliſh government at Bencoolen: but the air of this country proved ſo fatal, that moſt of thoſe Chineſe and their families

lies died ſoon after their arrival. Many Engliſh have alſo fallen a ſacrifice to the intemperature of this climate; and indeed very few of them ſurvived, until they built a fort on a dry elevated ſituation, at the diſtance of about three miles from the town. It is called Fort Marlborough; where, during the rage of ſickneſs at Bencoolen, the garriſon is ſometimes very healthy.

'Next to Bencoolen, of all the Engliſh factories, the climate of Bengal proves the moſt fatal to Europeans. The rainy ſeaſon commences at Bengal in June, and continues till October: the remainder of the year is healthy and pleaſant. During the rains, this rich and fertile country is quite covered by the Ganges, and converted as it were into a large pool of water. In the month of October, when the ſtagnated water begins to be exhaled by the heat of the ſun, the air is then greatly polluted by the vapours from the ſlime and mud left by the Ganges, and by the corruption of dead fiſh and other animals. Diſeaſes then rage, attacking chiefly ſuch as are lately arrived. Here, as in all other places, ſickneſs is more frequent and fatal in ſome years than others. The diſtempers are fevers, of the remitting or intermitting kind; for though ſometimes they may continue ſeveral days, without any perceptible remiſſion, yet they have in general a great tendency to it, and are commonly accompanied with violent fits of rigours or ſhiverings, and with diſcharges of bile upwards and downwards. If the ſeaſon be very ſickly, ſome are ſeized with a malignant fever, of which they ſoon die. The body is covered with blotches of a livid colour, and the corpſe in a few hours turns quite black and corrupted. At this time fluxes prevail, which may be called bilious or putrid, the better to diſtinguiſh them from others which are accompanied with an inflammation of the bowels. In all thoſe diſeaſes at Bengal, the lancet is cautiouſly to be uſed.

'It is a common obſervation, both at Bengal and Bencoolen, that the moon or tides have a remarkable influence on intermitting fevers; and I have been informed by a gentleman of undoubted veracity, and of great knowlege in medicine, that at Bengal he could foretel the preciſe time when the patient would expire, it being generally about the hour of low water.

'Thus much is certain, that in the year 1762, after a great ſickneſs, of which it was computed 30,000 blacks and 800 Europeans died, in the province of Bengal, upon an eclipſe of the moon, the Engliſh merchants and others, who had left off taking the bark, ſuffered a relapſe. The attack of this fever was ſo general on the day of the eclipſe, that there was not the leaſt reaſon to doubt of the moon's influence. Theſe obſervations furniſh an uſeful hint, which is, to take doſes of bark

at the full and change of the moon, as being the ſeaſons moſt dangerous for an attack or relapſe into thoſe intermitting fevers.

'But, to quit Bengal, let us proceed to obſerve,—That though the air in the Engliſh preſidentſhip of Bombay is not ſo pure as at Madraſs, yet it is much more wholeſome than at Bengal; the coaſt of Malabar being pretty healthy, though inferior in this reſpect to the coaſt of Coromandel.

'The iſland of Bombay has of late been rendered much more healthy than it was formerly, by a wall which is now built, to prevent the incroachment of the ſea, where it formed a ſalt-marſh, and by an order that none of the natives ſhould manure their cocoa-nut trees with putrid fiſh.

'At Surat and Tellicherry, on the ſame coaſt, Europeans generally enjoy a good ſtate of health.

'Madraſs is eſteemed the moſt healthy government belonging to the Engliſh: and indeed the air of the whole coaſt of Coromandel is in general pure and temperate, in reſpect of many other parts of India, not only at Madraſs, but at St. David's, Cudalore, and at Negapatnam the Dutch preſidentſhip on this coaſt.'

Dr. Lind then proceeds to the account of the ſettlements of other European nations in India.—'Manila, ſays he, in the iſland of Luconia, on account of the purity and healthy temperature of its air, may juſtly be reckoned the Montpelier of all the ſettlements eſtabliſhed by other European nations in that quarter of the globe.

'The Daniſh ſettlement at Tranquebar is extremely healthy, as evidently appears from the florid countenances of the Danes in that place.

'Pondicherry, the capital of the French in India, is far from being unhealthful. The ſame may be ſaid of Goa, the reſidence of the Portugueſe viceroy in that part of the world: whereas Batavia, the capital of the Dutch dominions, is annually ſubject to a fatal and conſuming ſickneſs.

'Upon this occaſion we cannot help remarking, that a daily and familiar obſervation of the fatal errors and miſtakes committed by the young, thoughtleſs and ignorant, does not much excite our wonder; but we are apt to be ſtruck with aſtoniſhment, when we find that the founders of great towns, and the governors of extenſive provinces, through ignorance or miſtakes, have expoſed populous and magnificent cities to an annual and peſtilential deſtruction. This ſeems to be the caſe at Batavia; where the Dutch, in endeavouring to make this their capital in India, to reſemble their cities in Europe, have adorned it with canals or ditches interſecting each other, and running through

every part of it. Thoſe canals, replete with water, may perhaps ſerve for ſome uſe, or rather for ornament; but notwithſtanding the utmoſt care to keep them clean, in the hot and unwholeſome climate of Java, during and after the rainy ſeaſon, they become extremely noxious to the inhabitants, but more particularly to ſtrangers. The unwholeſome air of that place alone has cut off more Europeans than have fallen by the ſword, in all the bloody wars carried on by the Dutch in that part of the world.

'It is remarkable, that excepting a very fatal ſcurvy which raged in our fleet at ſea in the laſt war, the Engliſh ſhips of war which then touched at Batavia, ſuffered more by the malignant and fatal diſeaſes of that climate, than they did in any other part of India. The Panther, a ſhip of 60 guns, was there in the years 1762 and 1764, but both times unhappily during the rainy ſeaſon. In the former of thoſe years ſhe buried 70 of her men; and 92 of them were very ill when ſhe left that place. In the year 1764, during a ſhort ſtay there, 25 of her men died. The Medway, which was in company with her, loſt alſo a great number of men. And it was particularly obſerved, that the ſickneſs raged with the greateſt violence when the rains abated, and the ſun had evaporated the water in the ditches, ſo that the mud began to appear. The ſtench from the mud was then intolerable.

'The fever at that time was of the remitting kind. Some were ſeized ſuddenly with a delirium, and died in the firſt fit; but none ſurvived the attack of a third. The ſurgeon of the Panther imputes his preſervation to the taking as much of the bark every hour, in claret wine, as his ſtomach would bear, beginning the uſe of this remedy immediately upon the firſt remiſſion of the fever. We may form ſome idea of the Dutch practice in this part of the world, when we find that, by the advice of four of their phyſicians, the bark was adminiſtered to Captain Mathieſon of the Panther, notwithſtanding a remiſſion of his fever could not be procured: ſuch was their opinion and confidence in that medicine. But this gentleman, with many of his men, fell a ſacrifice to the intemperature of that climate. Nor was the ſickneſs at that time confined to the ſhips: the whole city afforded a ſcene of diſeaſe and death; ſtreets crowded with funerals, bells tolling from morning to night, and horſes jaded with dragging the dead in herſes to their graves.

'At that time a ſlight cut of the ſkin, the leaſt ſcratch of a nail, or the moſt inconſiderable wound, turned quickly into a putrid ſpreading ulcer, which in twenty-four hours conſumed the fleſh even to the bone. This fact is ſo extraordinary, that upon a ſingle teſtimony credit would hardly be given to it; yet

on board the Medway and Panther they had the moſt fatal experience of it, and ſuffered much from it.

'Beſides theſe malignant and remitting fevers, which rage during the wet ſeaſon, and ſometime after it, in the unhealthy parts of the Eaſt Indies, Europeans, eſpecially ſuch as live intemperately, are alſo ſubject to fluxes, and to an inflammation or diſeaſe of the liver; which laſt is almoſt peculiar to India, and particularly to the Coromandel coaſt.

'Fluxes are ſeldom here accompanied with inflammatory ſymptoms, the diſcharges being chiefly of a putrid or bilious nature: they are removed by adminiſtering firſt a vomit, then rhubarb, and laſtly ipecacoanha, in ſmall doſes. After the bile and other putreſcent humours have been thus ſufficiently evacuated, opiates, with a diet of rice, and ſuch food as is antiſeptic, muſt be preſcribed.

'The diſeaſe of the liver is generally preceded by a high fever, a difficulty of breathing, and a violent pain fixed in the right-ſide upon the ſeat of the liver, to which the ſick perſon often applies his hand, ſeeking for relief. On its firſt attack, the patient ſhould loſe blood, and the part ought to be bathed with a warm, relaxing and diſcutient fomentation; or a bliſter may be applied to it. When, by bleeding, the fever is ſomewhat abated, a gentle purge or clyſter being previouſly adminiſtered, immediate recourſe muſt be had to mercury, as a ſpecific for this diſeaſe. A gentle ſalivation, of 15 or 20 days continuance, muſt be raiſed by means of the mercurial ointment rubbed upon or near the affected part, together with the uſe of mercurial pills or calomel taken occaſionally.

'The livers of thoſe who died of this diſeaſe were found in a putrid ſtate, reſembling an honey-comb. I gave mercurials with good effect to a number of patients under my care, who came from the Eaſt Indies, and who ſuffered from a return of this diſeaſe when in England. In three caſes, where mercury was not adminiſtered, the liver came to a ſuppuration, of which two of the patients died. The uſe of mercury in ſuch caſes may appear empirical; but by the experience of all who have practiſed phyſic in India, it has been approved as a moſt ſafe and excellent method of cure. Sailors, who do not eat green vegetables, are apt to be likewiſe afflicted in India with the ſcurvy, accompanied with large and ſpreading ulcers, as alſo with ſcorbutic fluxes: for the cure of which, ſee my treatiſe on the ſcurvy.'

The ſigns of an unhealthy country are thus deſcribed by Dr. Lind.—

'The firſt proof, ſays he, of an unhealthy country which I ſhall mention, is a ſudden and great alteration in the air, from intolerable heat to a chilling cold. This is perceived as ſoon

as

as the ſun is ſet, and for the moſt part is accompanied with a very heavy dew, and ſhows an unhealthy, ſwampy ſoil; the nature of which is ſuch, that no ſooner the ſun-beams are withdrawn, than the vapour emitted from it renders the air raw, damp and chilling, in the moſt ſultry climates; ſo that even under the equator, in ſome unhealthy places, the night air is very cold, to an European conſtitution.

'The ſecond is, thick noiſome fogs, ariſing chiefly after ſun-ſet, from the vallies, and more particularly from the mud, ſlime, or other impurities. In hot countries, the ſcent of theſe fogs may be compared to that of a new cleaned ditch.—Diſeaſes therefore ariſing from theſe cauſes, do generally take place in the night, or before ſun-riſing.

'The third is, numerous ſwarms of flies, gnats, and other inſects, which attend putrid air, and unhealthy places covered with wood.

'The fourth is, when all butchers meat is ſoon corrupted, and in a few hours becomes tainted, and full of maggots: when metals are quickly corroded, on being expoſed to the open air: and where a corpſe becomes intolerably offenſive, in leſs than ſix hours,—theſe are all proofs of a cloſe, hot, unwholeſome and unventilated ſpot. And in ſuch places, during exceſſive heats, and great calms, it is not altogether uncommon, eſpecially for ſuch Europeans as are of a groſs habit of body, to be ſeized at once with the moſt alarming and fatal ſymptoms of what is called the yellow fever, without even a previous complaint of ſickneſs, or other ſymptoms of the diſeaſe. There has firſt been perceived an uneaſy itching ſenſation commonly in the legs, and upon pulling down the ſtocking, ſtreams of thin corrupted blood followed, a ghaſtly yellow colour quickly diffuſed itſelf over the whole body, and the patient has been carried off in leſs than 48 hours.

'The fifth is, a ſort of ſandy ſoil, ſuch as that at Penſacola, Whydah, and the iſland of Bonaviſta, (commonly a ſmall, looſe, white ſand) which is found by experience to be injurious to health. The peſtiferous vapour ariſing during the ſummer months, and in the heat of the day, from ſuch ſandy deſarts, in South America, in Aſia, and in Africa, can only be characterized by its effects. This blaſt, which is called the Samiel wind, proves inſtantly fatal both to man and beaſt, in the hot ſandy deſarts; but when it paſſes over a ſoil covered with graſs and vegetables, its effects are mitigated.

'Thus the ſoutherly winds, while they blow from the deſarts of Lybia, during the ſummer, at Algiers, Tunis and Tripoli, produce an unhealthy ſeaſon. This happens alſo at Madraſs, where the winds, in the months of April and May,

paſſing over a large tract of ſand, are always hot and diſagreeable.

Sudden guſts alſo of a hot and ſuffocating wind are then often obſerved to come from thoſe ſands, once or twice, or even more frequently a-day. Theſe guſts paſs very quickly, and affect perſons who happen to be ſtanding with their faces towards them, in the ſame manner as the hot air which iſſues from a burning furnace, or from a heated oven, and obliges them immediately to turn from it, in order to recover breath. The effects of this hot ſuffocating blaſt or vapour on the human body, even when mitigated by paſſing through a moiſt atmoſphere, is the ſame as that of intenſe cold; it ſhuts up every pore of the ſkin, and entirely ſtops the perſpiration of ſuch as are expoſed to it.

'Theſe guſts come only in the day-time, and always from the ſame quarter, that is, from the deſarts. Water is the only known antidote or corrector of this vapour: hence coarſe thick cloths, kept conſtantly wet, and hung up at the windows or doors, mitigate its violence, and leſſen its effects; and a houſe ſo built as to have no doors or windows fronting the deſarts, affords alſo an excellent protection to thoſe who live in it.'

Our Author concludes this firſt part, with an account of ſuch employments as generally prove fatal to Europeans in hot and unwholeſome climates.

[*To be continued.*] **D.**

The Doctrine of Inflammations founded upon Reaſon and Experience; and entirely cleared from the contradictory Syſtems of Boerhaave, Van Swieten, and others. By Daniel Mageniſe, M. D. 8vo. 3s. ſewed. Owen, &c. 1768.

THE aphoriſms of Boerhaave are at once conciſe and comprehenſive, and afford a ſpecimen of a moſt compleat ſyſtematic work; perhaps the moſt compleat that has appeared in any art or ſcience. In ſome inſtances, however, the theories of this great man have been thought faulty: and particularly his theory of inflammation, as deduced from an *error loci*, has been the ſubject of much argumentation in the ſchools of medicine.

Boerhaave's theory of inflammation is briefly this.—He ſuppoſes the circulating fluids to be compoſed of globules of different magnitudes; the red globules forming the largeſt, the ſerous the next, and the lymphatic the third order. The veſſels, through which theſe fluids are to move, are likewiſe ſuppoſed of different diameters, fitted only to tranſmit globules of a certain magnitude, and at the ſame time of a form ſomewhat conical and converging.—When the globules, therefore, which are fitted only to paſs through one order of veſſels, are by any cauſe

forced

forced into a ſmaller order, an *error loci* takes place, and obſtruction and inflammation are the conſequence.

The objections which are made to this theory, and we think with great appearance of truth, are the following.—1. That the conical or converging form of the arteries, is not anatomically true.—2. That an *error loci* is frequently obſerved to take place without any inconvenience.—3. That when it does take place, it is eaſily remedied by the retrograde motion of the veſſels themſelves.—For Leuwenhoek obſerved the red globules enter thoſe veſſels which naturally only tranſmit ſerous or tranſparent globules without any inconvenience; as they were returned by this retrograde motion to the part at which they entered, and then moved laterally into veſſels of a larger order.—4. That the *error loci*, as it occurs in a true inflammation, is the *effect*, and not the *cauſe*, of the diſeaſe.

We ſhall now proceed to what Dr. Mageniſe advances on the ſubject in queſtion.

Boerhaave thus defines an inflammation.—*Eſtque ſanguinis rubri arterioſi in minimis canalibus ſtagnantis preſſio et attritus a motu reliqui ſanguinis moti, et per febrem fortius acti.*—On this definition Dr. Mageniſe makes the following obſervations.

'Several incoherencies occur in this definition of our celebrated author; for he ſuppoſes a ſtagnation, an obſtruction, a preſſure, and an attrition of the ſame red arterial blood violently moved and agitated in an inflamed part; theſe are indeed oppoſites which can never ſubſiſt together in the ſame place; for the inflamed veſſels are obſtructed, or they are not; if they are obſtructed, the blood muſt ſtagnate in them, and remain without motion; on the contrary, if they are not obſtructed, an obſtruction ſhould not be accounted one of the cauſes of an inflammation, as it is aſſerted in the foregoing aphoriſm. Moreover, an obſtruction excludes all motion; for it is a ſtoppage of one or many veſſels, which hinders the diſtribution of the fluids in the part ſo affected; ſo that it is a gangrene in miniature, with this difference, that the obſtructed matter does not deſtroy the veſſels, ſo ſoon as the former; but every one believes, that a gangrene excludes the diſtribution of the fluids in the affected part; therefore it follows very plain, from the true notion we have here given of an obſtruction, that the ſame muſt happen wherever it takes place.

'2. It cannot be underſtood how the fluids can ſtagnate in the capillary veſſels of the human body. Water is ſaid to ſtagnate in a pool, becauſe it is confined there in a certain ſpace, from whence it cannot move backward, forward, or laterally; it has no other motion, but that of fluidity, that is, a facility which its particles have of ſlipping eaſily one over another; but if there were only a few drops of water in the pool, certainly

they could have no motion of fluidity; they would remain immoveable in its bottom; therefore, in order they ſhould have their natural motion of fluidity, it is neceſſary there ſhould be a certain quantity of water placed under them, over them, before them, behind them, and laterally. Beſides the particles of water having little or no coheſion together, muſt certainly be more fluid than thoſe of the blood, eſpecially in a ſtate of ſtagnation.

'From the nature of fluidity now explained, we can eaſily judge, that it is impoſſible a few particles of blood impacted and ſtopped in veſſels, whoſe diameters, according to Van Swieten, are not equal to the tenth part of that of a hair, could preſerve their fluidity. It will appear ſtill more impoſſible, if we conſider the coheſion and glutinous tenacity of the blood globules, which, joined with the heat excited in the capillaries by an inflammation, would ſoon render their ſtagnating fluids as hard as an extract. Hence we ſee, that a ſtagnation of the humours in the capillary veſſels, no leſs excludes motion than an obſtruction.

'3. Our author ſuppoſes the obſtructed or ſtagnated blood to be violently moved by attrition. Indeed, he might as well ſay, that the blood was at reſt, and violently moved at the ſame time, which are two contradictories.

'Hence it is evident, that the doctrine of inflammations, which may be reckoned the baſis of phyſic and ſurgery, has been founded hitherto upon a contradiction, and received as a truth by moſt of the phyſicians and ſurgeons in Europe. This, among others, may be the reaſon, why ſome were not aſhamed to own that their art was founded upon uncertainties ſufficient of themſelves to diſcourage any one from inquiring into its principles.

'For the future, it is to be hoped, that both phyſic and ſurgery will be freed from this aſperſion, by the rational and experimental principles, whereby, I am to account for the various effects of an inflammation.'

Theſe crude and ſuperficial obſervations accompanied with ſo much parade, will probably give our Readers no very favourable idea of Dr. Mageniſe as a writer.—But hear his own definition of an inflammation.—It may be defined, ſays he, from the immediate cauſes, *an erethiſm of the veſſels, with the velocity of the fluids preternaturally encreaſed.* The whole paragraph runs thus: 'The external cauſes of an inflammation are fractures, luxations, compreſſions, aromatic aliments, abounding with oil and ſulphur, paſſing ſuddenly from a warm into a cold place, and many other external applications which produce their effects, either ſuddenly or ſlowly. The irritation, irritability and ſenſibility of the fibres reſulting from thence, are the antecedent cauſes of this diſorder: but it may be properly defined, according to its proximate and immediate cauſes, *an erethiſm of the veſſels,*

veſſels, with the velocity of the fluids preternaturally encreaſed.'—— The nature of an erethiſm is more particularly explained afterwards.—' An irritation and its effects are greater or ſmaller, according to the force of the ſtimulus, and ſenſibility of the affected part. That mode of action, which reſults from the ſenſibility and irritation of the veſſels, I call an erethiſm, this action is neither periſtaltic, nor oſcillatory; it is different in the ſmall-pox, the meaſles, the itch, &c. it varies according to the ſtimulus; ſo that there are as many kinds of it, as there are ſtimuli in *rerum* natura; becauſe different ſtimuli make different impreſſions, that excite the veſſels to ſo many different kinds of erethiſm, which are attended with as many different diſagreeable ſenſations.'

In the definition of an inflammation, an erethiſm and the velocity of the fluids preternaturally encreaſed, are conſidered as the proximate and immediate cauſes: and yet in the following paſſage, the latter of theſe ſeems to be conſidered as the effect of the former. ' Hence it is demonſtrated, ſays our author, that the *humours attracted* to an inflamed part by the force of an erethiſm, &c.'

Some* authors attribute a greater determination of the fluids to any particular part, to an encreaſed oſcillatory motion in the capillaries; others† to an encreaſed irritability of the veſſels of that particular part.—And what it is that Dr. Mageniſe means by an erethiſm or a ſpecies of action in the veſſels, which is neither periſtaltic nor oſcillatory, we own we are at a loſs to gueſs. —Neither is the nature of an erethiſm better aſcertained in the following paragraph, in which the argument ſeems to run in a circle. ' Pain is a diſagreeable ſenſation, which excites all living creatures to employ the utmoſt of their power to remove its cauſes. The artifice which nature uſes to free herſelf from it, is very admirable; for ſhe ſeldom fails to ſend a flood of humours to any part affected with pain, even independent of the will. Pain ſuppoſes a ſtimulus and the ſenſibility with the irritability of the fibres as antecedent cauſes; but it ariſes immediately from an erethiſm of the veſſels, and the impetuous velocity of the fluids, which both combine to irritate and diſtend theſe veſſels ſo much beyond their tone, as to cauſe pain.'

Without giving our readers any further quotations from this work; we ſhall only obſerve, that when Dr. Mageniſe comes to treat of the cure of inflammations, he takes no notice of bliſters, though theſe are doubtleſs to be ranked among the moſt powerful remedies in theſe diſeaſes.

Upon the whole, whatever objections may juſtly be made to

* Whytt's Phyſiological Eſſays.

† Dobſon's Diſſert. Inaugur. de Menſtruis.

the theory of inflammation as delivered by Boerhaave, we think the preſent work executed in a manner very inadequate to the Author's deſign, which, as we learn from the title-page, was *to found the doctrine of inflammations upon reaſon and experience; and entirely clear it from the contradictory ſyſtems of* BOERHAAVE, VAN SWIETEN, *and others.*

D.

Philoſophical Tranſactions, giving ſome Account of the preſent Undertakings, Studies, and Labours, of the Ingenious, in many conſiderable Parts of the World. Vol. LVII. Part I. For the Year 1767. 4to. 15s. in Sheets. Davis and Co. 1768.

MEDICAL and CHIRURGICAL PAPERS.

IN the firſt article, Dr. Le Cat gives an account of a monſtrous human fœtus.—This fœtus was alive till the delivery, which occurred at the end of nine months; was a female, tolerably well formed from the navel downwards, but all above had the appearance of a confuſed, unformed maſs. There was neither head, heart, lungs, ſtomach, ſpleen, pancreas, liver, or kidnies: and yet there was a ſpinal-marrow, nerves, and blood-veſſels. Dr. Le Cat gives a very minute account of what appeared on diſſection: and endeavours to trace out the courſe of the circulation in this monſter. A dropſy of the uterus is ſuppoſed to have been the cauſe of this monſtrous form, together with an early Hydrocephalus in the fœtus itſelf.

ART. II. *A Letter to Dr. Watſon, F. R. S. containing a Deſcription of Three Subſtances mentioned by the Arabian Phyſicians, in a Paper ſent from Aleppo, and tranſlated from the Arabic, by Mr. J. Channing, Apothecary.*

The three ſubſtances here deſcribed, are the Tebaſhir, Mamithſa, and Mamiraan. The Tebaſhir is ſaid to be a ſubſtance found in the hollow of that ſpecies of Indian cane of which lances are made: or the lower part of that cane burnt. The Mamithſa is the name of a plant like the Papaver Maritimum, or Corniculatum. The Mamiraan is woody, knotted, inclining to a black colour, has ſmall curvatures, and is uſed by the dyers. Avicenna, in his canon, ſays ſeveral things concerning Mamithſa, under the article Abſinthium. Mr. Channing informs us in his letter, that he has met with an entire Arabic MS. of Dioſcorides. 'Laſt week, ſays he, in the Bodleian Library, I met with an Arabic MS. of Dioſcorides. It appears quite entire and perfect. The Greek titles are inſerted in the margin by Dr. Hyde, in red ink; which is ſome proof of his value for this MS. To me it appears a real treaſure, and it is likely it may be of excellent uſe in correcting the very corrupt

text

text of that author: perhaps too it may be a means of aſcertaining the Materia Medica of the elder Greek phyſicians. The Eſcurial MS. contains only the firſt three books, and is imperfect at the beginning. If a tranſcript of this latter, however, could be obtained, it might likewiſe be of great uſe.'

ART. 6. *Experiments with Camphire, by Mr. Alexander, Surgeon in Edinburgh.*

This paper forms a part of Mr. Alexander's experimental eſſays, of which we have already given an account.

ART. 9. *A Letter from Mr. William Sharp, Surgeon to St. Bartholomew's Hoſpital, to James Parſons, M. D. F. R. S. containing an Account of a new invented Inſtrument for fractured Legs.*

Mr. Sharp has uſed this inſtrument with ſucceſs for ſeveral years in his own practice. For the deſcription of the apparatus, the manner of application, and the directions for placing the fractured limb, we muſt refer our Readers to the paper itſelf.

ART. 10. *Account of a locked Jaw, and Paralyſis, cured by Electricity: by Dr. Edward Spry, of Totneſs, in a Letter to Charles Morton, M. D. Sec. R. S.*

A girl of eighteen years of age, in conſequence of a ſudden fright and great diſtreſs from the accidental death of a friend, was ſeized with convulſions, a locked jaw, loſs of ſpeech, and a paralytic affection from the hip down, on the right ſide. Theſe complaints were entirely removed by the electrical ſhock. On the application of this, the pulſe was generally quickened 12 or 14 ſtrokes in a minute: and when the palſy and convulſions were cured, and the proceſs was continued for the locked jaw and loſs of ſpeech, it was obſerved, that after a ſmart electrical ſhock, ſhe frequently for ſome little time became as paralytic as ever, and had ſometimes likewiſe a return of the convulſions, which went off with profuſe ſweats.

ART. 15. *Hiſtory of a Fœtus born with a very imperfect Brain; to which is ſubjoined a Supplement of the Eſſay on the Uſe of Ganglions, publiſhed in Philoſ. Tranſ. for* 1764: *by James Johnſton, M. D.*

In this fœtus, which was a female come to the full time, the whole ſkull excepting its baſis was wanting; and in a ſmall depreſſion of which, lay the brain, ſuch as it was, not exceeding the ſize of the kernel of a filberd-nut, membranous and flaccid: it could only be pronounced brain, from its connection with the ſpinal-marrow. The tongue, noſtrils, eyes, and every other part except the brain, were perfect and plump as in the healthieſt child: the fœtus was active and ſtrong juſt before the delivery. In the Eſſay referred to, Dr. Johnſton endeavoured to prove, that as the Ganglions, (which he conſiders as ſo many little brains) are conſtantly ſeated on the intercoſtal nerves, and on other nerves which are ſent to muſcles whoſe

motions

motions are involuntary, but are very rarely ſeen on nerves which are diſtributed to muſcles the motions of which are voluntary, and not at all on the ſenſory nerves; that therefore it ſeems, that by means of Ganglions, the motion of the heart and inteſtines and uvea are rendered uniformly involuntary. The greateſt part of this paper is taken up with anſwering ſuch objections as may be made to this phyſiological doctrine.

ART. 26. *Experiments on the Peruvian Bark, by Thomas Percival, M. D. F. R. S.*

Theſe experiments make a part of one of the medical and experimental eſſays lately publiſhed by our ingenious Author, and of which we have given an account in our Review for January laſt.

In the 31ſt article, which is the laſt under this head, Dr. Le Cat relates the caſe of a patient who was afflicted with an Hernia and Hydrocele; and in which the inteſtine had paſſed from the Hernial Sac, into that of the Hydrocele, and thus formed the ſtrangulation. Previous to the diſſection, our Author apprehended it to have been an Hydro-ſarcocele.

CHEMISTRY.

ART. 11. *Experiments on Rathbone-place Water: by the Hon. Henry Cavendiſh, F. R. S.*

Moſt waters, though ever ſo tranſparent, contain ſome calcareous earth, which is ſeparated from them by boiling, and which ſeems to be diſſolved in them without being neutralized by any acid; this our Author calls, their *unneutralized earth*. The cauſe of the ſolution of this earth, is the ſubject of this experimental inquiry. The Rathbone-place water was fixed upon, as containing more unneutralized earth than moſt others.

It appears from Exp. I. that this earth ſeparates early in diſtillation, before one third of the water be drawn off. Exp. II. that the Rathbone-place water contains a volatile alcali, 1128 ounces yielding about 68 grains of the volatile ſalt. Exp. III. that this water contains both common and fixed air, in the proportion of about one of the former to eight of the latter. Exp. IV. that the fixed air was not generated during the boiling, but was previouſly contained in the water. That the unneutralized earth is combined with more than double its natural proportion of fixed air, while in a ſtate of ſolution: and that it is immediately precipitated either by driving off the ſuperfluous fixed air by heat, or abſorbing it by the addition of a proper quantity of lime-water. 'It ſeems likely from hence, that the ſuſpenſion of the earth in the Rathbone-place water, is owing merely to its being united to more than its natural proportion of fixed air; as we have ſhewn that this earth is actually united to more than double its natural proportion of fixed air, and alſo, that it is immediately precipitated, either by driving off the

the ſuperfluous fixed air by heat, or abſorbing it by the addition of a proper quantity of lime water.

'Calcareous earths, in their natural ſtate, i. e. ſaturated with fixed air, are totally inſoluble in water; but the ſame earths, entirely deprived of their fixed air, i. e. converted into lime, are in ſome meaſure ſoluble in it; for lime water is nothing more than a ſolution of a ſmall quantity of lime in water. It is very remarkable, therefore, that calcareous earths ſhould alſo be rendered ſoluble in water, by furniſhing them with more than their natural proportion of fixed air, i. e. that they ſhould be rendered ſoluble, both by depriving them of their fixed air, and by furniſhing them with more than their natural quantity of it.' That this is the true theory of the ſolution of the unneutralized earth in water, is very ingeniouſly proved by the 5th, 6th, 7th, and 8th experiments.

ART. 49. *An Account of ſome neutral Salts made with vegetable Acids, and with the Salt of Amber; which ſhews that vegetable Acids differ from one another; and that the Salt of Amber is an Acid of a particular kind, and not the ſame with that of Sea Salt, or of Vitriol, as alledged by many chemical Authors. By Donald Monro, M. D. Phyſician to his Majeſty's Army, and to St. George's Hoſpital, F. R. S.*

Little more is done in this long paper, than to exhibit the different forms of the chryſtals which are obtained by combining the ſeveral varieties of the vegetable acid, with the foſſile alkali: but not a ſingle experiment to aſcertain, whether the acids from the different vegetable ſubjects are poſſeſſed of different powers of attraction, or have indeed any chemical properties by which they ought to be claſſed or diſtinguiſhed.

ART. 50. *Experiments on the Diſtillation of Acids, volatile Alkalies, &c. ſhewing how they may be condenſed without Loſs, and how thereby we may avoid diſagreeable and noxious Fumes: in a Letter from Mr. Peter Woulfe, F. R. S. to John Ellis, Eſq; F. R. S.*

We have ſome uſeful and curious experiments in this paper. The method of diſtillation recommended by Mr. Woulfe, conſiſts in determining the fumes, which in the uſual manner of diſtilling are loſt, to paſs by a ſmall glaſs tube through water: the fumes are thus condenſed, and the water impregnated with what would otherwiſe eſcape. Exp. I. In the diſtillation of 12 ℔ of Britiſh ſal ammoniac with quick lime, in order to obtain the volatile ſal ammoniac, it appears that by making the vapours which uſually eſcape, paſs into water and thus be condenſed, there is a great ſaving of the volatile ſalt. 'Two ſtone gallon bottles, with three quarts of water in each, were made uſe of to condenſe the vapours; and when one bottle was grown warm by the fumes, the other was put in its place, while it was cooling in a veſſel of cold water; and ſo continually

nually changed during the whole operation. The ſix quarts of water encreaſed by this means 2 ℔ and ½ in weight; and, by the following experiments it appears, that a pound of this vapour condenſed in the water is to a pound of the volatile alkaly, which was ſet apart for Eau de luce, as 140 to 76, which is nearly twice as ſtrong; therefore there was a ſaving of near 5 ℔ of volatile alkaly, which would have been loſt in the common manner of diſtillation.

'The water of the two ſtone bottles charged with alkaline vapours was mixed, in order to reduce them to the ſame degree of ſtrength, and as much of it was put into a glaſs cucurbit as contained four ounces of the alkaline vapour; four ounces of the volatile alkaly, which was ſet apart for Eau de luce was put into another cucurbit of the ſame ſize, and diluted with water to the ſame volume of the other.

'This laſt took 1 ℔ 3 ℥ of acid of vitriol, diluted with water, to be ſaturated, and did not grow hot; whereas the water containing the four ounces of alkaline vapours took up 2 ℔ 3 ℥ of the ſame acid of vitriol, and grew ſo very hot, that the veſſel could ſcarce be held in the hand, even after having been diluted at different times with two quarts of water. This ſhews that there is a great difference in the two, and that it is not intirely owing to ſtrength.'

Exp. II. and III. By following the ſame method in the diſtillation of the acid of ſalt by means of the acid of vitriol, the quantity ſaved by condenſing the vapour is more than double the quantity that is procured in the common way of operating. This acid has ſome peculiar properties: for as much of the water as contained four ounces of the condenſed acid vapours, required 2 ℔ 3 vj. of an alkaline liquor to ſaturate it; whereas four ounces of oil of vitriol, which was to water in weight as 24 to 13, took of the ſame alkaline liquor to ſaturate it only 1 ℔ 3 x. and 3 vij. It further appears, that the fumes which ariſe before the application of the fire, are the ſtrongeſt: that the moſt concentrated portion of the acid of ſea-ſalt is the moſt volatile, and that in ſtrength it is to the oil of vitriol mentioned before, as 44 1-4th to 31.

This paper likewiſe contains ſome curious obſervations, on the degrees of heat produced by condenſing the vapours of the acid of ſalt, in water, ſpirits of wine, and oil of turpentine. On the re-abſorption of air in diſtillations. On the marine æther. And on the diſtillation of the acid of nitre.

D.

[*To be continued.*]

Two

Two Diſcourſes on the Spirit and Evidences of Chriſtianity. The former preached at the Hague, the 8th of September 1762: the latter delivered in the French Church at Hanau, on the Occaſion of the late Peace, to a Congregation compoſed of Catholics and Proteſtants, at their own Deſire. Tranſlated from the original French of the Rev. Mr. James Armand, Miniſter of the Walloon Church in Hanau; and dedicated, by the Tranſlator, to the Rev. Moderator of the General Aſſembly, 1768. 8vo. 2s. Kincaid, &c. 1768.

THIS work, we have reaſon to believe, comes from the pen of the ingenious and worthy Dr. Blacklock; the dedication, which is a long one, is chiefly intended for the peruſal of the clergy of the church of Scotland, but deſerves the attentive conſideration of all who are intended for, or engaged in, the work of the miniſtry. The obſervations it contains are judicious and pertinent; the ſtyle is ſprightly and animated; and the ſpirit it breathes, is the ſpirit of benevolence and love to mankind.——A few extracts from it will, if we are not much miſtaken, juſtify the character we have given of it, and be agreeable to readers of every claſs.

'The moſt natural and obvious views, ſays our Author, which we can take of a clergyman are, when we conſider him either in an individual, parochial, or judicial capacity. For though all the duties incumbent on human nature are peculiarly incumbent on him; yet, in reviewing his eccleſiaſtical character, we do not ſo much regard thoſe relations which connect the ſpecies in general, as thoſe which more immediately reſult from his function. To me nothing ſeems more certain, than that it is impoſſible, in the nature of things, for a clergyman to diſcharge the offices of his ſtation with propriety and ſucceſs, if he propoſes any other ends than thoſe which God himſelf propoſed, in communicating to his creatures that amiable and excellent diſpenſation which the paſtor is appointed to preach. For this reaſon, it is an eſſential prerequiſite of his character, firmly to believe, and ſupremely to admire that goſpel which he teaches. The ill-natured world would fain perſuade us, that we may ſometimes meet with a Deiſt and a Clergyman in the ſame perſon. If this be true, how affronting to God, and how ridiculous to the ſenſible part of mankind, muſt ſuch an heterogeneous phœnomenon prove! Would a barriſter more effectually recommend himſelf to our confidence, or obtain the guardianſhip of of our property with greater facility, by informing us, that law and impoſition are ſynonymous terms? Should we pay more implicit reſpect to the preſcriptions of a phyſician, who would perſuade us, that we are the dupes of an art which has no foundation in nature? Yet theſe characters are conſiſtent, immaculate, and laudable, when compared with an unbelieving clergyman. We may be told, that before a candidate for orders has formed and digeſted his opinions, his habits of life are contracted and eſtabliſhed, and that by the courſe of his education he is directed to that ſphere of life, which was either

ther intended for him by his friends, or prematurely choſen by himſelf, before his faculties were ſufficiently enlightened, to determine that choice with propriety: hence he is deprived of every other reſource for obtaining a livelihood, and confined to the trade of prieſthood, whatever violence that occupation may offer to his ingenuous and candid ſentiments.—It muſt indeed be acknowledged, that the ſituation of ſuch a perſon is diſagreeable, and even calamitous; but if he is really conſcious of that candour and ingenuity which he ſo oſtentatiouſly diſplays, to theſe diſpoſitions, I appeal, whether, in the ſight of God, he thinks the embarraſſments ariſing from his circumſtances will ſufficiently juſtify him in continuing an employment ſubverſive of every original principle, upon which human confidence can be rationally founded? Will they exculpate him at the tribunal of eternal juſtice, for daring to impoſe upon others even in their moſt important concerns, ſuch tenets as appear to him falſe and ridiculous; or for teaching doctrines, which, by his own confeſſion, are contradictory to all the feelings of his nature? In ſhort, if he cannot, with his whole heart and underſtanding, inculcate the doctrines of Jeſus Chriſt, let him either relinquiſh his employment, or confeſs himſelf (the word is harſh, but unavoidable) confeſs himſelf a deſpicable villain. But it ſeems he wants reſources of ſubſiſtence. Has not every one qualified to be a clergyman been taught to figure? does he not underſtand arithmetic? will he not act with more propriety behind the counter than in the pulpit? If this ſhould fail, can he not wield the ſpade, or guide the plough? Has he no friends whoſe charity will ſave him from the dreadful precipice of diſhoneſty and infamy? But dependency is mean, mechanical employments are ſervile, and he has been bred a gentleman. I muſt be permitted, however, to aſk ſuch gentlemen, Whether, in the whole ſcale of created Being, there can be found a ſtate ſo abject, ſo deteſtable, as a life of hypocriſy and diſſimulation? Yet I am extremely willing to believe the aſſertion falſe; becauſe all the enormous productions reſulting from the moſt horrible conjunctions in nature, are more reconcileable to my ideas, than the notion of a deiſtical clergyman. If however there be ſuch a creature, which God forbid, let him be *anathema, Maran-atha.*

'Next to libertiniſm in ſpeculation, is impiety in practice. Nothing is more natural to men than reaſoning from our conduct to its principles. In vain would we perſuade them that we firmly and cordially embrace any ſyſtem of doctrines, if our deportment is inconſiſtent with our profeſſion. Actions have ever been, and will ever be eſteemed, leſs ambiguous than words. They are always admitted as the moſt ſincere and expreſſive interpreters of our thoughts. Would we therefore exhibit, in the view of heaven and earth, the ſtrongeſt and moſt conſpicuous evidence, how much we are perſuaded that the Chriſtian religion is the will of God revealed to man for ſalvation, let us act agreeably to that perſuaſion.

'There is a dangerous error into which unthinking levity may ſometimes fall; I mean, that of uſing the ſcriptures with leſs reverence, than is either ſuitable to their own importance, or becoming the character of one who adopts them as the rule of his faith and practice. It is true, the canonical books are not the Chriſtian diſpenſation itſelf, but they are the uncorrupted vehicles by which it is conveyed to us, and continued amongſt us. They are therefore entitled to reſpect from all rational

tional beings, but particularly from thoſe who teach what they contain, as the capital rules of life, and the only method of acquiring eternal felicity. When objects that merit our veneration are approached with too much familiarity, when we indulge ourſelves in a wanton perverſion of their original uſe, when we ſacrifice the dignity and ſimplicity of their native ſenſe to a *double entendre*; what can the world think, but that in our hearts we deſpiſe them, and that our whole procedure in publick life, is a lucrative ſyſtem of ſolemn quackery and impoſition.

'Once more: If theſe ſuperlative wits cannot reſtrain the impetuoſity of their imagination, let them act a conſiſtent part, and reſign their charge. Their temptations to continue it are not very alluring: from fifty to a hundred pounds *per annum*, will ſcarcely be thought an adequate compenſation for the ſacrifice of our good name in this world, and of our ſouls in the next.

'It frequently happens, even among men whoſe minds are better formed, and whoſe ſentiments leſs corrupted, that an unbecoming ſpirit of banter, a ludicrous propenſity for jeſting, prevail: Nor are theſe ſallies of wit always confined within the bounds of innocence and decorum. Thoſe whoſe ſituation is retired, and who are confined by the duties of their office to the flock which they ſuperintend, are often precluded from thoſe copious ſources of converſation which ſupply the tongues and engage the attention of common life. Strangers to what paſſes in the world, and terrified by the affectation of pedantry, ſhould they deduce the topics of their diſcourſe from the books they read, they think themſelves obliged to extort from their own invention what they cannot derive from external reſources. But this labour generally diſappoints its end; for, by endeavouring to become facetious on every occaſion, we commonly degenerate into dulneſs and inſipidity. Yet every man of taſte and ſenſe, if he regulates his conduct by deliberate reflection, will rather chuſe to hear what is trivial and inſignificant, than to ſpeak it. Taciturnity may imply diſtance and reſerve; perhaps too, it may be thought a retreat from the imputation of ignorance: but the loquacious and voluble ſeldom eſcape the brand of impertinence and folly. Let not a vain timidity, leſt we ſhould be thought mere ſcholars, or canting hypocrites, impel us to the oppoſite extremes, of affected wit, or lewd ſcurrility. Men of ſuperior life, though in the hour of company and diſſipation they may ſeem to reliſh theſe deviations from the dignity and purity of the ſacred character, will, in our abſence, make us the ſubjects of licentious mirth, and unreſtrained contempt, for theſe very efforts of genius with which we hope to conciliate their favour, by amuſing their fancy.—We find in human nature, before it is depraved by cuſtom, or tainted with vice, a delicacy and elevation of ſentiment, which raiſes it far above low buffoonery or indecent mirth: and ſhall they, whoſe habits and employment are favourable to the culture of ſuch virtuous diſpoſitions, ſhall they contaminate their minds with impure ideas, or profane their lips with an obſcene jeſt?—I ſpeak not here of facts, but poſſibilities. Charity ſtrongly impels me to hope, that no perſon inveſted with the ſacred character, will ſtoop to amuſe his aſſociates, at the expence of his fame, his reaſon, his taſte, and his conſcience. But the apoſtles were men of like paſſions with ourſelves; nor have we the leaſt reaſon to conjecture, that their ſucceſſors are above the lot of human frailty. So that no concluſion can be drawn from former experience,

to prove that ſuch a perſonage can never be exhibited in the drama of life. To prevent this, let the paſtor improve every opportunity of innocent and manly recreation which is in his power, and conſiſtent with his circumſtances; for it is an eſtabliſhed principle in common ſenſe, that neither the corporeal nor intellectual powers can bear aſſiduous and unremitted exertion. This the moſt illiterate peaſant daily feels by repeated and ſenſible experience: and why ſhould his bigotry deny, to the ſhepherd of his ſoul, thoſe inculpable and neceſſary indulgences, which he himſelf partakes without compunction?

Speaking of that ſpirit of malignant ſcrutiny, which prevails too much in common life, in regard to clergymen, our Author ſays,

'Have we not ſeen ſome miniſters loſe their popularity, by cultivating the harmleſs relaxation of muſic; by riding in buck-ſkin breeches, though a meaſure dictated by prudence and frugality, for ſaving expence; by wearing wigs which were not of a ſacerdotal colour, and by walking with canes eight or nine inches beyond the orthodox length? Will any one pretend to ſay, that theſe prejudices could ariſe from tenderneſs of conſcience? Are they not plainly the impotent efforts of malice baffled in ſearch of proper objects upon which to operate? When objections like theſe are urged againſt a paſtor, they are undoubtedly the higheſt and ſincereſt compliments that can be paid him: ſincere, becauſe offered by enemies; and high, becauſe they ſhow his character above the reach of ſlander. Wo to the people by whom they are indulged! becauſe they promote the favourite ends of that execrable ſpirit, who is the immortal and implacable enemy of ſouls.'

What our Author ſays in regard to the manner in which clergymen perform the public duties of their office, appears to us very juſt and ſenſible, and is expreſſed with great force and beauty:

'Though true religion, ſays he, abhors that conflagration of falſe zeal, that ſtorm of blind enthuſiaſm, which characteriſe hypocrites and ſectaries; yet there is a ſacred pathos, an heavenly fervor, which highly becomes her. When clergymen perform the duties of their office like clocks, in a cool mechanical manner, ſuch a conduct is not only hateful and abſurd in itſelf, but productive of the moſt miſchievous effects. For, whilſt his congregation behold him exhibiting every token of laſſitude and apathy in the exerciſe of his function, what can they naturally conclude, but that he executes it, becauſe it is his trade? It is an antient and a juſt remark, that the quickeſt and moſt powerful means of perſuading others, are to ſhow that we ourſelves are intereſted and perſuaded. When I enumerate the offices incumbent on a clergyman in private life; when I add thoſe which his ſcanty revenue obliges him to undertake for the ſubſiſtence of his family; when I conſider how much of his time is neceſſarily beſtowed in viſitations, catechetical exerciſes, and other labours of the ſame kind; I am ſtruck with terror and compaſſion, to imagine, how it will be in his power to diſcharge the duties of the ſabbath with propriety and decorum. Inſtead of cenſuring the compoſition of ſermons in general, I am moſt agreeably ſurpriſed, to find them ſo worthy of attention as they are. In earlier periods, the eloquence of the pulpit amongſt us was rough and barbarous; nay ſometimes

times even ludicrous; yet, frequently pathetic and affecting. But ſince the days of Barrow and Tillotſon, a taſte for cool reaſoning and accurate compoſition has prevailed. We think it ſufficient to inform the judgment, without engaging the heart: as if the ſame God who gave us reaſon, had not alſo given us affections; or, as if theſe affections were not the great ſprings of action. Hence that liſtleſs unconcern, that lethargic indifference, with which we ſometimes behold an audience behave during the periods of public worſhip.—The miniſters of all religions abroad, either ſeem to be better acquainted with human nature, or more attentive to its powers and their operations. The diſcourſes ſubjoined to this letter are intended as ſpecimens of their manner, though it was not perhaps practicable to transfuſe all the ſpirit of the original into a different language. The tranſlator did not intend them for publication, when he undertook the taſk. It was begun and executed from no other motive than gratitude to a lady, who wiſhed to ſee them in Engliſh, and whoſe maternal goodneſs, for a ſeries of years, he had experienced in numberleſs and important inſtances, though humanity was her only inducement. Let it not however be imagined, that theſe ſermons, in their preſent dreſs, are publiſhed as models of perfect compoſition in their kind. The tranſlator frequently found it impoſſible to expreſs the ſenſe of this author, in many paſſages, with that plainneſs and perſpicuity which ſo eminently diſtinguiſh and adorn the original. The words which he was often obliged to uſe, are not ſufficiently familiar to the public ear; and the turn of the ſentence is ſometimes too much involved, to engage or enlighten the common apprehenſion of mankind. But if the tranſlator has not wholly failed in his attempt, the reader muſt obſerve a genuine warmth, a ſpirit of ſincere piety, breathing in theſe diſcourſes, which is certainly an object highly worthy of our imitation.

It is alſo much to be regretted, that the ſame liſtleſs, uninformed manner which appears in our compoſitions, is equally obvious in our delivery. With what languor and indolence, to uſe no ſtronger terms, are our diſcourſes generally pronounced! yet this is an impropriety ſo glaring, that, with the moſt curſory attention, we muſt perceive it. Shall a lawyer, who contends, whether Caius or Titius may gain a paultry ſuit, be warmed with his ſubject, and expreſs his feelings, with all the energy and variety of excited nature; whilſt we, who are concerned for objects of infinite value and eternal duration, utter the moſt important precepts, the largeſt promiſes, the moſt formidable threats of the goſpel, with indifference? When I conſider how highly the general taſte is now poliſhed and refined by arts and ſciences, is it poſſible to obſerve, without ſurpriſe and indignation, what a ſmall progreſs, what inconſiderable advances, even the beſt of our ſacred orators have made in the art of delivery! Advances indeed ſo inconſiderable, that a juſt idea of it can ſcarcely be found among us. Strange! That we cannot obſerve how nature, when ſtimulated by any affection, exerts her powers. Let but the heart be fairly roufed, let it but be affected with any intereſting ſentiment, give way to its emotions, and it will render every accent, every attitude expreſſive of what it feels. Muſt we not then bluſh, if we have any ſenſe of ſhame, to find ourſelves excelled, even in our own province, by every itinerary declaimer, every prieſt-errant, who comes to diſtract and ſeduce our congregations? However ſequacious the croud may be, or however fond of novelty, theſe motives alone will never attach them to the perſon,

nor impreſs them with the opinions of any teacher. To what other means therefore muſt we attribute the ſucceſs of theſe wanderers amongſt us, but to their evident and ſtriking ſuperiority in delivery? Are their inſtructions more important, their ideas better expreſſed and digeſted, their harangues more evangelical, or their compoſitions more accurate than ours? If they can boaſt none of theſe advantages in a higher degree than we poſſeſs them, where muſt the difference be ſought, but in their attempts to warm the heart, and prepoſſeſs its affections in favour of religion? It may perhaps be ſaid, that the different objects which neceſſarily engroſs our time and attention, prevent us from exerting ourſelves in this way, with all the ſpirit and energy we could wiſh. Beſides, every temper is not equally ſuſceptible nor every genius equally happy in communicating its ideas. But theſe difficulties will by no means excuſe us for neglecting advantages which God and nature have given us for wiſe purpoſes, and which, if duly improved, may have no ſmall influence in promoting the great ends of religion. The melodious ſing-ſong of our anceſtors was excuſable, becauſe no better could be expected from the taſte and improvement of that period in which they lived: but what apology can be offered for the frigid and unvaried monotony of their followers, which perhaps is the quickeſt and moſt powerful opiate of the two? In ſhort, If we cannot do what we wiſh, let us at leaſt do what we can.'

There are many other excellent things in our Author's dedication, but we muſt not enlarge. As to his tranſlation of the Two Diſcourſes mentioned in his title-page, we have had no opportunity of comparing it with the original, and can therefore only ſay, that it has very much the air of an original work; that the ſermons themſelves are very valuable ones; and that they juſtly anſwer the character briefly given of them in the preceding extract.

R.

Sermons for the Uſe of Families. By William Enfield. 8vo. 3s. in Boards. Johnſon. 1768.

DR. Fordyce publiſhed *Sermons to Young* WOMEN; Dr. Mayhew *Sermons to Young* MEN; and Mr. Enfield might have entitled his diſcourſes *Sermons to Young* GENTLEMEN; for, both with reſpect to the matter and the manner of them, they may be read with pleaſure, as well as improvement, by thoſe who have received the advantages of a liberal education, and have juſt pretenſions to what is called taſte.

It is related of the ingenious Monſ. St. Evremond, (whoſe knowlege of the religion of this country was drawn only from the tedious, pedantic ſermons, and dull theological diſputes of our ſectaries in his time) that he once told Charles the ſecond, 'that the Engliſh had no religion *fit for a gentleman.*' Had St. Evremond

Evremond lived in theſe days, and been acquainted with the pulpit compoſitions of our preſent divines, he would not, perhaps, have deemed them unworthy the notice of the polite ſcholar, the man of wit, or the finiſhed gentleman.

Under this characteriſtic idea, we venture to recommend the agreeable as well as uſeful diſcourſes now before us,—although they appear to be the juvenile performances of a young writer, who is not above the reach of improvement; and who, without claiming to rank with a Tillotſon, a Clarke, a Sherlock, or a *Sterne*, may make a conſiderable figure, when time ſhall have ripened his Judgment, and maturer reflection ſhall have added greater ſolidity and depth of thought, to elegance * of manner.

Our Readers will, probably, find themſelves, as we were, propoſſeſſed in favour of Mr. Enfield, from the becoming modeſty with which he ſpeaks of himſelf and his performance, in his preface:

'A young author, ſays he, cannot make his firſt appearance in the venerable preſence of the public, without being anxious for a favourable reception, nor, if he has any degree of modeſty, without diffidence and fear. He muſt be deſirous of obtaining the approbation of the judicious, and, at the ſame time, concerned, leſt he ſhould not have been able to acquit himſelf in ſuch a manner, as to deſerve it.

'This the Author of the following diſcourſes acknowledges to be the ſtate of mind, in which he ventures them into the world. He profeſſes himſelf a candidate for the public eſteem; and he makes his firſt attempt to gain it, in this form, becauſe he thinks, that a man is never more likely to become acceptable and uſeful to mankind, than by exerting himſelf in his own peculiar province. He doubts not, but that his friends and the public will give him all the indulgence, which is due to the *firſt* performance of a *young man*.

'But, if even that indulgence ſhould not be ſufficient to reſcue his work from oblivion, he will ſtill have the ſatisfaction to reflect, that he has employed his beſt abilities in the ſervice of virtue—that he has written, not to ſupport the intereſts of a party—not to amuſe his readers with uſeleſs ſpeculations—not to revive thoſe theological debates, which might, without much loſs to the world, be entirely forgotten—but to *do good*.'

As a farther ſpecimen of this ingenious writer's ſtyle, and to ſhew his manner of thinking, on religious ſubjects, we ſhall give an extract from his ſermon on *Bigotry*.

After a juſt and animated cenſure of the narrow ſpirit of the Jews, with reſpect to their neighbours the Samaritans (his text being taken from John iv. 9.) he deſcends to other nations, and later times:

* This character of *elegance* may poſſibly be thought incompatible with that *plainneſs* without which no diſcourſes can be deemed well adapted to the uſe of *families*; but Mr. Enfield's ſermons afford a ſtriking proof that plainneſs does not neceſſarily imply *coarſeneſs*.

'In later ages, the ſame ſpirit of bigotry hath appeared in a thouſand different ſhapes of deformity. Sometimes it hath led one ſect of chriſtians, in public council, to declare the opinions of another erroneous and heretical, and even to cut them off from the ſociety of the faithful, and pronounce them in danger of everlaſting damnation. The expreſs words of an ancient and well-known creed are; "Whoſoever will be ſaved, before all things it is neceſſary that he hold the catholic faith: which faith, except every one do keep whole and undefiled, without doubt he ſhall periſh everlaſtingly." Nay, ſuch hath been the madneſs of blind zeal and bigotry, that many who have called themſelves the followers of the meek and benevolent Saviour of the world, not ſatisfied with ſentencing their fellow Chriſtians to eternal miſery in a future life, have, at preſent, condemned them to ſuch dreadful ſufferings, as it is ſhocking to human nature barely to relate;—as if all men, who had too much underſtanding or conſcience to believe, or profeſs the ſame abſurd and pernicious opinions with themſelves, were monſters, which it was neceſſary for the ſafety of human ſociety to deſtroy.

'And, though it may be hoped that the fury of this perſecuting ſpirit is in ſome meaſure abated, there are ſtill great multitudes in the Chriſtian world, who ſeem to hold it neceſſary—or prudent at leaſt—that "the Jews ſhould have no dealings with the Samaritans." If a man, who profeſſes the ſame religion with themſelves, happens to differ from them merely in ſpeculative opinions, or external modes of worſhip, they will, as much as poſſible, ſhun all intercourſe with him. In converſation, they will be continually upon their guard, leſt they ſhould be corrupted by his diſcourſe, and will behave with ſuch an air of indifference and contempt, as ſpeaks in the moſt expreſſive manner the language of their hearts: "Stand by thyſelf, for I am holier than thou." If they have an opportunity of performing an act of kindneſs to him, they will either imitate the Levite, who, when he ſaw the wounded ſtranger lying in his way, paſſed by on the other ſide; or, at beſt, will beſtow their favours with that ſupercilioufneſs and pride, which will deſtroy moſt of the merit, and all the grace of the action. And they will be peculiarly careful, as much as poſſible, to avoid all connections with perſons of heretical principles, in the affairs of religion.—Such inſtances of bigotry, ſtrange as they may ſeem to many, are frequently to be met with among thoſe who profeſs a religion, the diſtinguiſhing characteriſtic of which is love. It cannot, therefore, be improper for us to guard againſt the moſt diſtant approaches towards uncharitableneſs, by reflecting—that it proceeds from miſtaken and pernicious principles—that it betrays a narrow and contracted ſpirit—that it hath been the occaſion of the greateſt evils—and that it is inconſiſtent with the profeſſion of Chriſtianity.

'Bigotry proceeds from miſtaken and pernicious principles.—Thoſe who are under its influence ſuppoſe, that Almighty God confines his favour to that particular ſect, to which they have the happineſs to belong. They imagine, that they are the only people whom God hath ſeen fit to enlighten with the knowledge of his truth, and that all around them are in moſt pitiable darkneſs and error. They look upon their little circle as a ſacred incloſure, on which the Almighty ſmiles with partial favour, and upon the reſt of the world, as a wild and barren wilderneſs, over-run with the weeds of ignorance and vice. No wonder,

 therefore,

therefore, that out of meer humanity, they exert themſelves to bring others into this happy fold. No wonder that the bigoted Jews in the time of our Saviour, and that bigots, in all ages and countries have compaſſed ſea and land to make one proſelyte.—But ſuch perſons are ſurely chargeable with the groſſeſt ſelf-flattery and deluſion. For, is not God the father of all the families of the earth? Have not all the inhabitants of the world, even the moſt rude and uncultivated, an equal right to hope for his protection and favour? And doth he not actually beſtow the gifts of nature, and diſtribute the bounties of his providence, at large and without limitation? Doth he not viſit every clime, and every creature with the light of the ſun? how then ſhould it have entered into the heart of man to ſuppoſe, that his favour is confined to any particular tribe or nation, or that he beſtows the neceſſary means of virtue and happineſs only upon a ſmall and inconſiderable part of mankind? The Almighty is equally preſent in the wild and ſavage deſert, as in the moſt refined and civilized nations of the world. He is alike the father of all mankind. And nothing can be more abſurd and groundleſs—more vain and preſumptuous—than for a ſmall and inconſiderable body of men to expect to ingroſs the favour of heaven to themſelves, as if they alone were the remnant that ſhould be ſaved. The folly of the pretenſion is too obvious to need illuſtration. Yet on this weak foundation hath bigotry often been eſtabliſhed.

'Another opinion, which hath given riſe to much uncharitableneſs and perſecution, is, that no man, who doth not, in the main, embrace the ſame faith with ourſelves, whatever ſhining moral qualities he may poſſeſs, can reaſonably hope to be accepted of God. Men have indulged a vain imagination—that ſomething elſe, beſides an upright intention and a good life, is neceſſary to intitle a man to the character of a true Chriſtian, and inſure him the enjoyment of that happineſs which the goſpel promiſeth—and that this, which is to give value to all his virtues, and, more than all, to recommend him to the favour of heaven, is a zealous profeſſion of particular ſyſtems of faith, and a ſtrict adherence to particular modes of worſhip. This abſurd and romantic notion hath been ſo deeply rooted in the minds of many, even in the Chriſtian world, that they have not been able to treat perſons of a different religion or ſect with kindneſs or civility, and have ſhunned all intimate and friendly intercourſe with them, as a deviation from the ſtrictneſs and ſanctity, which their Chriſtian profeſſion requires.

'After what hath been ſaid, it is obvious to remark, that bigotry betrays a narrow and contracted ſpirit. If once men allow themſelves to enquire with freedom into the principles of religion, they will ſoon gain ſuch juſt and rational conceptions on this head, and be ſo fully convinced of the importance of virtue above every thing elſe;—they will become ſo ſenſible of the difficulties which attend every ſpeculative ſcheme and eſtabliſhed ſyſtem, and ſo well acquainted with their own ignorance and weakneſs, that they will have little inclination to cenſure and condemn others, for a difference in opinion. They will find themſelves incapable of treating their brethren with the leaſt degree of neglect or reſerve, merely on this account, while their temper and character appear, on the whole, deſerving of eſteem. When men have had an opportunity of forming an extenſive acquaintance with the world, and have ſeen that there are, in all religious ſects, and among men of

all profeſſions, perſons of worth and goodneſs, and perſons who would be a diſgrace to any ſociety; they ſoon learn to treat all ſpeculative controverſies, and party diſtinctions, with that indifference and contempt which they deſerve;—they will ſoon be convinced, that it is only real goodneſs of character which deſerves our chief regard, and that this is very far from being confined to any particular body of Chriſtians, or of men. It is only thoſe, who have never thought enough to doubt of any thing, and thoſe who have never had an opportunity of leaving the little circle in which they were born and educated, who can be greatly under the influence of a ſpirit of bigotry and uncharitableneſs. And we may be certain, that our moderation and charity will always increaſe, in exact proportion with our progreſs in the knowledge of men and things.

'Farther to manifeſt the odious nature of bigotry, let us take notice of its unhappy conſequences. The fatal effects of uncharitableneſs and perſecution in the Chriſtian church, we have already ſeen. And to this we may add, that a bigotted temper renders a man unhappy in himſelf, and diſcontented with the world—incapable of feeling the refined and generous ſentiments of unbounded benevolence, and knowing the pleaſure of loving all mankind as his brethren. It makes him uneaſy in the ſociety of thoſe, who are perhaps much wiſer and better than himſelf. It cuts him off from innumerable ſources of enjoyment, of which that man is poſſeſſed, who loves every good man as his friend and brother, and who can with pleaſure tranſact buſineſs, exchange favours, or paſs a ſocial hour, with an honeſt and ſenſible man, without knowing, or wiſhing to know, to what church or ſect he belongs, or by what party name he is diſtinguiſhed.—This temper likewiſe creates the moſt unhappy diſſentions and animoſities in families. Though the religion of Jeſus be calculated to promote peace and love, this evil ſpirit hath often occaſioned the accompliſhment of his prediction: "The father ſhall riſe up againſt the ſon, and the ſon againſt the father, and a man's foes ſhall be thoſe of his own houſe." A difference in religious opinions or practices hath frequently given riſe to contentions, between thoſe who might otherwiſe have enjoyed, without interruption, the bleſſings of domeſtic harmony and affection.'

Our Author concludes this diſcourſe with a moſt pleaſing view of the amiable temper and conduct of JESUS CHRIST; in order to ſhew, from the example HE ſet us, that an uncharitable ſpirit is totally inconſiſtent with the Chriſtian character and profeſſion: and, finally, the preacher exhorts us to lay aſide all implicit attachment to particular ſyſtems of faith, and modes of worſhip,—which hath always been found to be a zeal without knowlege,—and to direct the attention and ardour of our minds to more important and uſeful acquirements. 'Let it, ſays he, be our chief concern, and higheſt ambition, to promote the love and practice of univerſal righteouſneſs, both in ourſelves, and among our brethren:—to which, we doubt not, every true Chriſtian, of every denomination, (for ſuch we hope there are, among *all* denominations) will cordially and heartily ſay AMEN!

The

The ſubjects of the other ſermons contained in this volume, are, *The notice of the world, a motive to virtue—Domeſtic peace—Fraud—Compaſſion—Submiſſion to Divine Providence—The danger of chooſing vicious companions—The duty of the rich—The temper of Chriſt—The imitation of God—Happineſs.*

The Pillars of Prieſtcraft and Orthodoxy ſhaken. The Second Edition. 12mo. 4 Vols. 12s. Cadell, &c. 1768.

OF theſe four volumes, the firſt and ſecond only, can properly be conſidered as a ſecond edition of the *collection*: the third and fourth being now added to the pieces contained in the former publication, made by the late Rev. Mr. Barron, in the year 1752. The whole of the preſent edition was prepared for the preſs, by their public-ſpirited editor; who, however, did not live to ſee it finiſhed: and the work is now advertiſed for the benefit of his widow and children,—who were left in circumſtances far from opulent.

Of the tracts in the firſt diviſion of this collection, we gave an account in the 6th volume of our Review, p. 159. The pieces in the 3d and 4th volume are Biſhop Fleetwood's two letters to Dr. Snape; Biſhop Hoadley's letter to a friend in Lancaſhire; A true churchman's reaſons for repealing the corporation and teſt-acts, by the ſame; Dr. Syke's letter to the Earl of Nottingham; Arnall's animadverſions on Biſhop Sherlock's remarks on the tythe-bill; Mr. Bourn's letter to Dr. Chandler, concerning future puniſhments; The merciful judgments of high-church triumphant, on offending clergymen and others in the reign of Charles I. A diſcourſe on government and religion, calculated for the meridian of the 30th of January, *author unknown* †. Theſe are the contents of the *third* volume; the pieces re-printed in the 4th are, Hare on the difficulties and diſcouragements which attend the ſtudy of the ſcriptures; Blackburne's inquiry into the uſe and importance of external religion; Arnall's * complaint of the children of Iſrael; An enquiry

† So ſays the Editor; but we have good reaſon for believing it to be the work of the famous Peter Annet.

* Of this Mr. Arnall, our Editor, has given the following ſhort account: 'He was clerk to an attorney, when being recommended to Sir Robert Walpole, as a man of moſt ready wit and invention in writing, he employed him for a courſe of years in writing the *Free Briton*, and other papers in defence of Sir Robert's adminiſtration, for which he aſſigned Arnall a thouſand pounds yearly out of the treaſury. He alſo wrote ſeveral occaſional tracts in defence of his patron, who laid the treaſury open to his demands. But when Sir Robert reſigned, all ſupplies

quiry into the Behaviour of our great churchmen ſince the reformation; Machiavel's vindication of himſelf and his writings, againſt the imputation of impiety, &c. the author Mr. Neville, who wrote the Dialogues on government; laſtly, Tyndal's reaſons againſt reſtraining the preſs.—The title of this collection is a odd one; but it is ſuch as might be expected from the Editor's peculiar ſpirit and manner: ſee alſo his *Cordial for Low Spirits*, to which *The Pillars of Prieſtcraft*, &c. were intended as a ſupplement.

plies being ſtopped, and having ſpent his money as faſt as he received it, and being involved in debt, he died of a broken heart, in the 26th year of his age.—His invention was ſo quick, that Sir Robert uſed to ſay, no man in England could write a pamphlet in ſo little time as Arnall. He was author of the *Letter to Dr. Codex on his modeſt inſtructions to the crown*, in the caſe of Dr. Rundle, appointed biſhop of Londonderry; alſo of *Oppoſition no proof of patriotiſm*;—*Clodius and Cicero*; and many other political tracts, all very ingenious apologies for the adminiſtration of that time.' Pope was very ſevere on him in his Dunciad; and our Readers may ſee a farther account of him, and of the money laviſhed on him by Walpole, in the *note* to ver. 315 of the 2d Book of that celebrated poem.

Libellus de Natura, Cauſa, Curationeque Scorbuti. Auctore Nathanaële Hulme, M. D. To which is annexed, a Propoſal for preventing the Scurvy in the Britiſh Navy. 8vo. 3s. ſewed. Cadell.

THE *Libellus de Scorbuto* contains ſome ſenſible and uſeful obſervations; and was drawn up by the Author for his inaugural diſſertation, after ſeveral years experience in the Britiſh navy, and an attentive peruſal of the beſt writers on the ſubject.

With reſpect to the Propoſal for preventing the Scurvy, Dr. Hulme ſays, his deſign is only to enforce what hath been recommended by others; and apply it in ſuch a manner, as to render it effectual for the end propoſed.

The following is the propoſal itſelf.—'I would humbly propoſe then, that one ounce and an half of the juice of oranges, or lemons, and two ounces of ſugar, be daily allowed to each man in his Majeſty's navy; to be mixed with his allowance of ſpirit and water, commonly called *Grog*. And I would further adviſe, that the ſaid liquor be ſo far diluted with water, as that the whole allowance to each man may be equal to three pints; and ſerved out to him, regularly, three times a-day. That is to ſay, one pint at eight in the morning, another at twelve o'clock, and

and the third at four or ſix in the afternoon; ſo that it may become, as it were, the common drink of ſailors at ſea, like ſmall beer; and that they may be rarely, or never, neceſſitated to drink water alone: this in cold climates, or in temperate ones in the winter time.

'But in all hot climates, and in the heat of ſummer in temperate ones, a greater quantity of drink is required; and then the liquor ſhould be ſo far diluted with water, as that each man may have four pints a day; namely, one at eight in the morning, two at twelve o'clock, and one at four, or ſix in the afternoon.

'In thoſe countries where wine is allowed the ſhip's company, inſtead of ſpirits, I would adviſe the ſame quantity of the juice and ſugar to be mixt therewith, as is directed for the *Grog*; and to be ſo far diluted with water, as that it may be ſerved out in the ſame proportion, and in the ſame manner. And though good ſound ſmall beer, is an excellent antiſcorbutick liquor, yet, as it is not found ſufficient of itſelf to prevent the diſeaſe, it ſhould alſo be daily impregnated with the ſame quantity of the juice and ſugar. But as every man on board hath as much ſmall beer as he chuſes to drink, a quantity of this liquor ſhould be taken up daily, equal to the allowance of *Grog*, in order to be mixed with the juice and ſugar; and ſerved out regularly in the ſame manner.

'By theſe means, there will be ſuch a quantity of vegetable antiſcorbutic juices thrown gradually into the body every day, by way of diet; as, in all human probability, will entirely counteract the bad effects ariſing from the putreſcent and noxious qualities of the remainder of the ſea food; and thus hinder the body from running into that ſtate of corruption, which is the genuine and true ſource of the ſcurvy.'

The efficacy of this method not only to prevent, but to cure the ſurvy, is ſupported by a number of facts and obſervations.

D.

The Farmer's Letters to the People of England: containing the Sentiments of a practical Huſbandman, on various Subjects of great Importance, &c. To which are added, Sylvæ; or occaſional Tracts on Huſbandry and Rural Oeconomics. The Second Edition, corrected and enlarged. 8vo. 6s. Nicoll. 1768.

THIS performance was conſidered in our Review, vol. xxxvi. p. 417, but as ſome conſiderable enlargements have been made to it, and the work itſelf, not being of the frivolous kind, but treating of ſubjects of national importance, we thought the preſent edition merited ſome notice.

In

In letter II. wherein the Author examines the conteſted propriety of a bounty on the exportation of grain, he has added remarks on ſome poſitions advanced in a tract publiſhed in 1744, intitled, *An Eſſay on the Cauſes of the Decline of foreign Trade.* But here our author appears to have given himſelf needleſs trouble; for the arguments then advanced, whether well or ill founded, were ſuited to circumſtances long ſince altered: trade is ever fluctuating, even while national affairs remain the ſame; but the ſucceſſion of peace and war ſince that period, and the events reſulting from them, have induced many changes which render it needleſs to refer ſo far back to a temporary tract, to eſtabliſh the ſalutary effects of the bounty; which none can contravert but thoſe who view objects through a medium of prejudice. As little to the purpoſe was it to give conſequence to a late compilation called *The preſent State of Great Britain and North America*, by examining what is advanced therein on the ſame ſubject. There is no end of anſwering every thing, therefore writers ſhould confine themſelves to the ableſt advocates for any opinions they contravert.

In letter III. concerning the comparative national advantages of large or ſmall farms, the Author has ſupplied ſome calculations drawn from inſtances of his different claſſes of farmers, to prove that the larger the farms the greater is the proportion of men employed in cultivating the ſame quantity of arable ground. This, however, he mentions with ſome reſervation; and indeed it is prudent ſo to do. Doubtleſs, the beſt apology to be made for parcelling out land in very large farms, is what our Author remarks, that ſuch farms generally conſiſt of poor land that could not be cultivated to profit in ſmaller parcels. Were this diſtinction adhered to, ſomething might be ſaid for it; but it ſtill appears that *moderate* farms are the beſt in every point of view, by which is to be underſtood ſuch, as allowing for difference of land, may be cultivated with from four to ſix or eight horſes. For though the argument in favour of the loweſt ſtate of ſmall farming may be given up in general, as where a poor man makes a hard ſhift to manage a very ſmall farm with two poor horſes; yet the diſadvantages of overgrown farmers are much more evident. In point of produce, a moderate farmer, aſſiſted by two or three hands, is able to attend, and will attend, to a more minute and careful cultivation, than the gentleman farmer, with a taſte for pleaſure and enjoyment, and with a mind diſtracted with extenſive ſchemes, will condeſcend to do; and who therefore truſts more to his numerous ſervants: and if by this means his proportion of hands ſhould be greater, the queſtion will turn upon this point, whether the ſame hands under one maſter, will labour out ſo great a produce from a given quantity of land, as that number would raiſe, if two or three

three more of them were independent, and labouring for themſelves? The ſame may be ſtated as to the article of population, for the labour, in both inſtances, will go on but heavily in ſervitude: and the fathers of two families formed upon any ſpot, are more uſeful to a nation, and even to the pariſh they dwell in, than treble the number of ſingle men, labouring for hire upon it. And there is ſome degree of cruelty in ſtating the caſe of agriculture ſo, as to ſuppoſe it impoſſible for a labouring huſbandman ever to raiſe himſelf to an uſeful ſtate of independence. But we will not urge this point farther, being perſuaded our ingenious Farmer will not materially differ from us in this repreſentation. The chief inducement to landowners, for uniting ſmall farms into large ones, appears principally to be that of contracting their attention to their affairs into a ſmall compaſs; which allows them more leiſure for other purſuits, ſometimes not quite ſo laudable.

In letter IV. the Author ſtill farther illuſtrates the ſuperior advantages of arable, to grazing farms; which are too evident to dwell upon.

The Vth letter in this edition is entirely added, wherein the Author conſiders the queſtion of the high price of proviſions, the ſtate of the poor, &c. This letter contains many very ſhrewd obſervations on the much agitated queſtion of proviſions; in theſe caſes however, where writers enter warmly into an argument, they are eaſily betrayed into puſhing it to an extreme: thus our Author beginning with the pooreſt claſs of farmers, too needy to raiſe the proper ſupplies of country productions, appears to advance too far in favour of thoſe wholeſale undertakers, whoſe ſchemes of corn-jobbing will engroſs their thoughts too far, to allow them the proper attention to ſubordinate articles. His remarks on the ſcheme for ſupplying the metropolis with fiſh by land carriage, are too pertinent to be overlooked.

'One author, ſays he, complaining of the price of poultry, brings in fiſh, which reminds me of the ſums *granted by parliament*, to the land-carriage fiſh ſcheme, and the ſociety's adopting it: all this was *much in the ſtile* of lowering the price of poultry. Of what good was the lowering the price of fiſh at London? Did the Spital-fields manufacturers eat one pound the more? No! but the nobility, gentry, merchants, and tradeſmen; and let me add, the country gentlemen, who come to town to ſpend their rents in the vain frippery of the capital, purchaſed it the cheaper: ſuch was the purpoſe for which money was raiſed in *Cumberland*, *Northumberland*, and *Cornwall*; or, in a word, three or four hundred miles from London. Country farmers paid their ſhares of grants, to enable their landlords to eat fiſh cheap at the capital; but at an expence of poſſibly 500 *per cent.* more

 than

than they could have it for, in many inſtances, on their own eſtates. And the *Society for the encouragement of Arts and manufactures*, acted on the ſame plan. This is very *much in the ſtile* of clamouring for lower prices of *roaſting pigs* and *poultry*, for the good of *poor manufacturers*.'

Had this ſcheme been adapted to the ſupply of ſprats, herrings, whitings, haddocks, mackarel, cod, &c. inſtead of turbot, ſalmon, ſturgeon, ſoles, and other delicate fare; if the undertaking could not have eſtabliſhed itſelf, the money applied to it, would have anſwered in an exigency, more to the public good, than in the manner wherein it was managed.

In this letter he fully refutes the idle cavils againſt engroſſing, and ſelling corn by ſamples.

The Author's calculation of the expences of labouring families, can hardly be ſuppoſed definite enough to draw ſound principles from. He preſumes however ſo much upon them as to hazard ſaying, 'that the price of neceſſaries cannot be too high in a manufacturing trading ſtate, when the labouring poor can by induſtry earn a ſufficiency of wages to provide themſelves with the neceſſaries of life, and ſomething annually to lay up againſt ſickneſs and old age, that the pariſh may not be their only dependence.' They cannot certainly, if this is a fair repreſentation; but let the manufacturers about Spital-fields, at Norwich, and at Mancheſter, and other great trading towns, anſwer the queſtion: let the pariſh rates ſhew how few are reduced to depend on them in ſickneſs and old age!

It is too much the faſhion, in ſeaſons of diſtreſs, to bring railing accuſations againſt the diſſoluteneſs of the poor; but they need not theſe reproaches added to the difficulties they encounter. This is a very nice ſubject to touch upon; if a plenty of money were proportionably diffuſed, it would ſignify little if a quartern loaf or a pound of meat roſe to a ſhilling or half a crown; but the diſtreſs of the poor ſprings from their not being able to acquire money in proportion to the advance of prices. As to their diſſoluteneſs, human nature is naturally prone to indulgence, and thoſe who ſet evil examples, and eſtabliſh faſhions, with a very ill grace cenſure thoſe who may be betrayed into copying what their own practices juſtify: beſide, vicious habits often ſteal upon the unhappy through deſperation. It is very eaſy to dictate to the hard-working and indigent, from a table where two or three ſorts of wine are chearfully circulating.

There are ſeveral other enlargements to this work, many of them very ſenſible, ſome however too refined, and deduced from doubtful premiſes; they ſhew, on the whole, the Author to be a man of general knowledge, in which enlarged view it is nothing ſtrange if his principles ſhould be liable to particular exceptions.

N. *A Review*

A Review of the Doctrines of the Reformation, with an Account of the ſeveral Deviations to the preſent general Departure from them. In which among other Things, it is intended to ſhew in what Senſe the doctrinal Articles of the eſtabliſhed Church were underſtood by the Reformers, and moſt eminent Divines before the Reſtoration; to confirm that Senſe by Scripture, and to prove that they are incapable of an Arian, Socinian, or Arminian Conſtruction. By Thomas Bowman, M. A. Vicar of Martham, Norfolk. 8vo. 3s. 6d. Norwich printed, and ſold by Dilly in London.

THE deſign of this work is to prove that the articles of the church of England are truly Calviniſtical, and that to give any other conſtruction, however ingenious, is to torture words and phraſes from their plain and original intention. Mr. Bowman appears himſelf, ſincerely to embrace the doctrines of the eſtabliſhed church in the literal meaning of the words in which they are expreſſed, and alſo to believe this meaning perfectly conformable to the rule of divine revelation; but the great object of inquiry to which his book naturally leads, is, whether the ſtrain of preaching which prevails among many members of this church, is not different from, and even often repugnant to its profeſſed and avowed ſentiments. In his preface, he ſays, 'though there are near ten thouſand who are conſtantly in the miniſtry of the eſtabliſhed church, I would not ſuppoſe there is a ſingle perſon whoſe public diſcourſes are inconſiſtent with his private ſentiments: yet as it is undeniably true, that by far the greater part do not preach agreeably to the articles which they have ſubſcribed; it is not uncharitable to imagine that numbers have taken things upon truſt, have entered into the miniſtry without knowing or duly conſidering what are the doctrines of the church of England.' What he adds in the next paragraph, which conſiſts chiefly of a quotation from Dr. Burnet, we ſhall alſo tranſcribe, becauſe if it is a falſe repreſentation, it *ought* to be fully and clearly refuted; if it is true it ought to be made known. 'If there is, ſays he, among us, no regular education for the miniſtry— (and I muſt own I know of none)—no care taken to enforce the true or any ſenſe of the articles—we may eaſily credit what Bp. Burnet long ago ſaid, and fear that the caſe is not much better in our own day:—" The much greater part of thoſe who come to be ordained, ſays he, are ignorant to a degree not to be apprehended by thoſe who are not obliged to know it. The eaſieſt part of knowledge is that to which they are the greateſt ſtrangers, I mean the plaineſt parts of the ſcriptures, which they ſay, in excuſe for their ignorance, that their tutors in the univerſities never mention the reading of to them; ſo that they can give no account, or at leaſt a very imperfect one, of the contents, even of the goſpels. Thoſe who have

read

read ſome few books, yet never ſeem to have read the ſcriptures. Many cannot give a tolerable account even of the catechiſm itſelf, how ſhort and plain ſoever. They cry and think it a ſad diſgrace to be denied orders, though the ignorance of ſome is ſuch that in a well regulated ſtate of things, they would appear not knowing enough to be admitted to the holy ſacrament." Paſtoral Care. 3d Edit. Pref.

Our Author, afterward, ſpeaking of ſubſcriptions, obſerves, 'It is no light matter for a perſon ſolemnly to *declare* he believes a thing to be true when he knows nothing about it: but what is it, ſays he, to *ſubſcribe*, that he verily believes ſuch a ſet of articles, in the literal and grammatical ſenſe, are agreeable to the word of God, when perhaps he never read, or at leaſt never compared them with the ſcriptures?—Yet there is abundant reaſon to believe that this is the *caſe* with thouſands. I deſire, (he adds, with a candour and integrity that does him honour) with ſhame and humiliation to acknowledge, it was my own.'

Mr. Bowman purſues his ſubject in the courſe of ten letters, in which, from conſidering the articles themſelves, together with the writings of ſeveral eminent divines of the church of England, who lived near and after the times of the reformation, and alſo ſome homilies and catechiſms which are nearly of the ſame date,——from theſe and other particulars, he concludes that the doctrine of the eſtabliſhed church expreſſed in theſe *articles*, is the ſame with the doctrine of *Calvin*, and was ſo intended and regarded by thoſe who firſt publiſhed and ſubſcribed them. The notion of their being deſigned merely as *articles of peace*, he wholly rejects, becauſe it is inconſiſtent with the title they bear, which declares that they were agreed upon in convocation, *for the avoiding of diverſities of opinions, and for the eſtabliſhing conſent touching true religion.* Theſe are truths which the vicar of *Martham*, very properly, and apparently with a good deſign, holds forth for the conſideration of the public, and eſpecially for that of his brethren, the clergy. How far the articles of which he ſpeaks are agreeable to the ſcriptures is a very diſtinct queſtion: this writer ſeems firmly perſuaded that they are, and endeavours to prove and eſtabliſh this point; but it is unneceſſary for *us* to enter into the enquiry. Among other writings which he conſiders, there are two books that have had a vaſt run, one of them having paſſed through *twenty*, the other near *thirty* editions, which Mr. Bowman greatly condemns; *viz.* the *New Whole Duty of Man*, and the *New Week's Preparation*; theſe treatiſes he regards as inconſiſtent in ſeveral parts with the articles of the church, and with the truth of ſcripture. But without adding any farther remarks, we ſhall only ſay, that the whole of this book evidently

proves,

proves, (what muſt indeed be frequently ſuggeſted to every conſiderate mind) the neceſſity of ſome great alteration, ſince the doctrine of the articles, &c. and the prevailing ſtrain of divinity, are widely different, and it is difficult to ſuppoſe that each ſhould be cordially and uprightly embraced by the ſame perſon.

H.

The Hiſtory of Hindoſtan; from the earlieſt Account of Time, to the Death of Akbar; tranſlated from the Perſian of Mahummud Caſim Ferifhta of Delhi: together with a Diſſertation concerning the Religion and Philoſophy of the Brahmins; with an Appendix, containing the Hiſtory of the Mogul Empire, from its Decline in the Reign of Mahummud Shaw, to the preſent Times. By Alexander Dow. In Two Volumes. 4to. 1l. 10s. in Boards. Becket and De Hondt. 1768.

THE hiſtory of India is an object that, on ſeveral accounts, is worthy of attention and ſtudy. The inhabitants of that country make the higheſt pretenſions to antiquity, and they are, without doubt, a very ancient people. They have, likewiſe, been diſtinguiſhed, from almoſt the earlieſt times, for their numbers, their riches, their civilization, and the ſingularity of their manners. Their religion and philoſophy have been particularly celebrated, and Pythagoras is ſaid to have viſited the Brachmans, and to have taken ſome parts of his doctrine from the Gymnoſophiſts. Indeed, if he did not travel among them, it is probable that he might, during his reſidence at Babylon, become informed of their tenets: but, after all, though India hath been much ſpoken of, both in ancient and modern ages, its real internal hiſtory hath hitherto been very imperfectly known, and ſtill more imperfectly its philoſophical and religious ſyſtem. The curious and the learned will, however, have the pleaſure and advantage of obtaining a fuller acquaintance with theſe things, in conſequence of the great connections which the Engliſh have lately had with the Eaſt Indies, and the vaſt dominion they have acquired in that country. Several writers have favoured us with ſome account of the Indian affairs; but the public is indebted to no one ſo much as to Mr. Dow; who ſeems to have gained a more accurate knowledge of the religion and philoſophy of the Brahmins, than any who have preceded him; and whoſe hiſtory of the empire of Hindoſtan is carried on, from the earlieſt times, down to the preſent age.

Our Author, having, in a military capacity, reſided, for a number of years, in the kingdom of Bengal, dedicated his leiſure hours to the ſtudy of the oriental languages. The Perſian

tongue being the moſt polite and learned, as well as the moſt univerſally underſtood in Aſia, engaged his principal attention. Though to qualify himſelf for action, and negociation in India, was Mr. Dow's primary object, yet in proportion as he advanced in his ſtudies, other motives for his continuing them aroſe. He found, that however different the manner of the eaſtern writers may be from the correct taſte of Europe, there are many things in their books worthy the attention of literary men. Their poetry (it is true) is too turgid and florid, and the diction of their hiſtorians too diffuſe and verboſe; yet in the firſt we meet with ſome paſſages truly elegant and ſublime; and amidſt the redundancy of the latter, there appears ſometimes a nervouſneſs of expreſſion, and a manlineſs of ſentiment, which might do honour to any hiſtorical genius in the weſt.

Locked up in the difficulties of the Perſian tongue, the literature of Aſia has been hitherto little known in Europe; and hence a very unfavourable idea has prevailed concerning the learning, as well as hiſtory, of the eaſtern nations. Our Author was full of the prejudices natural to an European, when he entered upon the ſtudy of the oriental languages. Whatever aid a knowledge of them might give to his private views, he little hoped to be able to convert his ſtudies to the amuſement or inſtruction of the public. To tranſlate ſome piece of hiſtory, was, by his teachers, recommended to him as a proper exerciſe in the Perſian; and the works of Mahummud Caſim Ferishta of Delhi, who flouriſhed in the reign of Jehangire, about the beginning of the ſeventeenth century, were put into his hands for that purpoſe. As Mr. Dow advanced, a greater field gradually opened before him; and he found, with a certain degree of aſtoniſhment, the minute and authentic hiſtory of a great empire, of which Europe hath been almoſt totally ignorant.

To open a door to the literary treaſures, which lay concealed under the obſcurity of the Perſian, our tranſlator reſolved to proceed in his verſion of Ferishta's hiſtory, and to give it to the public as a ſmall ſpecimen of what may hereafter be met with in that language. But before he had fully accompliſhed this deſign, he was forced to return to England. Being, at his departure from India, poſſeſſed only of one volume of the original, he has been obliged to confine himſelf to it; and to leave the ſecond volume, which contains the particular hiſtories of the Decan, Bengal, Gurerat, and Caſhmire, to a more favourable opportunity, or to the employment of ſome other hand. This circumſtance has occaſioned ſome chaſms in that part of the hiſtory now publiſhed; and many material tranſactions of thoſe nations, of whom Ferishta treats in his ſecond volume, are only ſlightly mentioned in the firſt.

Mr.

Mr. Dow had formed a farther deſign of compiling, from various authors, that very eſſential part of the hiſtory of the Mogul empire, which is not comprehended in Ferishta; and, with this view, he applied in perſon to the preſent Mogul, for ſuch books and authentic records, as were neceſſary to compleat his plan. The monarch approved of the ſcheme, and gave orders to his ſecretary to grant his requeſt. But in the mean time the Tranſlator quitted the ſervice of the Eaſt India company; and though, to revive his majeſty's memory upon the ſubject, he ſent a letter, which is here given, as a ſpecimen of the manner of writing to eaſtern princes; yet, ſome delays having happened in the delivery of it, he was obliged to embark for Europe, before an anſwer could be received.

Our Author goes on, in his preface, to ſet before his readers many particulars with regard to the nature and character of Ferishta's work, the Shanſcrita records, and their high pretenſions to antiquity; the encouragement afforded to learning by the Mahommedan emperors of Hindoſtan, the condition of the people in that country, and the conſtitution of its government, which were well worthy of notice:—but we muſt haſten to his diſſertation concerning the cuſtoms, manners, language, religion and philoſophy of the Hindoos.

Mr. Dow informs us, that he ſuffered himſelf, for a long time, to be carried down the ſtream of popular prejudice, with reſpect to theſe ſubjects. 'The preſent decline of literature in Hindoſtan, ſerved to confirm him in his belief of thoſe legends which he read in Europe, concerning the Brahmins. But converſing by accident, one day, with a noble and learned Brahmin, he was not a little ſurprized to find him perfectly acquainted with thoſe opinions, which, both in ancient and modern Europe, have employed the pens of the moſt celebrated moraliſts. This circumſtance did not fail to excite his curioſity, and in the courſe of many ſubſequent converſations, he found that philoſophy and the ſciences had in former ages, made a very conſiderable progreſs in the eaſt.

'Having then no intention to quit India for ſome time, he reſolved to acquire ſome knowledge in the Shanſcrita language; the grand repoſitory of the religion, philoſophy and hiſtory of the Hindoos. With this view, he prevailed upon his noble friend the Brachmin, to procure for him a Pundit, from the univerſity of Benaris, well verſed in the Shanſcrita, and maſter of all the knowledge of that learned body. But before he had made any conſiderable progreſs in his ſtudies, an unexpected change of affairs in Bengal, broke off all his literary ſchemes. He found that the time he had to remain in India would be too ſhort to acquire the Shanſcrita. He determined therefore, through the medium of the Perſian language, and through the

vulgar tongue of the Hindoos, to inform himſelf, as much as poſſible, concerning the mythology and philoſophy of the Brahmins. He, for this purpoſe, procured ſome of the principal *Shaſters*, and his Pundit explained to him, as many paſſages of thoſe curious books, as ſerved to give him a general idea of the doctrine which they contain.

'It is but juſtice to the Brahmins to confeſs that the Author of this diſſertation is very ſenſible of his own inability to illuſtrate, with that fulneſs and perſpicuity which it deſerves, that ſymbolical religion, which they are at ſo much pains to conceal from foreigners. He however can aver, that he has not miſrepreſented one ſingle circumſtance or tenet, though many may have eſcaped his obſervation.'

Our learned Readers will, we believe, be ſorry that Mr. Dow was prevented from making himſelf maſter of the Shanſcrita language; eſpecially when it is conſidered, that the Brahmins are bound by the ſtrongeſt ties to confine their writings to their own tribe; and that were any of them known to read them to others, he would be immediately excommunicated; which, among the Hindoos, is a puniſhment worſe than even death itſelf.

'The books, ſays our Author, which contain the religion and philoſophy of the Hindoos, are diſtinguiſhed by the name of Bedas. They are four in number, and like the ſacred writings of other nations, are ſaid to have been penned by the Divinity. Beda in the Shanſcrita, literally ſignifies *Science:* for theſe books not only treat of religion and moral duties, but of every branch of philoſophical knowledge.—The Brahmins maintain, that the Bedas are the divine laws, which Brimha, at the creation of the world, delivered for the inſtruction of mankind; but they affirm that their meaning was perverted in the firſt age, by the ignorance and wickedneſs of ſome princes, whom they repreſent as evil ſpirits who then haunted the earth.

'The firſt credible account we have of the Bedas, is, that about the commencement of the Cal Iug, of which æra the preſent 1768, is the 4886th year, they were written, or rather collected by a great philoſopher, and reputed prophet, called Beäſs Muni, or Beäſs the Inſpired. This learned man is otherwiſe called Kriſhen Baſdeo, and is ſaid to have lived in the reign of Indiſhter, in the city of Hiſtanapore, upon the river Jumna, near the preſent city of Delhi.—The Mahommedans of Aſia, as well as ſome of the learned of Europe, have miſtaken Brimha, an allegorical perſon, for ſome philoſopher of repute in India, whom they diſtinguiſh by the disfigured names of Bruma, Burma, and Bramha, whom they ſuppoſe to have been the writers of the religious books of the Hindoos.—But the Brahmins deny, that any ſuch perſon ever exiſted, which we have reaſon

reaſon to believe is the truth; as Brimha in the Shanſcrita language allegorically ſignifies *Wiſdom*, one of the principal attributes of the ſupreme Divinity.'

Paſſing over, with regret, Mr. Dow's account of what the four Bedas contain, his deſcription of the Shanſcrita alphabet and tongue, and his view of the characteriſtical cuſtoms and manners of the Hindoos, we ſhall confine ourſelves to the capital deſign of the diſſertation before us, which is to conſider the religion and philoſophy of that nation.

The Hindoos are divided into two great religious ſects: the followers of the doctrine of the *Bedang*; and thoſe who adhere to the principles of the *Neadirſen*. As the firſt are eſteemed the moſt orthodox, as well as the moſt ancient, our Author begins with explaining their opinions, by extracts literally tranſlated from the original *Shaſter*, which goes by the name of Bedang, and is a commentary upon the Bedas. This is the book that, in Europe, has been erroneouſly called Vedam. It is aſcribed to the great philoſopher and prophet Beäſs Muni, but is ſaid to have been reviſed ſome ages after, by one Sirrider Swami, ſince which it has been reckoned ſacred, and not ſubject to any farther alterations. Almoſt all the Hindoos of the Decan, and thoſe of the Malabar and Coromandel coaſts, are of the ſect of the Bedang.

'This commentary, continues Mr. Dow, opens with a dialogue between Brimha, the Wiſdom of the Divinity; and Narud, or Reaſon, who is repreſented as the ſon of Brimha. Narud deſires to be inſtructed by his father; and for that purpoſe, puts the following queſtions to him:

'*Narud.* O father! thou firſt of God, thou art ſaid to have created the world, and thy ſon Narud, aſtoniſhed at what he beholds, is deſirous to be inſtructed how all theſe things were made.

'*Brimha.* Be not deceived, my ſon! do not imagine that I was the creator of the world, independent of the divine mover, who is the great original eſſence, and creator of all things. Look, therefore, only upon me as the inſtrument of the great *will*, and a part of his being, whom he called forth to execute his eternal deſigns.

'*Narud* What ſhall we think of God?

'*Brimha.* Being immaterial, he is above all conception; being inviſible, he can have no form; but, from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things, and preſent every where.

'*Narud.* How did God create the world?

'*Brimha.* Affection dwelt with God, from all eternity. It was of three different kinds, the creative, the preſerving, and the deſtructive. This firſt is repreſented by Brimha, the ſecond

by Biſhen, and the third by Shibah. You, O Narud! are taught to worſhip all the three, in various ſhapes and likeneſſes, as the creator, the preſerver, and the deſtroyer. The affection of God then produced power, and power at a proper conjunction of time and fate, embraced goodneſs, and produced matter. The three qualities then acting upon matter, produced the univerſe in the following manner. From the oppoſite actions of the creative and deſtructive quality in matter, ſelf-motion firſt aroſe. Self-motion was of three kinds; the firſt inclining to plaſticity, the ſecond to diſcord, and the third to reſt. The diſcordant actions then produced the Akaſh, *(a kind of celeſtial element)* which inviſible element poſſeſſed the quality of conveying ſound; it produced air, a palpable element, fire, a viſible element, water, a fluid element, and earth, a ſolid element.

'The Akaſh diſperſed itſelf abroad. Air formed the atmoſphere; fire, collecting itſelf, blazed forth in the hoſt of heaven; water roſe to the ſurface of the earth, being forced from beneath by the gravity of the latter element. Thus broke forth the world from the veil of darkneſs, in which it was formerly comprehended by God. Order roſe over the univerſe. The ſeven heavens were formed, and the ſeven worlds were fixed in their places; there to remain till the great diſſolution, when all things ſhall be abſorbed into God.

'God ſeeing the earth in full bloom, and that vegetation was ſtrong from its ſeeds, called forth for the firſt time, intellect, which he endued with various organs and ſhapes, to form a diverſity of animals upon the earth. He endued the animals with five ſenſes, feeling, ſeeing, ſmelling, taſting, and hearing. But to man he gave reflexion, to raiſe him above the beaſts of the field.

'The creatures were created male and female, that they might propagate their ſpecies upon the earth. Every herb bore the ſeed of its kind, that the world might be cloathed with verdure, and all animals provided with food.

'*Narud.* What doſt thou mean, O father! by Intellect?

'*Brimha.* It is a portion of the *great ſoul* of the univerſe, breathed into all creatures, to animate them for a certain time.

'*Narud.* What becomes of it after death?

'*Brimha.* It animates other bodies, or returns, like a drop, into that unbounded ocean from which it firſt aroſe.

'*Narud.* Shall not then the ſouls of good men receive rewards? nor the ſouls of the bad meet with puniſhment?

'*Brimha.* The ſouls of men are diſtinguiſhed from thoſe of other animals; for the firſt are endued with reaſon, and with a conſciouſneſs of right and wrong. If therefore man ſhall adhere to the firſt, as far as his powers ſhall extend, his ſoul, when diſengaged from the body by death, ſhall be abſorbed into the

the divine eſſence, and ſhall never more re-animate fleſh. But the ſouls of thoſe who do evil, are not, at death, diſengaged from all the elements. They are immediately cloathed with a body of fire, air, and akaſh, in which they are, for a time, puniſhed in hell. After the ſeaſon of their grief is over, they reanimate other bodies; but till they ſhall arrive at a ſtate of purity, they can never be abſorbed into God.

'*Narud.* What is the nature of that abſorbed ſtate which the ſouls of good men enjoy after death?

'*Brimha.* It is a participation of the divine nature, where all paſſions are utterly unknown, and where conſciouſneſs is loſt in bliſs.

'*Narud.* Thou ſayſt, O father, that unleſs the ſoul is perfectly pure, it cannot be abſorbed into God: now, as the actions of the generality of men are partly good, and partly bad, whither are their ſpirits ſent immediately after death?

'*Brimha.* They muſt atone for their crimes in hell, where they muſt remain for a ſpace proportioned to the degree of their iniquities; then they riſe to heaven to be rewarded for a time for their virtues; and from thence they will return to the world, to reanimate other bodies.

'*Narud.* What is time?

'*Brimha.* Time exiſted from all eternity with God: but it can only be eſtimated ſince motion was produced, and only be conceived by the mind, from its own conſtant progreſs.

'*Narud.* How long ſhall this world remain?

'*Brimha.* Until the four Iugs ſhall have revolved. Then Rudder *(the ſame with Shibah the deſtroying quality of God)* with the ten ſpirits of diſſolution ſhall roll a comet under the moon, that ſhall involve all things in fire, and reduce the world into aſhes. God ſhall then exiſt alone, for matter will be totally annihilated.'

This is the firſt chapter of the Bedang. The ſecond treats of providence and free-will; a ſubject ſo abſtruſe, that it is impoſſible to underſtand it, without a compleat knowledge of the Shanſcrita. The author of the Bedang, thinking, perhaps, that the philoſophical catechiſm tranſlated above, was too pure for narrow and ſuperſtitious minds, has inſerted into his work, a ſtrange allegorical account of the creation, for the purpoſes of vulgar theology. A tranſlation of this allegory is given by Mr. Dow, as it may afford matter of ſome curioſity to the public.

We are informed, among other things, in the diſſertation before us, that the followers of the *Bedang Shaſter* do not allow that any phyſical evil exiſts. They maintain that God created all things perfectly good, but that man, being a free agent, may be guilty of moral evil: which, however, only reſpects himſelf and ſociety, but is of no detriment to the general ſyſtem

of nature. God, ſay they, has no paſſion but benevolence: and being poſſeſſed of no wrath, he never puniſhes the wicked, but by the pain and affliction which are the natural conſequences of evil actions. The more learned Brahmins therefore affirm, that the hell which is mentioned in the Bedang, was only intended as a mere bugbear to the vulgar, to inforce upon their minds, the duties of morality: for that hell is no other than a conſciouſneſs of evil, and thoſe bad conſequences which invariably follow wicked deeds.

'Before we proceed, continues our Author, to the doctrine of the *Neadirſen Shaſter*, it may not be improper to give a tranſlation of the firſt chapter of the *Dirm Shaſter*, which throws a clear light upon the religious tenets common to both the grand ſects of the Hindoos. It is (as before) a dialogue between Brimha, or the wiſdom of God; and Narud, or human reaſon.

'*Narud.* O thou firſt of God! Who is the greateſt of all beings?

'*Brimha.* Brimha; who is infinite and almighty.

'*Narud.* Is he exempted from death?

'*Brimha.* He is: being eternal and incorporeal.

'*Narud.* Who created the world?

'*Brimha.* God, by his power.

'*Narud.* Who is the giver of bliſs?

'*Brimha.* Kriſhen: *(one of the thouſand names of God)* and whoſoever worſhippeth him, ſhall enjoy heaven.

'*Narud.* What is his likeneſs?

'*Brimha.* He hath no likeneſs: but to ſtamp ſome idea of him upon the minds of men, who cannot believe in an immaterial being, he is repreſented under various ſymbolical forms.

'*Narud.* What image ſhall we conceive of him?

'*Brimha.* If your imagination cannot riſe to devotion without an image; ſuppoſe with yourſelf that his eyes are like the lotos, his complexion like a cloud, his cloathing of the lightning of heaven, and that he hath four hands.

'*Narud.* Why ſhould we think of the Almighty in this form?

'*Brimha.* His eyes may be compared to the lotos, to ſhow that they are always open, like that flower which the greateſt depth of water cannot ſurmount. His complexion being like that of a cloud, is an emblem of that darkneſs with which he veils himſelf from mortal eyes. His cloathing is of lightning, to expreſs that awful majeſty which ſurrounds him; and his four hands are ſymbols of his ſtrength and almighty power.

'*Narud.* What things are proper to be offered unto him?

'*Brimha.* Thoſe things which are clean, and offered with a grateful heart. But all things which by the law are reckoned impure, or have been defiled by the touch of a woman in her

times; things which have been coveted by your own ſoul, ſeized by oppreſſion, or obtained by deceit, or that have any natural blemiſh, are offerings unworthy of God.

'*Narud.* We are commanded then to make offerings to God of ſuch things as are pure and without blemiſh, by which it would appear that God eateth and drinketh, like mortal men, or if he doth not, for what purpoſe are our offerings?

'*Brimha.* God neither eats nor drinks like mortal men. But if you love not God, your offerings will be unworthy of him; for as all men covet the good things of this world, God requires a free offering of their ſubſtance, as the ſtrongeſt teſtimony of their gratitude and inclinations towards him.

'*Narud.* How is God to be worſhipped?

'*Brimha* With no ſelfiſh view; but for love of his beauties, gratitude for his favours, and for admiration of his greatneſs.

'*Narud.* How can the human mind fix itſelf upon God, being, that it is in its nature changeable, and perpetually running from one object to another?

'*Brimha.* True: the mind is ſtronger than an elephant, whom men have found means to ſubdue, though they have never been able entirely to ſubdue their own inclinations. But the ankuſh of the mind *(an iron inſtrument uſed for driving elephants)* is true wiſdom, which ſees into the vanity of all worldly things.'

'*Narud.* Where ſhall we find true wiſdom?

'*Brimha.* In the ſociety of good and wiſe men.

'*Narud.* But the mind, in ſpite of reſtraint, covets riches, women, and all worldly pleaſures. How are theſe appetites to be ſubdued?

'*Brimha.* If they cannot be overcome by reaſon, let them be mortified by penance. For this purpoſe it will be neceſſary to make a public and ſolemn vow, leſt your reſolution ſhould be ſhaken by the pain which attends it.

'*Narud.* We ſee that all men are mortal, what ſtate is there after death?

'*Brimha.* The ſouls of ſuch good men as retain a ſmall degree of worldly inclinations, will enjoy Surg *(Heaven)* for a time; but the ſouls of thoſe who are holy, ſhall be abſorbed into God, never more to reanimate fleſh. The wicked ſhall be puniſhed in Nirick *(Hell)* for a certain ſpace, and afterwards their ſouls are permitted to wander in ſearch of new habitations of fleſh.

'*Narud.* Thou, O father, doſt mention God as one; yet we are told, that Ram, whom we are taught to call God, was born in the houſe of Jeſſarit: that Kriſhen, whom we call God, was born in the houſe of Baſdeo, and many others in the ſame manner. In what light are we to take this myſtery?

Brimha.

'*Brimha.* You are to look upon theſe as particular manifeſtations of the providence of God, for certain great ends, as in the caſe of the ſixteen hundred women, called Gopi, when all the men of Sirendiep *(the iſland of Ceylon)* were deſtroyed in war. The women prayed for huſbands, and they had all their deſires gratified in one night, and became with child. But you are not to ſuppoſe that God, who is in this caſe introduced as the actor, is liable to human paſſions or frailties, being in himſelf, pure and incorporeal. At the ſame time he may appear in a thouſand places, by a thouſand names, and in a thouſand forms; yet continue the ſame, unchangeable, in his divine nature.'

Mr. Dow proceeds next to give ſome account of the *Neadirſen Shaſter*, which, though not reckoned ſo ancient as the Bedang, is ſaid to have been written by a philoſopher called Goutam, near four thouſand years ago. The philoſophy contained in this Shaſter, is very abſtruſe and metaphyſical; and therefore, in juſtice to Goutam, the author of the diſſertation confeſſes, that, notwithſtanding the great pains he took to have proper definitions of the terms, he is by no means certain whether he has fully attained his end. In this ſtate of uncertainty, he choſe to adhere to the literal meaning of words, rather than by a free tranſlation, to deviate perhaps from the ſenſe of his original.

After Mr. Dow has given an abſtract of the firſt volume of the *Neadirſen Shaſter*, the only volume he is acquinted with, he obſerves, that, from what has been ſaid, we find that the Brahmins, contrary to the ideas formed of them in the weſt, invariably believe in the unity, eternity, omniſcience and omnipotence of God; and that the polytheiſm of which they have been accuſed, is no more than a ſymbolical worſhip of the divine attributes, which they divide into three principal claſſes. Under the name of *Brimha*, they worſhip the wiſdom and creative power of God; under the appellation of *Biſhen*, his providential and preſerving quality; and under that of *Shibab*, that attribute which tends to deſtroy. The diſſertation is concluded with ſome farther remarks, tending to rectify the erroneous opinions which have been conceived with regard to the religion and philoſophy of the Brahmins. A catalogue is, likewiſe, added, of the Gods of the Hindoos; to prevent future writers from confounding themſelves and others, by miſtaking ſynonimous names for different intelligences.

'Such, ſays our Author, at the cloſe of the catalogue, is the ſtrange ſyſtem of religion, which prieſtcraft, ever ready in all climes and ages to take advantage of ſuperſtitious minds, has impoſed upon the vulgar. There is one thing however to be ſaid in favour of the Hindoo doctrine, that while it teaches the

the pureſt morals, it is ſyſtematically formed on philoſophical opinions. Let us therefore no longer imagine half the world more ignorant than the ſtones which they ſeem to worſhip, but reſt aſſured, that whatever the external ceremonies of religion may be, the ſelf-ſame infinite being is the object of univerſal adoration.'

We have dwelt the longer on this article, both becauſe the ſubject is very curious, and becauſe Mr. Dow ſeems to be better informed concerning it than any preceding writer. He finds himſelf obliged to differ from Mr. Holwell, in almoſt every particular reſpecting the religion of the Hindoos.

[*To be continued.*] K..s.

MONTHLY CATALOGUE,

For NOVEMBER, 1768.

POLITICAL.

Art. 12. *A Letter to John Day, Eſq; Mayor of Norwich, containing a Letter of Inſtructions to Harbord Harbord, Eſq; and to Edward Bacon, Eſq; Repreſentatives in Parliament for the City and County of Norwich. Dated Oct.* 25, 1768. Folio. 1 s. Norwich printed, and ſold by Wilkie in London.

THE *free* and *independent* citizens of Norwich, have, in theſe inſtructions to their repreſentatives, *out*-North-Briton'd all the North-Britons, Ordinary and Extraordinary.—We admire their ſpirit, however, and ſincerely applaud them for ſome part of their bold and free documents; tho' in certain articles, of a retroſpective kind, particularly with regard to the late treaty of peace, we think they have gone rather too far.

Art. 13. *A Letter to the Right Hon. William Lord Mansfield, Lord Chief Juſtice of England, upon ſome late Star-chamber Proceedings, in the High Court of King's Bench, againſt the Publiſhers of the* Extraordinary North-Briton, N°. IV. By the Author of that Paper. 8vo. 1 s. Printed for the Author, at the Lottery office, N°. 44, near Fetter-Lane, Holborn.

This Writer's mind ſeems to be more and more enflamed by his ſufferings under proſecution. He expoſtulates, reproaches, and even threatens the hand which holds the rod over him. He is certainly a bold man; but whether he is a wiſe one, thoſe who are in the ſecret of his affairs are beſt enabled to judge.

Art. 14. *The Conſtitutional Right of the Legiſlature of Great Britain, to tax the Britiſh Colonies in America, impartially ſtated.* 8vo. 1 s. 6 d. Ridley.

However impartial this Writer may pretend to be, he is an imperious aſſertor of the right he profeſſes to ſtate ſo fairly. It is not without due

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reaſon that he tells his reader, in his introduction, he has ſtated his argument in a new light; his concluſions being deduced altogether from principles of ſlavery. We are told that the conduct of antient Rome toward her provinces is the faireſt pattern to follow; and her *inflexible reſolution*, is recommended to our imitation: the diſtinction between conqueſts, and colonies peopled by ourſelves, may be ſuppoſed immaterial, as it is not made. But then,—*the ſocial compact comes acroſs us*; this is obviated by referring to the ſlaviſh governments of the Eaſt. 'Where is their ſocial compact? where their ſovereignty? they are as the beaſts of the field, the property of their maſters, the ſheep of *his* paſtures.' The other nations of Europe, 'they are the humble and obedient ſubjects and vaſſals of their reſpective ſovereigns and lords; who think for them, and act for them; and demand and receive an implicit ſubmiſſion.' In ſhort, he advances backward, as Teague ſaid, deriving government from ſlavery, inſtead of deducing ſlavery from the abuſe of government. Liberty, according to this writer, exiſts no where but in Britain, nor ſhould it exiſt any where elſe. Should an objector pronounce the Americans ſlaves, from this doctrine, No, ſays he, you talk idly; if the Americans do not like their lot, they may come home again; whereas our ſoldiers and ſailors are worſe ſtill, being confined to their ſubordination.

Inſtead of arguing with this deſpotic gentleman, we would only recommend it to him, to go to *the Porte*, put on the turban, and ſolicit to be made a *Baſha*. N.

Art. 15. *The preſent State of the Nation: particularly with reſpect to its Trade, Finances, &c. &c. Addreſſed to the King and both Houſes of Parliament.* 8vo. 2 s. Almon. 1768.

Were the internal ſtate of the nation as eaſy and happy, as its exertions in the late war were formidable and ſucceſsful, there would be very little reaſon for a *literary* publication of it: and if it were poſſible to conceal how greatly our conteſts with ambitious neighbours have encumbered our finances; no good end could be anſwered by proclaiming the diſtreſſes of government. But when enemies are ſufficiently apprized of the ſtate of our affairs, and friends are ready to deſpair with apprehenſions which exceed reality, it may be of ſervice to have a thorough inquiry into the truth made by an able hand, from whence enemies as well as friends may be convinced, that our real ſituation will not juſtify the hopes of the one or the fears of the other: and there is a farther reaſon to be urged, founded on the medical aphoriſm, which ſays, that the true knowledge of a diſeaſe is half the cure of it.

In this light the ingenious author of the *State of the Nation* conſiders his undertaking. 'I have not, ſays he, made this diſplay of the nation's difficulties to expoſe her councils to the ridicule of other ſtates, or provoke a vanquiſhed enemy to inſult her: nor have I done it to excite the people's rage againſt their governors, or ſink them into deſpondency of the public welfare. But I thought ſuch a view of the condition of Great-Britain, might be a means of calling up the public attention to the national affairs, and engaging every friend to his king and country, to exert his beſt abilities in forming and ſupporting ſuch a ſyſtem of meaſures as might, in their iſſue, place Great-Britain in a ſituation of

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ſafety and dignity. Her caſe is, thank God, far from deſperate, nor are her circumſtances irretrievable. I truſt it is in the power of the king and parliament to concert meaſures, and to find men capable of carrying them into execution with wiſdom and perſeverance, that, perhaps, in the courſe of the preſent parliament, will render the nation, both happy at home and reſpected abroad, formidable in war, and flouriſhing in peace.'

He begins with ſhewing what a happy train of ſucceſs attended our operations toward the cloſe of the laſt war; and proceeds—'This, then, ſurely was the time for Great-Britain to purſue her conqueſts, and, by continuing the war two or three more campaigns, cruſh the power of the houſe of Bourbon for ever.

'Happily for England ſhe had a prince on the throne who preferred the future welfare of his own people to the glory of making conqueſts upon his enemies; and was willing to forego the honours of new triumphs, to ſecure to them the bleſſings of peace. Happily, too, he was then adviſed by miniſters, who did not ſuffer themſelves to be dazzled by the glare of brilliant appearances, but, knowing them to be fallacious, they wiſely reſolved to profit of their ſplendour before our enemies ſhould alſo diſcover the impoſition. It was conſidered, that the moſt ſucceſsful enterprize could not compenſate to the nation for the waſte of its people, by carrying on a war in unhealthy climates, and the perpetual burdens laid upon its manufactures for payment of the exceſſive rate of intereſt at which money was to be borrowed. The increaſe in the exports was found to have been occaſioned chiefly by the demands of our own fleets and armies, and, inſtead, of bringing wealth to the nation, were to be paid for by oppreſſive taxes upon the people of England. While the Britiſh ſeamen were conſuming, on board our men of war and privateers, foreign ſhips and foreign ſeamen were employed in the tranſportation of our merchandize, and the carrying trade, ſo great a ſource of wealth and marine, was entirely engroſſed by the neutral nations. The number of Britiſh ſhips annually arriving in our ports was reduced 1756 ſail, containing 92,559 tons, on a medium of the ſix years of war, compared with the ſix years of peace preceding it; and the number of foreign ſhips had increaſed 863 ſail, containing 85,678 tons. The ſhips remaining to Great-Britain were, in great part, manned by foreign ſeamen, who, when peace came, would return to their own, or other countries, and carry with them the profits of our trade, and our ſkill in navigating our ſhips. The conqueſt of the Havannah had, indeed, ſtopped the remittance of ſpecie from Mexico to Spain, but it had not enabled England to ſeize it: on the contrary, our merchants ſuffered by the detention of the galleons, as their correſpondents in Spain were diſabled from paying them for their goods ſent to America. The loſs of the trade to Old Spain was a further bar to an influx of Specie; and the attempt upon Portugal, had not only deprived us of an import of bullion from hence, but the payment of our troops employed in its defence was a freſh drain opened for the diminution of our circulating ſpecie. While foreigners lent us back the money we ſpent among them, it was true, we ſhould feel no want of money, nor ſhould we deprived of our national coin. Neither does the ſpendthrift, who mortgages every year, feel the want of money, ſo long as his eſtate laſts, or his creditors forbear to call upon him; but equally fatal would the

the day of account have been to Great-Britain as to him, had ſhe been deluded into a belief of the reality of ſuch falſe wealth. The high premiums given for new loans, had ſunk the price of the old ſtock near a third of its original value, ſo that the purchaſers had an obligation from the ſtate to repay them with an addition of 33 per cent. to their capital, every new loan required new taxes to be impoſed; new taxes muſt add to the price of our manufactures, and leſſen their conſumption among foreigners. The decay of our trade muſt neceſſarily occaſion a decreaſe of the public revenue, and a deficiency of our funds muſt either be made up by freſh taxes, which would only add to the calamity, or our national credit muſt be deſtroyed, by ſhewing the public creditors the inability of the nation to repay them their principal money.

'With money obtained upon ſuch conditions, and attended with ſuch conſequences, men were to be procured; but as the idle and licentious had long been gleaned from the country, the laborious and induſtrious muſt now ſupply our levies: bounties had already been given for recruits, which exceeded the year's wages of the plowman and reaper, and as theſe were exhauſted, and huſbandry ſtood ſtill for want of hands, the manufacturers were next to be tempted to quit the anvil and the loom by higher offers, armies ſupplied by huſbandmen and manufacturers, make expenſive conqueſts. The want of their labour leſſens the wealth of the nation, and the high wages paid them increaſes her burdens; and it is the higheſt aggravation of the evil, to employ them in climates deſtructive of the human ſpecies, and in countries from whoſe bourn few travellers return.

'France, bankrupt France, had no ſuch calamities impending over her; her diſtreſſes were great, but they were immediate and temporary; her want of credit preſerved her from a great increaſe of debt, and the loſs of her ultra-marine dominions leſſened her preſent expences.

'Her colonies had, indeed, put themſelves into the hands of the Engliſh; but the property of her ſubjects had been preſerved by capitulations, and a way opened for making her thoſe remittances, which the war had before ſuſpended, with as much ſecurity as in time of peace. The navigation of France had been ruined; but her ſituation on the continent ſecured to her acceſs to many markets for the ſale of her manufactures, and by her league with Spain ſhe had obtained the excluſive ſupply of that monarchy. Her armies in Germany had been hitherto prevented from ſeizing upon Hanover; but they continued to encamp on the ſame ground on which the firſt battle was fought, and, as it muſt ever happen from the policy of that government, the laſt troops ſhe ſent into the field were always found to be the beſt, and her frequent loſſes only ſerved to fill her regiments with better ſoldiers. The conqueſt of Hanover became, therefore, every campaign more probable, eſpecially as the army of prince Ferdinand was greatly diminiſhed, from the difficulty of procuring recruits. By having neither marine to ſupport, nor colonies to protect, France was at liberty to exert her whole force upon the continent, and there only did ſhe carry on an offenſive war. Her revenues, however impaired, were ſtill equal to the ſupply of a much greater army than any ſhe had yet ſent into Germany, and as ſhe had no other effort to make, it might be expected her affairs, in that quarter, would, in future, be better conducted. The glory of the prince was a reſource that ſtill remained for engaging the French ſubjects to ſerve without pay, and

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the military honours had not yet been held out as the reward of gratuitous ſervice.

'Spain had been forced to begin the war before ſhe was in any condition to carry it on. The rapacity of the queen mother, and the long ſickneſs of the late king, had unfurniſhed the arſenals, and unſtrung every ſinew of the ſtate; and the new king and his foreign miniſter, knew not where to look for the reſources of the Spaniſh nation. Portugal had been attacked without preparation; and an army, unprovided with magazines, had been marched into a country which never had produced ſubſiſtence for its own ſcanty inhabitants. The evil was not without a remedy, and Spain might, from her own fertile provinces, have drawn proviſions to ſupply her troops the next campaign; and having found ſubſiſtence, there could be but few obſtacles to a junction with the French reinforcements; and the utmoſt efforts of Great-Britain might not then have preſerved the independency of Portugal.

'Had Great-Britain continued the war in theſe circumſtances, had ſhe borrowed money and created an army, and made another Weſt-India conqueſt; it was highly probable that, after waſting 20,000 of her people, and loading the ſtate with 12 millions of debt, ſhe might have found ſhe had only ſecured a hoſtage for the reſtoration of Hanover or Portugal. Wiſdom, therefore, pointed out the preſent as the fit time for her to finiſh the war with honour and advantage to herſelf; and her good genius inclined the French and Spaniſh monarchs to wiſh for peace.

'Whether, by the ſubſequent treaty, Great Britain obtained all that might have been obtained, is a queſtion, to which thoſe only who were acquainted with the ſecrets of the French and Spaniſh cabinets can give an anſwer. The correſpondence relative to that negotiation has not been laid before the public, for the laſt parliament approved of the peace as it was, without thinking it neceſſary to enquire whether better terms might not have been had. Be that as it may, the original great purpoſes of the war were more than accompliſhed by the treaty; and if our acquiſitions are not an indemnification for our loſſes in their conqueſt, they bring with them ſecurity againſt future attacks from the ſame enemy, and put it in our power to wage another war with equal efficacy, and with infinitely leſs expence.'

It is poſſible, now the heat of party is ſomewhat cooled, that moderate men may not greatly differ in ſentiment from this repreſentation.

After this follows a particular ſtate of the national debt, with a diſcuſſion of the neceſſary conſequences of ſuch a heavy load on a trading people, enjoying a peace precarious from the circumſtance of being ſo humiliating to our late antagoniſts of the houſe of Bourbon. 'Such, ſays our Author, are the dangers Great-Britain ſtands expoſed to, and, if, to avoid one part of them, it ſhould be propoſed to take off ſome of our moſt burdenſome taxes, the reduction of the revenue would alarm the public creditors, and accelerate the miſchiefs intended to be prevented. If the national expence be reduced by diſbanding troops, ſuffering the navy to rot in harbour for want of repairs and mariners, diſmantling fortreſſes, or ſuffering magazines to be exhauſted; or, ſhould the colonies be left without protection and a force ſufficient to ſecure the fidelity of our new ſubjects; this would only be to invite hoſtility, and expoſe the nation to inſult, perhaps deſtruction. Preſent ſafety cannot

cannot be had without an expenſive peace eſtabliſhment, and an expenſive peace eſtabliſhment prevents relief from taxes, or reduction of debt. When ſuch a *choice* of difficulties *preſent themſelves*, it requires the collective wiſdom of the nation to fix upon meaſures which ſhall give both preſent ſecurity and future proſperity. Meaſures, not the mere dictates of an adminiſtration, propoſed only to ſerve a turn, to prevent clamour againſt themſelves, or to throw blame upon their adverſaries; but permanent and extenſive, ſuch as the king and parliament ſhall make their own, and ſupport in all revolutions of miniſtry, and attend their operation with the ſame firmneſs and anxiety as they would guard their own rights, or preſerve the conſtitution from violation. As reputation for ſtrength gives ſecurity from aſſaults, the military peace eſtabliſhment muſt be reſpectable. As reputation for integrity begets wealth, the public revenue muſt not be reduced, but as the payment of debt makes way for it. Our own ſtrict adherence to the ſpirit of the treaty, gives us the beſt title to require the due obſervance of it from the other parties, and a firm demand of reparation, for ſmall infractions, is the likelieſt means of preventing more material violations. The more equally the burdens of the ſtate are diſtributed among its members, in proportion to their comparative ſtrength, the leſs oppreſſive will be their weight, and reciprocation of benefits, and placing advantages in the hands of thoſe who can beſt cultivate them, are ſure methods for augmenting the ability of the whole.

It is now time to take a view of the meaſures which have been purſued ſince the peace, and to examine how far they have benefited the nation, or have a tendency to extricate her out of her difficulties. I have ſhewn, that, at the cloſe of the war, the debt, funded and unfunded, which Great-Britain ſtood charged with, amounted to upwards of 148 millions; the intereſt payable on which was 4,963,144 l. per ann. for this prodigious ſum, the iſland of Great-Britain alone ſtood mortgaged, and on her inhabitants only had taxes been impoſed, or were to be impoſed, for the payment of the intereſt. Of this debt 74,987,945 l. had been contracted during the war, the intereſt upon which might be computed at 2,614,892 l. taxes were, therefore, to be continued on the people of Great Britain, which ſhould produce a clear revenue of 2,614,892 l. in addition to the taxes which they had borne in the laſt peace. The circumſtances of the times, moreover, required a more extenſive peace eſtabliſhment, than that maintained by Great-Britain in former times of peace; and, in 1764, the charge of the military guard then ſettled, as the permanent peace eſtabliſhment, exceeded the charge of that maintained in the years 1752, 1753, and other years of peace, upon a medium, near 1,500,000 l. this additional charge being added to the intereſt of the debt contracted during the war, makes 4,114,892 l. which may properly enough be called, a rent charge laid upon the people of Great Britain by the late war, and which was to be extracted from the preſent inhabitants, over and above all ſuch ſums as were paid by the inhabitants of this iſland in the former peace.

'It was, however, a conſolatory reflection to Great-Britain, that the members of her empire were in much happier circumſtances than herſelf. Ireland had contracted a debt of no more than one million, and ſome additional duties to pay the intereſt, amounted to eighty thouſand

ſand pounds, was the only burden the war had occaſioned her to lay upon her people. The American colonies, at the end of the war, ſtood charged with debts to the amount of 2,600,000 l. but as only a ſmall part carried intereſt, and funds had been provided for paying off the whole by inſtallments in five years, the debts of the colonies were more properly to be conſidered as anticipations of their revenue for five years, than as funded debts. As Great-Britain, therefore, was alone to carry, in future, the burdens of the war, ſhe had the higheſt reaſon to expect, that the unmortgaged parts of her dominions would willingly take upon them the expence of a conſiderable part of the peace eſtabliſhment. Their own intereſt, it was to be hoped, would ſtrongly prompt them to contribute, to the utmoſt of their abilitiy, to put Great-Britain in a condition, not only to maintain her public credit, by a regular payment of the intereſt of her debt, and a gradual reduction of the capital, but to have funds unappropriated, and a revenue exceeding her expences ſufficient to mortgage for new loans, ſhould the hoſtile preparations of any European ſtate make a new war unavoidable. Should Great-Britain be unable to raiſe money at ſuch a juncture, it would be vain for them to hope to do it. Their want of extenſive public credit among foreigners, and of wealthy individuals among themſelves, are inſuperable obſtacles to their raiſing a large ſum, by way of loan, on any emergency, but more eſpecially at a time when their particular ſafety might be in hazard. Feeble, therefore, muſt the efforts of theſe great members of her empire be for their own defence, or the aid of England in time of war: and what wiſer meaſure could either purſue, than for each to take upon them as large a ſhare of the expence of the peace eſtabliſhment as their circumſtances could well bear, and leave Great-Britain to make good the reſt; and, while peace continued, to free herſelf from ſome part of her enormous debt, and the oppreſſive weight of her taxes. It was, however, only demanded of Ireland to keep up her uſual military guard, from which five regiments were taken for the garriſons of Gibraltar and Minorca. The American colonies were next called upon for their contingent. They had no military eſtabliſhment of their own; and, as Great-Britain furniſhed them with troops, they were required to ſupply her with revenue for their payment. The expence of the military ſervice in the colonies, amounted to near 500,000 l. and yet Great-Britain laid no heavier taxes on the colonies for defraying it, than were eſtimated to produce 160,000 l. the deficiency ſhe was content to make good out of her own revenue. It is not neceſſary for me to give a detail of the domeſtic arrangements, or finance operations of this year; that has been already done, to the ſatisfaction of mankind, in the *Conſiderations upon the Trade and Finances of this Kingdom* *, and to that I refer the reader: it is ſufficient to ſay here, upon that authority, that, in every tranſaction of government, the

* Suppoſed to have been Mr. Grenville's; [ſee Review, vol. xxxv. p. 439.] to whom alſo this State of the Nation has been generally attributed: although ſome, who are not over-haſty to credit common report, ſeem, with more reaſon, to have given to Mr. Mandair, author of the famous *Conſiderations on the German War*,—and, poſſibly of all the *three* performances. Poſſibly, too, the pens of Meſs. G. and M. may both have been plucked from the ſame wing.

augmentation of the public revenue, and the reduction of the national expence, were preferred to the gratification of individuals.'

Here we come to the nice part of the argument, into which, however, we will not enter; but ſhall refer our readers to our Review, p. 18. of the preſent volume, for the objections made by the Americans to the manner in which the required contributions are now impoſed.

When we require and enforce meaſures on the colonies which they will not *cordially* comply with, the want of their *hearty* co-operation with us in a common cauſe, but adds to our embarraſſments; which every true ſubject muſt view with regret: and our concern would be increaſed, could we believe this alienation of affection in the coloniſts to be occaſioned by the ſchemes of any who ſeem to underſtand the national affairs ſo well as the writer of this ſenſible tract.

We have not yet done with the dark ſide of the picture; and what has puzzled all who were not able to trace effects up to their primary cauſe, is here clearly explained.

'The effects of the prodigious revenue drawn from the people ſince the laſt peace, already begin to ſhew themſelves in the increaſed price of labour and the neceſſaries of life *. It cannot be long before they operate upon our manufactures alſo, and, by raiſing their price, diminiſh our exports; and our imports, either open or clandeſtine, will, from the ſame cauſe, be augmented. Both ways the balance in favour of Great Britain will be reduced, and our circulating ſpecie diminiſhed. As our trade is at preſent circumſtanced, the balance in our favour is not very conſiderable, and in the laſt accounts made up, viz. to Chriſtmas 1766, it is ſtated at 3,135,222*l.* In abatement of this ſum it is to be noted, that goods exported, which neither pay duty nor receive drawback, may be eſtimated at the diſcretion of the exporter, and that it is the cuſtom of merchants to over-enter, as well to avoid the expence of a ſecond entry, as to give themſelves the reputation of an extenſive trade; conſequently the value of the exports taken from the Cuſtom-houſe entries muſt always exceed the true value of the goods actually exported. On the other hand, goods imported are valued in the Cuſtom-houſe entries as they ſtand rated for the payment of duties, and, in many caſes, are rated much below what the importer pays for them; ſo that the nation not only receives leſs, but pays more than appears from thoſe accounts. Beſides, all clandeſtine importations are of neceſſity unnoticed in the Cuſtom-houſe books, but yet their value muſt, in a national eſtimate, be taken into the account, as they equally ſerve to leſſen the balance in favour of the nation, as goods legally entered. The real balance, therefore, in favour of Great Britain, from her trade with the whole world, muſt, in the year 1766, have been conſiderably under two millions and a half, and, out of that ſum, ſhe had to pay

* 'There is no need of having recourſe to hidden cauſes, to account for the increaſe of the prices of all productions of labour, when it is known, that the people of Great Britain now pay four millions a year more than they did before the war. Every man, when he pays his proportion of that ſum, thinks how he may reimburſe himſelf at his neighbour's expence, and raiſes his prices accordingly; thus the increaſe of price becomes at laſt general.

the intereſt accruing to foreigners from that part of the public debt which is their property. It was computed, that, of the 72 millions Great Britain was indebted before the war, about 20 millions belonged to foreigners. The German war, in four years, coſt her above 25 millions, which if that only was returned to her, and inveſted in her three per cent. funds, (which, in thoſe years, ſold at a diſcount of 25 per cent. on a medium) foreigners will now ſtand creditors to Great Britain for 52 millions, which, at three per cent. intitles them to an intereſt of 1,560,000 *l.* This ſum is, therefore, to be deducted from the balance of our foreign trade, and the remainder is all we have to look to for ſupplying us with gold and ſilver, as well for our manufactures as circulation.

'Such being our caſe, it is not to be wondered at, that our coined ſpecie is every day decreaſing, and that the price of bullion advances; and, ſhould the balance of our trade continue to leſſen, we cannot long expect to have ſpecie to pay our foreign creditors, or any thing but paper bills to carry on our trade with at home. A ſituation to which we ſeem to approach with careleſs ſpeed, unſuſpicious of the conſequences, and inſenſible of the calamities which hang over us. A mind not totally devoid of feeling for the miſeries of his country, cannot look upon ſuch a proſpect without horror, and a heart capable of humanity muſt be unable to bear its deſcription.'

'We muſt obſerve however, that the popular concluſions our author has immediately ſubjoined to the preceding extract, do not meerly flow from a view of the incumbrances under which the ſtate labours; for are we not alſo to bear in mind, that while we groan under our difficulties, and while œconomy in every department is ſo indiſpenſably the proper object of miniſterial attention, the emoluments of high offices are moſt laviſhly extended and enjoyed; and public employments are beheld *merely* in a lucrative view, being transferred by open and avowed bargain and ſale! While ſuch proſtitution continues, there can be no reaſon to wonder if—' an opinion has too long prevailed, that all miniſters are alike, and that the meaſures propoſed by all will have the ſame tendency. Many think the form of government not worth contending for, and very little attachment is diſcoverable in the body of our people to our excellent conſtitution, No reverence for the cuſtoms or opinions of our anceſtors, no attachment but to private intereſt, nor any zeal but for ſelfiſh gratifications. Whilſt party diſtinctions of Whig and Tory, high church and low church, court and country ſubſiſted, the nation was divided, and each ſide held an opinion, for which they would have hazarded every thing, for both acted from principle; if there were ſome who ſought to alter the conſtitution, there were many others who would have ſpilt their blood to preſerve it from violation, If divine hereditary right had its partizans, there were multitudes to ſtand up for the ſuperior ſanctity of a title founded upon an act of parliament, and the conſent of a free people. But the abolition of party-names ſeems to have deſtroyed all public principles among the people, and the frequent changes of miniſters having expoſed all ſets of men to the public odium, and broke all bands of compact or aſſociation, has left the people but few objects for their confidence. The power of the crown was, indeed, never more viſibly extenſive over the great men of the nation; but then the great men have loſt their influence over the

lower order of the people; even parliament has loſt much of its reverence with the ſubjects of the realm, and the voice of the multitude is ſet up againſt the ſenſe of the legiſlature. An impoveriſhed and heavily-burthened public! A declining trade and decreaſing ſpecie! A people luxurious and licentious, impatient of rule, and deſpiſing all authority! Government relaxed in every ſinew, and a corrupt ſelfiſh ſpirit pervading the whole! The ſtate deſtitute of alliances, and without reſpect from foreign nations! A powerful combination, anxious for an occaſion to retrieve their honour, and wreak their vengeance upon her! If ſuch be the circumſtances of Great Britain, who, that loves his king or his country, can be indifferent about public meaſures? Is it of no importance to an Engliſhman, that the trade and manufactures of the nation are going to ruin; that Great Britain is in danger of becoming a tributary to France, and the deſcent of the crown dependant on the good pleaſure of that ambitious nation? Is it of no importance to an inhabitant of Ireland, that, in caſe of a war, that iſland ſhould become a prey to France; and Great Britain, unable to recover it by force, be compelled to cede it, by treaty, to purchaſe peace for herſelf? And, is it of no importance to the thriving American colonies, that Great Britain, finding her incapacity to defend herſelf and protect them alſo, ſhould be obliged to confine her fleets and armies to her own coaſts, and leave them expoſed to the ravages of a domeſtic, or the conqueſt of a foreign enemy? And can it be a matter of indifference to any lover of liberty and the Britiſh conſtitution throughout this wide extended empire, that not more than three years ſince the calamities incident to a long minority in ſuch circumſtances, were hanging over the nation?'

This able writer now proceeds to recommend the remedies for our political diſeaſes; and his plan has the appearance of a reaſonable one. He ſtates the expence of the preſent peace eſtabliſhment, upon the plan of 1764, ſhews the deficiency of the ſeveral funds, and propoſes a certain proportion thereof to be made good by Ireland and her colonies, viz. 100,000 by the former, and 200,000 by the latter: at the ſame time endeavouring to evince the abilities of both to anſwer this *extra* demand. With reſpect to the means by which this revenue may be raiſed among the Americans, he allows that it would be the moſt expedient method for parliament to aſſeſs each colony a ſpecific ſum, and leave the mode of raiſing it, to the reſpective aſſemblies.—For what he offers farther on this head, we muſt refer to his pamphlet at large.

It would undoubtedly be moſt expedient to treat our brethren as brethren, and concur in any ſcheme that might unite us, void of jealouſy, by the ſtrongeſt of all ties, that of *mutual* intereſt and *affection*.

Though our author ſuppoſes a preſent right in the national parliament, to impoſe taxes on the whole Britiſh dominions, yet he pleads ſtrongly for their ſending members to parliament, as their intereſts demand more particular attention than can be expected without the preſence of repreſentatives from the reſpective colonies; and it follows from what he ſays of the importance of our eaſtern poſſeſſions, that repreſentatives alſo ſhould be ſent from thence; eſpecially as he extends the parliamentary juriſdiction equally in both inſtances. 'The charter, ſays he, of the Eaſt-India company, no more than the charters of the American colonies, precludes the parliament of Great Britain from taxing the ſubjects in Aſia, as well as thoſe in America, or from repealing ſuch taxes

taxes as their reſpective charter-legiſlatures may impoſe, ſhould they be found injurious to the general intereſt.' But alas! how would this embarraſs and impede all legiſlative proceedings when thus concentered! Schemes of *connexion*, profitable as they might be formed, founded on paſt uſages, promiſe a more laſting ſubſiſtence, than new plans for tightening the bonds of ſubjection over provinces too remote for them to hold without frequently cracking and requiring diſagreeable repairs, which would ſtrain all the powers and faculties of a miniſtry to effect. The ſame forms which unite *contiguous* members of a government, muſt neceſſarily admit of ſome relaxation when extended to diſtant provinces, detached by immenſe oceans.

If it is neceſſary for the Britiſh parliament to levy taxes on American and Aſiatic provinces in the firſt inſtance, and if by adhering to conſtitutional principles, it is alſo neceſſary to compleat the legality of ſuch levies, that repreſentatives of theſe provinces ſhould concur in them; many obvious difficulties would ariſe. What would government ſay to an American or Aſiatic plea or proteſt againſt the buſineſs of a ſeſſion, ſetting forth that their members who had material inſtructions from their conſtituents, were withheld from attending parliament by contrary winds, or had been caſt away in their paſſage; and therefore praying relief from ſtatutes which they had no voice in enacting? Muſt they provide againſt ſuch a contingence by electing two or three ſets of repreſentatives, and ſending them like duplicate invoices in different bottoms? Or muſt the legiſlature be involved in protractions proportioned to the reſpective goings backward and forward over ſea?—But theſe are queſtions for ſtateſmen to anſwer.

Every true Briton muſt ſubſcribe to the plan given for the reformation of the adminiſtration; where reformation in every inſtance ought to begin to render it permanent.

'Dignity can only be reſtored to government, and a love of order and ſubmiſſion to the laws inculcated among the people, by committing the adminiſtration to men of virtue and ability. It will be in vain to endeavour to check the progreſs of irreligion and licentiouſneſs, by puniſhing ſuch crimes in one individual, if others, equally culpable, are rewarded with the honours and emoluments of the ſtate. The virtues of the moſt exemplary prince that ever ſwayed a ſceptre, can never warm or illuminate the body of his people, if foul mirrours are placed ſo near him, as to refract and diſſipate their rays, at their firſt emanation. A due regard for ſubordination can never be inculcated by placing men, ignorant of the national affairs, and unacquainted with the conſtitution of their country, at the head of the king's council, who one day exalt the prerogatives of the crown beyond their legal bounds, and the next yield to the outrages of a mob, tamely permitting the perſon of the king to be inſulted, and his orderly and affectionate ſubjects to call in vain for protection. Union among the people, in ſupport of the public meaſures, can never be promoted by a divided heterogeneous adminiſtration; nor can their confidence be exacted by ſeeing the public money diſſipated with a profuſe hand: the great reſponſible offices of ſtate turned into ſinecures, and foreign ambaſſages converted into occaſions for beſtowing private gratifications on the followers of a miniſtry. Very different muſt the conduct and characters of thoſe miniſters be, from whom we are to hope the reſtoration of energy to government, and of

vigour to the ſtate. Men to whom the king ſhall give his confidence, and the people worthy to poſſeſs it; who will not ſacrifice the intereſts of the ſtate for gaining popularity to themſelves, nor ſeek to make their court to the prince, by narrowing the liberties of the people.'

That ſuch men may be found fit for employment, and that when found they may be employed, the prayers of all true Britons are deſired.

N.

Art. 16. *An Extract of a remarkable and ſpirited Speech, upon Loyalty, Liberty, Patriotiſm, and Laws; dauntleſsly delivered at a Coronation, by one of the moſt diſtinguiſhed Patriots of Antiquity, the Noble Thane of Argyll. Wherein the Miſchiefs of Favouritiſm are nervouſly, but candidly, expoſed. Together with the whole Body of Laws, compriſed in Six Pages, by which that Kingdom was then governed.* 4to. 6d. Browne.

An excellent document for ſovereign princes. The king, at whoſe coronation this admonitory ſpeech is ſaid to have been delivered, was Malcolm III. who began his reign in 1057. The body of laws annexed, in ſix pages, (which would ſcarce make two pages of this Review) are thoſe of Kenneth II. and are at once a ſpecimen of the ſavage temper, as well as the ſimplicity, of thoſe times: they ſeem to be here printed, merely as a make-weight.

LAW.

Art. 17. INSOLVENCY. *With Obſervations concerning the ſame.* By a Gentleman of the Middle-Temple. 8vo. 6d. Bingley.

The Author does not enter on any diſcuſſion of 'the ſeverities or loſſes of creditors, or the villainies or misfortunes of debtors; but keeps to thoſe points which in his opinion 'are the objects and cauſes of the evils attendant on both.' He looks upon the preſent mode of proceeding againſt debtors, as not only oppreſſive towards them, but as injurious to the creditors.—Having briefly ſtated the grievances that attend the preſent method of practice againſt priſoners for debt, he offers ſome judicious hints for remedying the defects in theſe proceedings, and for rendering them agreeable to juſtice, equity, and humanity.

MEDICAL.

Art. 18. *Nomenclatura Critica Morborum Ocularium:* or, A Critical Index to the Diſtempers of the Eyes. By John Henry Mauclere, M. D. 8vo. 6d. Newbery.

This Critical Index, is an explanation of the ſeveral names which have been uſed to denote the diſeaſes of the eye. They are collected from Maitre-Jan, Baniſter, Pare, Gorræus, Allen, and others; they are more than an hundred in number, and are ranged in an alphabetical order.

'I am not ſingular, ſays Dr. Mauclere, in publiſhing an index to other people's works, ſince Dr. Mortimer, ſecretary to the R. S. publiſhed an index to Willughby's Hiſtory of Fiſhes, in the year 1746, which I was very glad to purchaſe.

'And let who will print again this catalogue with corrections and additions; he ſhall have my thanks, ſo he will be civil enough not to leave out my name, to put in his own.'

D.

Art. 19. *A Letter to Mr. Daniel Sutton, on the many dreadful Conſequences that muſt inevitably attend the preſent and future Generations, if his Method of Inoculation ſhould become Univerſal.* 8vo. 1 s. Peat.

A puff-advertiſement in favour of Mr. Daniel Sutton. **D.**

Art. 20. *Obſervations on the Dropſy in the Brain.* By Robert Whytt, M. D. late Phyſician to his Majeſty, Preſident of the Royal College of Phyſicians, Profeſſor of Medicine in the Univerſity of Edinburgh, and F. R. S. To which is added his other Treatiſes, never hitherto publiſhed by themſelves. 8vo. 2 s. 6 d. ſewed. Edinburgh printed, and ſold by Becket in London. 1768.

This is an uſeful publication to thoſe who have already the other works* of this learned Author, and chuſe not to purchaſe the late quarto edition of all his works. **D.**

* See an account in our laſt, of this edition.

Art. 21. *Eſſays on the Puerperal Fever, and on Puerperal Convulſions.* By Tho. Denman, M. D. 8vo. 1 s. 6 d. Walter. 1768.

The diſeaſe which our Author deſcribes under the name of the *Puerperal Fever*, and to which he attributes the loſs of much the greater part of thoſe who die in child-bed, ariſes from an inflammation of the uterus; and is the *metritis puerperarum* of Mauriceau; and the *metritis lactea* of Puzos.

Beſides the general hiſtory of the diſeaſe, we have three caſes which fell under our Author's own obſervation. We have likewiſe his method of cure, which conſiſts chiefly in giving the tartar emetic in ſuch a doſe as to produce a ſenſible operation on the *primæ viæ*.

Puzos ſays of this diſeaſe:—*Methodus medendi exigit magnas evacuationes per phlebotomiam, catharſim et diureſim, cum regimine victus tenuiſſimo.*

With reſpect to the eſſay on *puerperal convulſions*, Dr. Denman informs us that his own experience is very limited, having only met with one caſe of this kind. He conſiders them as proceeding from the uterus, affected with ſome degree of inflammation.—'I obſerved, ſays he, in the caſe of Mrs. A. three days after delivery, the pathognomonic ſymptom of the fever, deſcribed in the preceding eſſay, and the lochia had the ſame appearance. There is reaſon to think this is generally the caſe, and I am of opinion that the uterus, though naturally very irritable, is not ſo exquiſitely irritable as to cauſe convulſions, without ſome degree of inflammation.'—According to this account, the *puerperal convulſions* muſt always be complicated with the *puerperal fever*. **D.**

POETICAL.

Art. 22. *The Pedagogue: or, Strictures on Tuition.* 4to. 1 s. Clarke.

The Author inveighs againſt quackery in education. His obſervations are ſenſible; but, as to his poetry, the Reader will judge of it from the following ſpecimen:

Verſe is each language's delightful cloaths
And charms imagination more than proſe.
For what in proſe is bright, in verſe will ſhine,
And elevate the human to divine.

Such verſe as the above, however, is not, we imagine, of that elevating, divine ſort, which the Author means.

Art. 23. *Monody to the Memory of a Young Lady who died in Childbed.* By an afflicted Huſband. 4to. 1s. Nicoll.

In our Review for September we introduced, to the notice of our poetical Readers, "*Conſtantia, an Elegy, to the Memory of a Lady lately deceaſed.*" We have now before us a ſimilar performance, by a different hand, and written in commemoration of another lady.

Of the preſent production, we ſhall briefly obſerve, that he who can read it without melting into tears, muſt have the heart of a tyger, or the inſenſibility of an inanimate clod. It appears to have flowed ſimply, from the genuine feelings of a moſt ſuſceptible and deeply afflicted heart; and is entirely free from the ſtudied expreſſion and falſe ornaments by which this order of poetry is often fantaſtically diſguiſed, inſtead of being naturally adorned.—The lady's dying farewel to her huſband is pathetic, and tender, beyond any thing of the kind that we can recollect, in the Engliſh language:

" ——— If e'er thy Emma's name was dear,
If e'er thy vows have charm'd my raviſh'd ear;
If, from thy lov'd embrace my heart to gain,
Proud friends have frown'd, and Fortune ſmil'd in vain;
If it has been my ſole endeavour, ſtill
To act in all, obſequious to thy will;
To watch thy very ſmiles, thy wiſh to know,
Then only truly bleſt when thou wert ſo:
If I have doated with that fond exceſs,
Nor Love cou'd add, nor Fortune make it leſs;
If this I've done, and more—oh then be kind
To the dear lovely babe I leave behind.
When time my once-lov'd memory ſhall efface,
Some happier maid may take thy Emma's place,
With envious eyes thy partial fondneſs ſee,
And hate it for the love thou bore to me:
My deareſt S——* forgive a woman's fears,
But one word more (I cannot bear thy tears)
Promiſe—and I will truſt thy faithful vow,
Oft have I tried, and ever found thee true)
That to ſome diſtant ſpot thou wilt remove
This fatal pledge of hapleſs Emma's love,
Where, ſafe, thy blandiſhments it may partake,
And oh! be tender for its mother's ſake.
Wilt thou?———

* From this *initial* letter of the Author's name, we are led to conjecture, that the *Monody* before us is the production of Mr. Sh-w, a young writer who loſt his wife, in circumſtances ſimilar to thoſe alluded to in this poem. Mr. Sh-w hath alſo obliged the public with an ingenious poem entitled THE RACE. See Review, Vol. xxxiv. p. 321.

I know thou wilt—ſad ſilence ſpeaks aſſent,
And in that pleaſing hope thy Emma dies content."

Art. 24. *Corſica, an Ode.* 4to. 6d Ridley.

Deſigned to rouſe and animate Britain to exert her ſtrength for the defence of Corſica, againſt the '*trait'rous* Gaul,'—the common foe of FREEDOM.

Did policy concur with the generous inclination of the Engliſh, we believe there would ſcarce be an individual in the nation, who would not obey the ſummons of our ſpirited Bard, and fly to the ſuccour of 'the BRAVE DISTRESS'D!'

Art. 25. *The Maſquerade; a Poem.* 4to. 1 s. 6 d. Evans.

A tedious detail, in Blackmorian verſe, of the ſtir made by his Daniſh Majeſty, among not only the gay and the idle, but the learned and the buſy,—in ſhort, all ranks and degrees,—during his ſtay in this country. The Writer meant it in praiſe of the royal ſtranger, to whom the piece is inſcribed. Though it is, on the whole, a very dull performance, yet there are ſome good lines in that part of the poem which deſcribes the famous maſquerade.

Art. 26. *Poverty, a Poem.* 4to. 1 s. Baldwin.

The ſilly exerciſe of ſome pert ſchoolboy, which, perhaps, has pleaſed his mother, and, for aught we know, his maſter too. L.

Art. 27. *The Priſoner; an Epiſtle to J*** B****, Eſq;* Written by a Young Gentleman, now in the King's Bench Priſon. 4to. 1 s. Peat.

This unhappy young Rhimer is much to be pitied for his bad circumſtances, but more for his bad verſes.

Art. 28. *A poetical Epiſtle, to the Right Hon. Lord M*******.* By a Gentleman of the King's Bench Priſon. 4to. 1 s. 6 d. Bingley.

"Shimei *curſeth* David."

Art. 29. *An irregular balladiſtical Ode, compoſed to be ſet to Muſic, and annually performed, in Commemoration of the Reſolution entered into by the Common Council of London, to invite the King of Denmark to dine with the Lord Mayor, &c. &c.* Humbly dedicated to the Right Honourable the Lord Mayor, the Right Worſhipful the Company of Aldermen, and the Right Elegant and Well-bred Gentlemen of the Mazareen Robe. By Peter No-head, Eſq; Candidate for the Place of City Poet-laureat. 4to. 1 s. Nicoll.

A tolerable imitation of the burleſque manner of the late ingenious Mr. Bonnel Thornton, whoſe ode on St. Cecilia's day is a maſter-piece of this kind.

Art. 30. *Modern Gallantry; or the New Art of Love.* By a Lady, well known for her literary Acquiſitions, and amorous Intrigues. 4to. 1 s. Roſon, in St. Martin's le Grand.

The ſilliſt of all preceptive poems. The Author, who does not, by the ſtyle, appear to be a woman, repeats all the ſtale, trite invectives againſt the fair-ſex, which are to be found in the ſatirical writings of our moſt profligate poets. He is ſo very ignorant of the real characters and general

general taſte of women, that he thus inſtructs his pupil, how to win the favour of the ladies:

In cloaths be faſhion-crazy to exceſs,
And ſhew your great capacity for dreſs;
Of powders, and perfumes, employ a ſtore,
Smell as no creature ever ſmelt before;
With heavy loads of lace profuſely glare,
And make the mobile with wonder ſtare:
Then all your finery to your miſtreſs ſhew,
And boldly claim the title of a Beau.

No man, really converſant with the fair-ſex, we believe, ever formed ſo contemptible an opinion of their diſcernment, and preference, of the characters of men. The more ſuperficial of them may, indeed, like a fopling well enough for a dangler, or a runner of errands, but how ſeldom do we ſee ſuch an effeminate animal choſen for an huſband? and as for the *eſſenc'd* ſpark, we are convinced that, though perfuming was in faſhion among the delicate beaus and fribbles of the laſt age, there is now ſcarce a female to be found that would not, inſtead of admiring ſuch a ſcented lover, be ready to cry out, with Miſs in the play, "Foh! how he ſtinks of ſweets!"

MISCELLANEOUS.

Art. 31. *Hieroglyſic, or a Grammatical Introduction to an Univerſal Hieroglyſic Language, conſiſting of Engliſh Signs and Voices. With a Definition of all the Parts of the Engliſh, Welſh, Greek and Latin Languages, ſome phyſical, metaphyſical and moral curſory Remarks on the Nature, Properties, and Rights of Men and Things. And Rules, and Specimens for compoſing an hieroglyphic Vocabulary of the Signs or Figures, as well as the Sounds of Things, upon rational and philoſophical Principles, and the primitive Meaning of Names.* By Row. Jones. 8vo. 2s. 6d. Hughs.

It is natural enough that there ſhou'd be myſtics in religion and in policy. They may have private ends to ſerve, and the intereſt of ſects or parties to promote; but we know of no reaſon for myſticiſm in philology, and are utterly unable to account for the phœnomenon before us; which is a heap of the moſt unintelligible jargon, that ever filled a human pericranium. *e.g.* "*Perſon* is a compound of pêr-ſon, ſweet ſound; pêr alſo ſignifies any ſweet, ripe fruit, as figs, or figes according to the Welſh; which perhaps reſembles that which gave man the denomination of perſon, the found of the apple or afal, and to the fallen angel that tempted Eve, the name of Diafal, or Devil, the apple God; and figes, or vices ſignify the ſame thing: the v conſonant and digamma being the ſame, and g being the inflexion of the radical c." L.

Art. 32. *Aſtronomical and Philological Conjectures on a Paſſage in Homer.* By G. Coſtard, M. A. Vicar of Twickenham in the County of Middleſex. 4to. 6d. Walter.

This little pamphlet affords us a ſtrong inſtance to what unſupportable lengths a writer may be carried by the indulgence of conjectural criticiſm, and that it is apparently poſſible by the help of ſcholaſtic alchymy

chymy to turn black to white. The paſſage in queſtion is that where Thetis tells Achilles ſhe cannot ſpeak to Jupiter in his behalf becauſe he is gone to an Ethiopian feaſt, from which he will not return till the end of twelve days. In order to explain this affair, Mr. Coſtard will have Jupiter to be the ſun, and a day to ſignify a month; and this, though contrary to the ſenſe of all antiquity, he takes abundance of pains to prove;—but, in our opinion, he proves nothing. L.

Art. 33. *Letters from the Marchioneſs de Sévigné, to her Daughter, the Counteſs of Grignan.* Tranſlated from the French of the laſt Paris Edition. Vols. IX. and X. 12mo. 6s. Robinſon and Roberts.

Theſe two volumes complete this voluminous collection. To what we have formerly ſaid of the merit of this tranſlation, we have nothing now to add; and ſhall take leave of the work, with recommending to the bookſellers who have been at the expence of this edition, a judicious abridgment of it, in leſs than half the number of volumes now publiſhed. A reader, of taſte, may agreeably paſs an hour, or ſo, with the ingenious counteſs; but the Pariſian Editor ſeems to have thought a ſurfeit *impoſſible*.

Art. 34. *Britiſh Zoology.* Claſs I. Quadrupeds. Claſs II. Birds. 8vo, 2 Vols. 12s. White. 1768.

We have, in ſeveral articles, in former Reviews *, given our Readers ſome idea of the folio impreſſion of Britiſh Zoology. In this reduced edition, we have only ſome of the plates; but the ingenious Writer, Mr. Pennant, has here added, by way of appendix, the following birds, now extinct in Great Britain, or wanderers here, accidentally, viz. the *roller*, the *nutcracker*, the *roſe-coloured ouzel*, the *crane*, the *egret*, and the *little bittern*: alſo, An *Eſſay* on birds of Paſſage; and an *Index* to the whole.

* See, particularly, Review, Vol. xxxv. p. 236.

Art. 35. *A Letter from a Citizen of London, to his Friend in the Country.* Containing a full, authentic, and impartial Narrative of ſome late Debates and Proceedings, in *Common Council*, relative to the Diſtribution of certain Tickets for the King of Denmark's Maſquerade. 8vo. 1s. Nicoll.

The diſputes among the right worſhipful the members of our metropolis, concerning the diſtribution of the King of Denmark's maſquerade tickets, have been mentioned in the news-papers, and are here fairly and judiciouſly ſtated, at large; together with an account of ſome other matters of debate, in which the late Lord Mayor was perſonally concerned. The Author, or, rather, Editor, hath alſo given a narrative of the manner in which his Daniſh majeſty was entertained by the citizens, when he did them the honour of dining with them at the manſion-houſe. And, to the whole is prefixed, an account of the nature and conſtitution of the court of common council,—*the parliament of the city*.

Art. 36. *Matrimony. A Letter to Young Gentlemen and Ladies, married or ſingle.* 4to. 1s. Domville.

This dull, trite, and unneceſſary attempt to prove, what no one ever queſtioned, that marriage is a fit, honourable, and deſirable ſtate, is ſo very

very ill-written, that we ſuppoſe it to be the work of a foreigner:—if ſo, the Author may have claim to indulgence.

Art. 37. *The Fruit-Gardener. Containing the Methods of raiſing Stocks for multiplying of Fruit-trees by Budding, Grafting, &c. Alſo, Directions for laying out and managing Fruit-gardens. To which is added, the Art of training Fruit-trees to a Wall, in a new, eaſy, expeditious, and cheap Manner. With a Deſcription of ſome of the beſt Kinds of Fruit; and the Characters of the Trees, as to growing and bearing.* 8vo. 6s. Nourſe, 1768.

This appears to be the work of a real connoiſſeur. The Writer ſays, in his title-page, that his book is 'the reſult of more than twenty years practice, obſervation, and experience;' and we ſee no reaſon to queſtion the truth of his profeſſions. There is in it a great diſplay of learning; which ſhews that it is not the production of a common gardener's *unlettered pen:* it alſo evidently appears to have been written in Scotland: chiefly, perhaps, with a view to the improvement of this branch of husbandry in that part of our iſland.

Art. 38. *The Indictment, Trial, and Sentence of Meſs. T—s K—r, And—w B—n, and R—t M—n, before the Aſſociate Synod, at the Inſtance of the Rev. Mr. Adam Gib.* By a Gentleman of the Law. 8vo. 1s. Edinburgh printed, and ſold by Dilly in London. 1768.

An excellent ridicule of ſome late litigious proceedings of Mr. Gib; but the ſubject being of a private nature, and the humour ſomewhat local, much of the pleaſantry contained in this piece will eſcape the generality of readers on this ſide the Tweed.——We are miſtaken if this merry performance has not, for its author, a gentleman who, by his profeſſion, is more connected with the goſpel than with the *law.*

Art. 39. *The extraordinary Caſe of William Penrice, late Upper Turnkey of the King's Bench Priſon; with a Narrative of the Tranſactions in St. George's Fields, on the memorable 10th of May,* 1768. 8vo. 1s. Bingley.

We ſee nothing very *extraordinary* in this caſe, except a great man's breach of promiſe be deemed ſuch.—The ſubſtance of Mr. Penrice's ſtory is this: when Mr. Aſhton, the late marſhal of the King's Bench priſon died, Lord Mansfield, as Mr. P. ſays, *promiſed* the place to Mr. Marſon, the deputy-marſhall; but, nevertheleſs, it was beſtowed on Mr. Benjamin Thomas, his lordſhip's clerk.—When Mr. Thomas entered on this office, we are told *he* alſo made a *promiſe*—to Mr. Penrice, that he would continue him in his office of upper turnkey. We learn, however, that ſoon afterwards, he turned Mr. P. out, to make room for another perſon.—Mr. P. hereupon complains of great injuſtice, and injurious treatment, in various reſpects; and he endeavours to account for his undeſerved diſmiſſion by a very notable circumſtance: for he ſuppoſes that he loſt the favour of his ſuperiors, and, conſequently, his place, through his civility and humane treatment of the priſoners under his care, of which he produces a certificate, ſigned by upwards of 300 of thoſe unfortunate perſons. Mr. P. does not, indeed, ſay that he became obnoxious to his employers, on account of his tenderneſs to the priſoners in general, but only in regard to one particular perſon:—the famous,

famous, the *devoted* John Wilkes Eſq; to whom, it appears, from this complainant's own account, that he had manifeſted an attention and reſpect which might, not unnaturally, give umbrage to ſome perſons in power.

With reſpect to Mr. P.'s narrative of the tranſactions in St. George's Fields, he affects (a little awkwardly, though) to burleſque the conduct both of the magiſtrates and of the troops who were called in to check the irregularities of the mob; while he endeavours to extenuate the proceedings of the latter, in every inſtance:—at the ſame time expatiating, rather warmly, on the unhappy accident by which poor young Allen loſt his life.—From all this, it ſeems pretty evident, that the ſuſpicion of Mr. Turnkey Penrice's being a favourer of Mr. Wilkes and his party, was by no means groundleſs. But, on the other hand, whether that was a juſt or eligible cauſe for diſplacing ſo vigilant and well-behaved an officer as (from his own repreſentation of his conduct, the truth of which, indeed, we ſee no reaſon to queſtion) is a point, concerning which *we* are not to judge.

Art. 40. *The London and Weſtminſter Guide, through the Cities and Suburbs. Containing an Account of the Government, Manners of the Inhabitants, their Trade, Arts, and Sciences, with ſome neceſſary Cautions to Foreigners, and Strangers, viſiting this great Metropolis.* 12mo. 3s. Nicoll.

Abridged from the larger ſurveys and deſcriptions of London, and calculated by its ſize and price for more general circulation. N.

Art. 41. *A Narrative of the late Diſturbances in the Marchalſea-Priſon.* 8vo. 6d. Printed for the Author, and ſold at the Lodge of the ſaid Priſon—alſo by Bathurſt in Fleet-ſtreet.

Relates to ſome riotous diſturbances in the above-mentioned priſon, in conſequence of certain jealouſies and miſunderſtandings among the under-keepers, and other officers of the place; who forming parties among the priſoners, acts of violence enſued, fire-arms were uſed, and ſome perſons were unfortunately wounded. The writer of the preſent narrative fixes the blame of all this miſchief, chiefly on Mr. Shaw, deputy-keeper, and on Mr. Maſon, clerk of the papers.

Art. 42. *The Hiſtory of the Pariſh and Abbey of Hayles, in Glouceſterſhire. Propoſed as a Specimen of a new Hiſtory of that County.* Folio. 1s. Crowder, &c.

This is a ſpecimen of the intended new edition of Atkyns's deſcription of Glouceſterſhire, with improvements by the Editor; whoſe name is not printed with this ſpecimen; but who ſeems to be a perſon duly qualified for the undertaking. The work is to come out by ſubſcription, at the price of two guineas and an half.

Art. 43. *The preſent State of the Britiſh Empire in Europe, America, Africa, and Aſia. Containing a conciſe Account of our Poſſeſſions in every Part of the Globe; the Religion, Policy, Cuſtoms, Government,*

Government, Trade, Commerce, and Manufactures, with the natural and artificial Curioſities, of the reſpective Parts of our Dominions; the origin and preſent ſtate of the Inhabitants; their Sciences and Arts; together with their Strength by Sea and Land. The whole exhibiting a more clear, though more ſummary, View of the Britiſh Empire than has hitherto appeared. 8vo. 6s. Griffin, &c. 1768.

The author ſaid to be Goldſmith

This work, ſo very extenſive in its objects, commences with a ſhort and general account of Great Britain; which, as it attempts to trace a view of the ſettlement of our preſent conſtitution, from the earlieſt times, appears in the light of a very crude eſſay. In the progreſs of the work, the geographical ſituation and limits of places, are not always, nor accurately aſcertained: but for topographical deſcriptions, the Writer, in his preface, refers his readers to a map, as the eaſier information; would not the reader then expect a map, or rather maps, for him to conſult? not one however was to be found in the copy we purchaſed, nor does the title (and titles ſeldom omit the mention of ſuch appendages) promiſe any. Again, he obſerves, p. 8. on another reference to the map, to excuſe the mention of the boundaries and extent of the countries, 'we are reſolved at all times to ſacrifice method to perſpicuity, and avail ourſelves of thoſe advantages that ſerve to leſſen the reader's labour, as well as our own.' That this ſacrificing method might leſſen the labour, he was eaſily perhaps convinced; but that it would tend to perſpicuity, or leſſen the labour of his readers, if they read for information, may not be quite ſo evident to others.

his

To the general deſcription of Great Britain and its conſtitution, comprized in little more than ſeven pages, follows a particular deſcription of each county in England and Wales, while general deſcriptions, only, are beſtowed on Scotland and Ireland, which is one inſtance of the ſacrifice of method, though rather unſucceſsful as to perſpicuity: and it is very rare for the Author to quote authorities in juſtification of what he relates, which is another; though it might be thought that ſuch fair conduct would have ſhewn the maturity of the work. Indeed, marks of inattention frequently occur; for inſtance, claſſing his deſcriptions of counties under the uſual heads of air and ſoil, curioſities, &c. the following calamity which happened in Monmouthſhire is produced as a curioſity.

'In 1607, a fenny tract of country, called the Moor, near the mouth of the river Uſk, was by a ſpring-tide overflowed by the Severn, which ſwept away many houſes, and deſtroyed a great number of the inhabitants, and much cattle.'

Another curioſity of a like kind, is remarked under a particular head in Wiltſhire.

'It is ſaid that the ſteeple of the cathedral church of Old Sarum, which was built not long after the conqueſt, was ſet on fire by lightning, the very next day after the church was conſecrated.' The ſuddenneſs of the accident might undoubtedly be wondered at then; but are theſe caſualties marked out for the preſent inſpection of travellers?

Abſurdities are evident to every reader, but omiſſions cannot always be pointed out, but by the local knowlege of inhabitants or travellers; to mention no more, why, under the curioſities of Worceſterſhire, is

there

there no mention of Malvern hills, a fine range, with the curious intrenchment of a camp, ſo obſervable on the ſummit of one of them, and rendered noted by the medicinal ſpring ſo much frequented of late years?

The accounts of our American ſettlements are confuſedly given. The natives of America, north and ſouth, who are very different in different parts, afford but one general deſcription, collectively, though particular cuſtoms are produced, which cannot be univerſally attributed. This deſcription exhauſted, we land on Jamaica, without any new head, or mark of diviſion; and after that, digreſs into accounts, if they deſerve that name, of our continental poſſeſſions, as New England, Penſylvania, &c. when we come to a cloſe; and enter on Maryland expreſsly. The reſt follow in the ſame looſe and inaccurate way.

It ſometimes happens, that our anonymous author mentions his perſonal knowledge of places; as of Minorca, Florida, Guinea, Whydah, Bombay, &c. Whether he has really been in all thoſe places, is beſt known to himſelf; but from the complexion of the whole, it is more probable, that detached paſſages, taken from different voyagers, without proper inſpection and alteration, unites the experience of the ſeveral writers, in the perſon of our ſaid compiler. Egotiſms, indeed, generally diſagreeable, are totally improper in anonymous publications; thus, among other inſtances, our Author, in his account of the articles of traffic in Minorca, adds, p. 247.

'What remains they purchaſe from abroad, and *I* aſſure you *I* do not jeſt when *I* tell you *I* believe *I* have omitted at leaſt as many particulars as *I* have been able to recollect on the occaſion.'

All that can be obſerved on this paſſage is, that in earneſt, *you* might as well then have omitted thoſe *you* recollected; as *your* enumeration, by *your* own account, is now worth nothing.

In other paſſages, as p. 407. he refers to authority, as 'in the time of our author,' and 'continues our author,' without any author having been previouſly quoted.

His deſcription of Senegal, is indeed quoted from Adanſon, who in giving an account of his landing there, p. 416. mentions the too frequent accident of a boat overſetting in the road; by which a man was drowned. This our compiler thinks worthy of a note, wherein he informs us, 'this we may believe, as we loſt in that bar laſt May, a boat belonging to the Harwich man of war, and in it captain Foreman, the next in command to the commander in chief, and than whom, none could have more deſervedly been regretted.' Thus is the doubtful teſtimony authenticated!

In brief, this volume appears altogether to be a haſty, injudicious piece of manufacture. N.

Art. 44. *An Eſſay on Woman, or, phyſiological and hiſtorical Defence of the Fair Sex.* Tranſlated from the Spaniſh of El Theatro Critico. 8vo. 3s. Bingley. 1768.

It is ſtrange that any writer ſhould ever have thought it expedient to draw his pen in defence of the fair ſex! Did ever any *man* attack their virtues, or deſpiſe their beauty?—A vindication of the character of woman, however, was deemed neceſſary, by Father Feijoo, a Spaniſh monk, author of the work mentioned in the foregoing title-page; and a tranſ-

a tranſlation of this good father's eſſay, makes the bulk of the preſent performance. It is an heavy, tedious piece, infinitely inferior to the ingenious panegyrics on the fair ſex, publiſhed in this country about twenty years ago, in two pamphlets, under the titles of '*Woman not inferior to Man.*'—'and *Woman's ſuperior Excellence over Man.*'

Art. 45. *Hiſtory of the principal Monarchies and States, prior to the Chriſtian Æra. Deſigned as an eaſy and pleaſant Introduction to the Study of Ancient Hiſtory. For the Uſe of Schools.* Written originally in German, by M. Muller, Head Maſter of the Grammar School at Hall in Saxony. 12mo. 2s. Bingley, &c. 1768.

In the title page of this performance is placed the character that was given of it, ſome years ago, in a foreign literary journal; in which, among other things, the Author is applauded for his taſte and diſcernment; he is repreſented as being neither too prolix nor too conciſe; and his book is ſaid to be one of the beſt of the kind, and which cannot be too much recommended to thoſe who conduct the education of youth.

This is not the firſt inſtance in which we have had occaſion to obſerve, during the courſe of our reading, that the journaliſts abroad are ſometimes laviſh of their encomiums, and that they deal out their praiſes in a very indiſcriminate manner. Mr. Muller's work, it is true, upon the whole, has ſome merit. It may be ſtudied with advantage by young perſons, and be ſerviceable to ſchoolmaſters and tutors. It hath one particular excellence, and that is, its referring, under each paragraph, to the original authors who give a more circumſtantial account of the facts related. This we look upon as extremely uſeful; and, indeed, it is the only point which renders the preſent compendium of ancient hiſtory in any degree preferable to many that have formerly been publiſhed. In other reſpects, it will be found, on a careful examination, to be not a little defective. No notice is taken of the Jews, who, though they were comparatively a ſmall nation, ought not to have been entirely paſſed over; partly, becauſe their annals are of acknowledged importance among Chriſtians, and partly, becauſe their records deſerve attention independent of religious conſiderations. The republic of Carthage too is forgotten, which certainly required to be particularly diſtinguiſhed. Nay, what is more extraordinary ſtill, even Rome, the moſt extenſive and momentous object in antient hiſtory, is omitted.—There are, likewiſe, ſeveral other omiſſions, of which, from the nature of Mr. Muller's plan, he ought not to have been guilty. He has been pretty large in his account of the Grecian ſtates and iſlands, though he hath neglected to allot a ſhort ſeparate article to Thebes. But the ſame reaſons which induced him to aſſign diſtinct chapters to ſome of the ſmaller Grecian governments, ſhould have prevented his forgetting to ſpecify, in his view of Aſia, the kingdoms of Pergamus, Pontus, Armenia, Capadocia, and Bythinia. There is, alſo, in one inſtance, a remarkable defect in point of order; the hiſtory of Lydia being placed after that of Perſia, though the Lydian monarchy was deſtroyed by Cyrus, when he was laying the foundation of the Perſian empire. The author has, too, only mentioned, in his dates, the age of the world; whereas it would have been much better to have given the years before Chriſt, which hath been done in the beſt hiſtorical abridgments.

Neither

Neither is the work executed in a way that is calculated to enlarge the minds of youth, or to afford them a competent knowledge of the manners and ſpirit of different nations and periods. In a book of this kind, there ſhould always be ſuch views, however briefly exhibited, of the conſtitutions of government, the characters of eminent men, and the ſtate of learning, as may tend to inſpire young perſons with the love of virtue and liberty, and to raiſe in them a noble emulation.

Other faults, of a ſlighter nature, may be obſerved in the performance before us; but we ſhall not enter into minute criticiſms. The work, which is rather an index than an hiſtory, is evidently the production of a man whoſe reading is extenſive, and whoſe diligence is commendable, but who, from this ſpecimen of his abilities, does not ſeem to be endowed with any extraordinary degree of genius, taſte, or even judgment. K. S.

Art. 46. *An Appendix, or Supplement to the Treatiſe of Artillery: containing the true Projectile deſcribed by Bodies in the Air. The greateſt Velocity and Reſiſtance they can have. The moſt advantageous Length of Guns, and their Charges which produce the greateſt Effects; with an Introduction of Fluctions. To which is added the true Figure of the Earth, deduced from actual Menſuration.* By John Muller, Preceptor to his Royal Highneſs William Duke of Glouceſter. 8vo. 5s. Millan.

In our Review, Vol. XVIII. p. 31. may be ſeen ſome account of the treatiſe to which the preſent work refers. In that article we remarked the ſcarcity of Engliſh writers on military ſubjects; but, ſtrange as the opinion may appear, were military academies well cultivated, it might be as well if ſuch writers were fewer. For, military improvements when publiſhed, ceaſe not only to be of national advantage, but even of general benefit; ſince, equal degrees of knowlege poſſeſſed by adverſe parties, ſtill balance each other, and ſerve only to facilitate mutual deſtruction. And farther, it may admit of a doubt, whether ſhortening the operations of war, would eventually operate to the procuring longer intervals of peace, or the contrary.

Thus much being hazarded by way of general reflection on the tendency of publiſhing improvements either in the theoretical or practical departments of military ſcience, we attend to the preſent work, the general contents of which are ſpecified in the title; and Mr. Muller's abilities being long known to military ſtudents, any mention of them would now be ſuperfluous.

In the laws of motion here given, Mr. Muller only profeſſes, to reduce what Sir Iſaac Newton has advanced on this ſubject, into a conciſe view; theſe he applies to the theory of artillery, ſo as to eſtabliſh the principles laid down in his treatiſe: and from ſome experiments made at Minorca in 1745, he determines this general poſition, that the beſt length of any gun, is about twenty one diameters of its ſhot, and its beſt charge equal to half the weight of the ſhot. He adviſes a farther proſecution of experiments of this nature, the proportions aſcertained from which, as to the dimenſions of guns, to be fixed by law.

Our author, from the properties of an ellipſis, and the two beſt meaſures of a meridian degree near the pole, and near the equator, determines the ratio of the axis of the earth, to the diameter at the equator,

to be as 215 to 216; which he ſays agrees with actual meaſures, and experiments made, on the length of pendulums vibrating ſeconds in different latitudes.

Mr. Muller, reaſoning from this general maxim in philoſophy, that nothing is created in vain, thinks it probable that the ſuperficies of the planets are no more than crufts ſurrounding a central cavity: but then is it not alſo neceſſary to aſſign a uſe for ſuch horrid dark caverns, ſo totally deprived of all that we find neceſſary to life and vegetation? While their ſuppoſed ſolidity may be more eaſily admitted, though the ſubject is too profound to penetrate thoroughly; and neither opinion can be eaſily brought to agree with all circumſtances of the planets, ſo as to eſtabliſh a uniform proportion among them, correſponding to their apparent magnitudes, diſtances, and periods. N.

Art. 47. *An Eſſay on Field Fortification; intended principally for the Uſe of Officers of Infantry. Shewing how to trace out on the Ground, and conſtruct in the eaſieſt Manner, all Sorts of Redoubts and other Field Works; alſo to put in a proper State of Defence, Poſts of different Kinds, ſuch as Churches, Church-yards, Old Caſtles, Villages, ſmall and large Towns, &c. With forty Copper Plates. Tranſlated from the original Manuſcript of an Officer of Experience in the Pruſſian Service.* By J. C. Pleydell, Lieutenant in the twelfth Regiment of Foot. 8vo. 6s. Nourſe.

An uſeful practical manual, for gentlemen who ſtudy the arts of deſtruction and the deſtruction of the human ſpecies; who may here learn the mechanical conſtruction of thoſe works of offence and defence by which they will be enabled, as far as human power can extend, to ſecure their own ſafety, and ruin a country, with the utmoſt facility. N.

NOVELS.

Art. 48. *The affecting Hiſtory of two young Gentlewomen, who were ruined by their exceſſive Attachments to the Amuſements of the Town.* By Dr. Typo, P. T. M. 12mo. 1s. T. Baldwin.

Theſe two little tales are intended to exemplify the ill effects of the modern modes of educating young women of ſmall fortune. It is very certain, that the attention too commonly paid, in this country, eſpecially in the capital, and other great cities, &c. to the ornaments of dreſs, and early indulgence in faſhionable diſſipations, with every thing that they call *taſty*,—muſt naturally tend to the moſt deſtructive conſequences; eſpecially among the daughters of tradeſmen, and the lower ranks of gentry, who all aſpire to move in ſpheres above their circumſtances: while the œconomical virtues, and *uſeful* accompliſhments, are neglected, in proportion as theſe idle or miſchievous refinements are purſued.

Art. 49. *The Fool of Quality; or, the Hiſtory of Henry Earl of Moreland. In four Vols. Vol. III.* By Mr. Brooke. 12mo. 3s. Johnſton, 1768.

Mr. Brooke has not yet brought his hero out of the ſtate of infancy. He is now but a few weeks older than he was, at the cloſe of the 2d volume; but he is ſtill the ſame benevolent, amiable, noble-minded little fellow: and it is impoſſible for the humane and generous reader

not to be extremely delighted with him. The various digreſſive, epiſodical ſtories are alſo very intereſting, and they are naturally introduced. Many of Mr. B.'s readers, however, will not, perhaps, be equally fond of ſome of the *religious ſentiments* and *pious expreſſions* ſo frequently introduced in this volume; and which may be thought to favour too much of the ſpirit of William Law, or the methodiſts. The doctrines of *juſtification*, *ſatisfaction*, &c. &c. make, indeed, a ſingular appearance in a modern novel, and ſuch devout expreſſions as the *ſon of David*, *Babe of Bethlehem*, and the like, would ſcarcely be expected in works of this kind, unleſs profanely introduced, with a ludicrous intention. This fault, however, if it be a fault, we can eaſily pardon, for the ſake of the excellent, exemplary characters drawn in this work, and the many benevolent and virtuous ſentiments enforced by the worthy author, in a manner equally nervous and affecting.—With reſpect to his language and ſtyle in general, we have, in our former accounts * of his work, hinted at a few *Iriſhiſms*, which may offend the ear of an Engliſh reader, though they may paſs very currently in the author's own country.

* See Review, vol. xxxiii. p. 145, 286, 346.

Art. 50. *The modern Wife.* A Novel. In two Vols. 12mo. 6 s. Lowndes. V.

Sir George Warwick piqued at being jilted by his intended bride, for the ſake of a coronet with an old incumbent, marries the youngeſt of two pretty ſiſters, who, with their mother lived retired on a narrow income, in the country. He brings his ſprightly lady to town, where her giddy head becomes intoxicated with the modiſh round of amuſements which engroſs the whole life of a fine lady. Her character is however a ſtrained one, as ſhe writes with a ſeeming ſenſibility of the impropriety of her conduct, and of the follies of her companions; and is ſarcaſtical, even upon herſelf, in her letters to her ſiſter; who is the contraſt to her own character. Her levity expoſes her to the malice of an envious perſon, who betrays her into a ſnare wherein her huſband thinks he has ſufficient proofs of her infidelity. Confuſion, diſtreſs, and bloodſhed enſue; until a diſcovery of the baſe ſcheme ſets all matters to rights, and effects a reformation in the modern wife.

The ſtory, which is conveyed in the epiſtolary manner, is not void of entertainment, the principal cataſtrophe is affecting, and the tale has a good moral † implied in it. But alas! we are now ſeemingly advanced beyond profiting by *morals*: admonitions of whatever complexion having loſt all effect and force. For whether we turn our eyes to the gay world, the political world, or to mankind at large, we cannot but recollect one truth, at leaſt, delivered by a late *obſerver of manners*; who had but too much foundation to remark that we not only ſuffer our ruling vices and follies to be ridiculed, but we cordially join in the laugh: and that even thoſe who ſit for the likeneſs, can acknowlege the truth of the repreſentation, are diverted by the picture of their own follies; and can then go home, and without a bluſh, repeat them. N.

† Much of the ſame nature with that of the memoirs of Lady Lucy Fenton, See p. 82. of this volume.

Art. 51. *The Farmer's Son of Kent.* A Tale. In two Vols. 12mo. 6s. Noble.

The farmer's ſon of Kent, in the courſe of his adventures acknowleges an acquaintance with Charles Clairville, Eſq; whoſe memoirs were lately publiſhed under the title of the *Happy Extravagant:* and the character given of that novel in our Review for July laſt, p. 84, may ſtand *verbatim* for the preſent publication. N.

RELIGIOUS *and* CONTROVERSIAL.

Art. 52. *A Supplement to the Eſſay upon the Numbers of Daniel and St. John; confirming thoſe of* 2436, *and* 3430, *mentioned in the Eſſay: from two numerical Prophecies of Moſes and our Saviour.* By the Rev. George Burton, M. A. Rector of Elden and Herringwell, in Suffolk. 8vo. 2s. 6d. Nicoll.

In the Review for February, 1767, we gave our Readers a ſhort view of Mr. Burton's eſſay, to which article we now refer them. When he publiſhed his Eſſay, his utmoſt hopes, he tells us, in his preliminary advertiſement to this new publication, were to offer a few hints that might be rendered ſerviceable to religion, when improved by ſome able writer. *But he has ſince happily ſucceeded,* he ſays, *in diſcoveries which ſeem to carry conviction along with them* —As the ſubject is important, what he advances upon it deſerves to be attended to. Thoſe who are diſſatisfied with his ſcheme may be led by it to farther and more ſatisfactory enquiries. R.

Art. 53. *An Anſwer to a Book, entitled, Letters concerning Confeſſions of Faith, and Subſcriptions to Articles of Religion in Proteſtant Churches,* occaſioned by the Confeſſional †. Part I. 8vo. 1s. Newberry.

This anſwer ſhews, very clearly, that the letter-writer has ſet the *deſign* of the author of the Confeſſional in an *invidious* and *falſe* light; that his arguments in favour of the *right,* as well as of the *utility,* of requiring ſuch ſubſcription as the queſtion hath reſpect to, are inconclusive; that his attempting to vindicate the lawfulneſs of a *latitude* in ſubſcribing, is inconſiſtent with his plea for the *utility* of ſubſcription; that his objections to, and reflections upon the expedient offered by the author of the Confeſſional, to put this matter of ſubſcription upon a better footing, ſtrike equally againſt *all* expedients, and too plainly indicate what turn they are intended to ſerve. R.

† See Review for September.

Art. 54. *Remarks upon the ſecond and third of three Letters againſt the Confeſſional.* By a Country Clergyman. 8vo. 1s. 6d. Dilly.

This remarker is an advocate for the Author of the Confeſſional, and writes with great ſpirit and freedom; if his repreſentations, however, are true, we are in a very deplorable ſituation indeed. Hear what he ſays.—'The reformation, incompleat as it was, has made a conſiderable alteration for the better. But let no man judge from appearances.—Gentle as the behaviour of the clergy ſeems to be at preſent, we have too much reaſon to believe that the moderation of many of them proceeds from want of power, and not of inclination, to renew thoſe ancient

cient ſcenes of barbarity, which were for many ages the reproach of the chriſtian name †. We ourſelves have ſeen the ſword of perſecution unſheathed, and the annals of the beſt of kings ſtained by an action that would have diſgraced even the reign of a Stuart. At this very time we behold heaven and earth moved againſt the advocates for Chriſtian liberty—Every engine is employed to ſupport a cauſe long ſince given up as indefenſible—The moſt zealous friends of the illuſtrious family that now ſways the ſceptre of theſe kingdoms, are ſuffered to languiſh in obſcurity—The defence of the exploded doctrines of paſſive obedience and non-reſiſtance are [is] become a ready and certain ſtep to preferment—And we are again threatned with all the evils that once deluged this unhappy land.'

Our author brings a very heavy charge upon many of our clergy, which we hope, however, is without any foundation.—' It is alſo univerſally known, ſays he, that many of the clergy are *avowed* infidels, and upon the principles of infidelity oppoſe all alterations in the church. Has the Letter-writer never heard that a rigid conformity to the eſtabliſhed religion is a favourite principle of a numerous ſect of Deiſts in this kingdom?'

We ſhall only obſerve upon this paſſage, that if it is *univerſally known* that many of the clergy are *avowed* infidels, it ſeems a little ſtrange that *we* (to ſpeak only for ourſelves) ſhould never have heard of this remarkable fact before. Indeed, we can ſcarce ſuppoſe ſuch a thing poſſible, as the infidel part of the clergy, if any ſuch there are, muſt act the moſt abſurd and ridiculous part imaginable *to acknowlege it publickly*. R.

† ' Witneſs the perſecution of Peter Annett.'

Art. 55. *Two Sermons: in which the Doctrine of Reconciliation is plainly and briefly ſtated, and the Grounds of it are clearly pointed out.* By Nathanael Whitaker, D. D. 8vo. 1s. 6d. Pearch.

There is an unaccountable diſpoſition in myſtical preachers, to depreciate and villify human nature! They exhibit it in the moſt odious, deteſtable views, and then they pretend to adore the Author of it. They make the fall of man, created after God's own image, from the *perfect ſtate* in which he was placed, by his Almighty Maker, the effect of God's direct purpoſe; his regeneration to grace, the work of divine power exerted on his heart; in each of which inſtances, man is the paſſive clay which receives both impreſſions, and yet they abuſe man for his defection, and reproach him for his obſtinacy.

All this is the expreſs tendency of the two ſermons before us. Man is here repreſented in colours too odious for any words but the Author's own to convey. He is declared to hate his God with ſuch direct antipathy, that the kindeſt aſſurances from the Almighty, even a direct admiſſion to heaven, would not in the leaſt abate; and now let us obſerve the cauſe of this imaginary hatred as given by himſelf, p. 11.

' Whether this hatred of God or depravity, ariſes from the withdrawing the aids of his ſpirit, or from ſome poſitive viciouſneſs, I ſhall not ſpend time to determine, *though I believe the former.*'

Yet under this belief, he affirms, p. 16, ' This diſcourſe ſhews us where the fault of this dreadful breach between God and man lies. God is wholly clear in this matter.'

P. 21.

P. 41. 'From the whole we ſee, that the ruin and miſery of men, are wholly of themſelves. God does not take pleaſure in their deſtruction, but is long ſuffering, and waits to be gracious. *Yet men will not return to him.*'

P. 52. 'From what we have now heard we learn, that men are not converted to Chriſt by moral *ſuaſion*, i. e. by any rational arguments, whereby their hearts are influenced to turn from ſin to God.'

P. 54. 'But when a ſoul is renewed *by divine power*, the motives and arguments of reaſon will have their effect, and ſweetly draw it after Chriſt.'

We leave the harmoniſing theſe ſeveral paſſages to the writer of them, and recommend thoſe who admire them, to Dr. Whitaker's ſermons at large; wherein they will find ample gratification. N.

Art. 56. *The Doctrine of the Trinity, as it ſtands deduced by the Light of Reaſon from the* Data *laid down in the Scriptures. To which are added, ſome Remarks on the Arian Controverſy: alſo a Poſtſcript, containing ſome Obſervations on the Writings of Juſtin Martyr, and Irenæus.* 8vo, 2s. White.

The Author of this work ſo properly and handſomely apologiſes for it in the preface, (recommending it to the public with a view to the diſcovery of truth) that we ſhould think it unjuſt, were we ſo diſpoſed, to treat it with any ſeverity. It is ſomewhat peculiar to find this doctrine conſidered in the way of axioms, propoſitions, corollaries, &c. and ſometimes to meet with a good deal of *mathematical* reaſoning upon this ſubject; but ſo it is in the preſent performance. Great care and diligence are uſed to eſtabliſh this propoſition, that the appellation, *Son of God*, is applied to *Jeſus* in conſequence only of his incarnation; after which the Author proceeds to other parts of his ſubject. He appears to be ingenious; he is maſter of a conſiderable ſhare of learning; and does not diſcover a bitter or uncharitable ſpirit. H.

Art. 57. *An Abridgment of Eccleſiaſtical Hiſtory, from the Creation to the End of the 17th Century of Chriſtianity. Together with a ſhort catechetical Explanation of the Principles of Natural and Revealed Religion. To which are added an Appendix to the Second Chapter of ſacred Hiſtory, and to the ſixth Century of the Eccleſiaſtical Hiſtory.* By the Rev. James Pelletreau, A. M. 8vo. 5s. ſew'd. Johnſon.

An abridgment of eccleſiaſtical hiſtory is not an eaſy work; it requires great judgment, amidſt ſuch variety, in the choice of materials, and together with judgment, vivacity and ſpirit to preſent theſe materials in an agreeable manner to the reader. A bare relation of ſome facts, without an account of their nature, or circumſtances, or deſign, is very dry, and does not greatly contribute to edification. Eccleſiaſtical hiſtory, brought into the compaſs of the preſent work, can be little more than an index; and while the Author ſo carefully ſtudies conciſeneſs, there is danger, either of his omitting what is important, or of his expreſſing himſelf obſcurely, or leading his readers into miſtakes. Mr. Pelletreau's book may however be of ſome uſe to thoſe who have not opportunity or leiſure for more exact enquiries into this ſubject. It is accompanied with a chronological table, illuſtrated by

ſome

ſome obſervations; beſides the catechetical lectures mentioned in the title. H.

Art. 58. Αληθευοντες εν αγαπη: *An Eſſay on the Epiſtle to the Romans. With Notes. Deſigned as a Key to the Apoſtolic Writings.* By J. C. 8vo. 1s. Johnſon and Payne.

This Writer, whoever he is, ſeems to have a good intention in the publication of the little tract before us. He had deſigned, he tells us, 'to have finiſhed the epiſtle, but ſuſpecting he may not now be able to effect it, he here offers to the public a ſketch of his plan, as a clue to the reſt, that thoſe who have more learning and leiſure may proſecute ſuch a work to greater advantage if approved, or give the eſſayiſt an opportunity to correct what is amiſs, *if occaſion.*' The Author appears to write for the ſake of truth, and not for that of any party whatever. His view ſeems to be, to give a conſiſtent account of the ſcriptures, and to promote the ſpirit of real Chriſtianity. We meet with ſome good obſervations, but we think the Writer too obſcure and unconnected in his ideas, or his manner of expreſſing them. H.

Art. 59. *Religious Retirement for one Day in every Month: freed from the Peculiarities of the Romiſh Superſtition; and fitted for the Uſe of Proteſtants.* 12mo. 3s. Robſon; &c. 1768.

A remnant of Popiſh fanaticiſm: *fitted* for the Tabernacle, the Foundery, and Bedlam.

Art. 60. *The Goſpel of the Daily Service of the Law preached to the Jew and Gentile, in an Explanation of that grand Ritual, comprehended in theſe ſix Branches;—the Preſervation of the Perpetual Fire; the taking away the Aſhes of the Altar; the Oblation of the Lambs, with their Meat and Drink Offering; the High Prieſt's Daily Meat-offering; the Lighting of the ſeven Lamps, and the burning of the Incenſe:—which conſtituted the Figures of the One Prieſthood of Jeſus Chriſt, from the Beginning to the End of all the Ages, fore-ordained for his mediatorial Kingdoms.* By the Rev. Mr. Richard Clarke, Curate of Cheſhunt, Hertfordſhire. 8vo. 6s. in Boards. Townſhend.

It would require the *genius* and *learning* of Rabbi Hutchinſon himſelf, to review this book.

Art. 61. *An Anſwer to a Pamphlet entitled* Pietas Oxonienſis, *or a full and impartial Account of the Expulſion of Six Students from St. Edmund-Hall, Oxford.* In a Letter to the Author. By Tho. Nowell, D. D. Principal of St. Mary-Hall, and public Orator of the Univerſity. 8vo. 2s. Oxford printed, at the Clarendon-Preſs, and ſold by Rivington in London.

Thoſe who have been led, by the clamour raiſed among the methodiſts, and particularly by the pamphlet entitled *Pietas Oxonienſis*, to doubt the rectitude or expediency of the expulſion, in any reſpect, either as to law or religion, will meet with no ſmall ſatisfaction in the peruſal of this performance; provided it be read without prejudice, and only with an honeſt deſire of information concerning THE TRUTH. It contains a full account of the proceedings againſt the ſix methodiſtical ſtudents; from which every impartial reader, whoſe mind is untinc-

tured

tured with the too prevailing enthuſiaſm of the times, will naturally deduce an ample vindication of the gentlemen of the univerſity.—The eſtabliſhed church is here alſo learnedly defended, with regard to the fanatical tenets attributed to her, by the above-mentioned author.

Art. 62. *An effectual Shove to the Heavy Arſe Chriſtian.* By William Bunyan, Miniſter of the Goſpel in South Wales. Small 8vo. 9d. Roſon.

We have heard of quaint titles affectedly given to the devout *breathings* of the laſt century; but however well ſuch delicate epithets might ſuit the hearers of the old *John* Bunyan, Daniel Burgeſs, and others of the ſame complexion, we think William Bunyan, if there is ſuch a man, was ill adviſed when he prefixed ſo coarſe a title to this declamatory diſſuaſive from ſin. The performance may in all probability be gleaned from ſome old ſermons, put together merely for the ſake of the pretty conceit which gives name to it; but if his divinity is not ſerved up in a more decent manner, William Bunyan, or his bookſeller, may depend on its receiving an effectual ſhove off the table. N.

Art. 63. *The Firſt Epiſtle of Clemens Romanus to the Church at Corinth.* 8vo. 9d. Aberdeen printed, and ſold by Chater in London.

As this epiſtle is undoubtedly of high antiquity, and bears the marks of primitive ſimplicity and piety, it is well worthy the regard of Chriſtians. Archbiſhop Wake formerly tranſlated it, and ſent it forth with ſome others that have ſtrong characters of forgery and interpolation: beſides, as this writer obſerves, the archbiſhop's work was publiſhed chiefly for the *learned*, and falls into but few hands; the preſent attempt is deſigned for the unlearned, to ſhew them the likeneſs of Clement's doctrine to that of Chriſt and his apoſtles, and the complexion and conſtitution of the churches immediately after the apoſtles days. The preſent tranſlator has not thought proper to affix his name to his work, but it ſeems, as far as we can judge from a general view, to be executed with ſome degree of exactneſs and care. H.

SERMONS.

I. *The Nature and deſtructive Effects of Slander*—at St. Sepulchre's, London, Oct. 2d, 1768. By Thomas Weales, D. D. Vicar of St. Sepulchre. Fletcher.

II. At the Ordination of the Rev. Mr. Joſ. Saunders, in the old Meeting-houſe, Cambridge, Oct. 13, 1768. By John Conder, D. D. Together with an Introductory Diſcourſe by Thomas Towle, B. D. Mr. Saunders's Confeſſion of Faith, and a Charge delivered to him by Edward Hitchin, B. D. Dilly.

III. At the Conſecration of St. Ann's Chapel, in Newcaſtle, Sept. 2, 1768. By Richard Fawcett, D. D. Vicar of Newcaſtle, and Chaplain in Ordinary to his Majeſty. Murray.

THE

MONTHLY REVIEW,

For DECEMBER, 1768.

Continuation of the Philoſophical Tranſactions, Vol. LVII. Part I. For the Year 1767.

PAPERS *relating to* NATURAL HISTORY.

Art. 7. *A deſcription of a very remarkable aquatick inſect, found in a ditch of ſtanding Water near Norwich, in the Spring of the Year* 1762. By Edward King, Eſquire, of Lincoln's Inn, F. R. S.

THESE inſects are ſuppoſed to be merely aquatick, and not to turn to flies, as many other inſects do, which are found in the water. They were ſeen in great abundance, but only in this one ditch.

Art. 8. *An account of the very tall men, ſeen near the Streights of Magellan, in the year* 1764, *by the equipage of the Dolphin man of war, under the command of the Hon. Commodore Byron; in a letter from Mr. Charles Clarke, officer on board the ſaid Ship, to M. Maty, M. D. Sec. R. S.*

'We were with the Patagonians, ſays Mr. Clarke, near two hours at noon day, within a very few yards, tho' none had the honour of ſhaking hands but Mr. Byron and Mr. Cummins; however, we were near enough and long enough with them to convince our ſenſes ſo far as not to be caviſled out of the very exiſtence of thoſe ſenſes at that time, which ſome of our countrymen and friends would abſolutely attempt to do. They are of a copper colour, with long black hair, and ſome of them are certainly nine feet, if they don't exceed it. The commodore, who is very near ſix foot, could but juſt reach the top of one of their heads, which he attempted, on tip toes, and there were ſeveral taller than him on whom the experiment was tried. They are prodigious ſtout, and as well and proportionally made as ever I ſaw people in my life. That they have ſome kind of arms among them is, I think, indiſputable, from their taking methods to convince us they had none at that time about them. The women, I think, bear much the ſame proportion to the men as our Europeans do; there was hardly a man there

leſs than eight feet, moſt of them conſiderably more; the women, I believe, run from $7\frac{1}{2}$ to 8.'—Here we ſeem to have undoubted evidence of the extraordinary ſtature of the inhabitants of this part of the globe.

Art. 12. *Deſcription of a meteor ſeen at Oxford, October* 12, 1766. *In a letter to Charles Morton, M. D. Sec. R. S. from the Rev. John Swinton, B. D. F. R. S. Member of the Academy* degli Apatiſti *at Florence, and of the Etruſcan Academy of Cortona in Tuſcany.*

This meteor was obſerved about half an hour paſt eight in the evening: the ſky ſomewhat cloudy, but ſtill and calm, and ſeveral of the ſtars appeared. 'A broad luminous arch, was ſeen in the northern part of the hemiſphere, extending from E. to W. almoſt terminated by the horizon, and ſomewhat leſs than a ſemicircle. The upper or exterior limb of this arch, together with a certain portion of the lucid adjoining tract, was white and reſplendent; but the brightneſs gradually decreaſed as it approached the lower or interior limb, which was ſo fuſcous and obſcure, that it ſeemed ſcarce diſtinguiſhable from the clouds that were contiguous to it. For about five minutes, the luſtre remained pretty ſtrong and vivid, and the meteor without any viſible change or variation; but, after the expiration of that ſhort term, the arch began to grow faint, and in one or two minutes more, as near as I can gueſs, totally diſappeared.'

Art. 13. *Some obſervations on ſwarms of gnats, particularly one ſeen at Oxford, Auguſt* 20, 1766. *In a letter from the ſame, to the ſame.*

So many myriads of theſe gnats ſometimes occupied the ſame part of the atmoſphere, that they reſembled a very black cloud, greatly darkened the air, and almoſt totally intercepted the ſolar rays. At other times they were obſerved to riſe in columns from the branches of trees or other bodies, and to reach to a great height in the atmoſphere.

Art. 14. *A deſcription of the Andrachne, with its botanical characters.* By G. D. Ehret, F. R. S.

We have here an elegant engraving of the Andrachne; and the characters of the flowers are briefly delineated. This very rare ſhrub produced its flowers, for the firſt time in England, in the garden of Dr. John Fothergill, at Upton, near Stafford in Eſſex, May, 1766.

Art. 20. *Two letters from the Hon. William Hamilton, his Majeſty's Envoy Extraordinary at Naples, to the Earl of Morton, Preſident of the Royal Society, containing an account of the laſt Eruption of Mount Veſuvius.*

After mentioning the appearances which preceded the eruption, our Author ſays;—'On Good Friday, the 28th of March, at 7 o'clock at night, the lava began to boil over the mouth of the volcano, at firſt in one ſtream; and ſoon after, dividing

dividing itſelf into two, it took its courſe towards Portici. It was preceded by a violent exploſion, which cauſed a partial earthquake in the neighbourhood of the mountain, and a ſhower of red hot ſtones and cinders were thrown up to a conſiderable height. Immediately upon ſight of the lava, I left Naples with a party of my countrymen, whom I found as impatient as myſelf to ſatisfy their curioſity in examining ſo curious an operation of nature. I paſſed the whole night upon the mountain; and obſerved that, though the red hot ſtones were thrown up in much greater number and to a more conſiderable height than before the appearance of the lava, yet the report was much leſs conſiderable than ſome days before the eruption. The lava ran near a mile in an hour's time, when the two branches joined in a hollow on the ſide of the mountain, without proceeding farther. I approached the mouth of the volcano, as near as I could with prudence; the lava had the appearance of a river of red hot and liquid metal, ſuch as we ſee in the glaſs houſes, on which were large floating cinders half lighted, and rolling one over another with great precipitation down the ſide of the mountain, forming a moſt beautiful and uncommon cafcade; the colour of the fire was much paler and more bright the firſt night than the ſubſequent nights, when it became of a deep red, probably owing to its having been more impregnated with ſulphur at firſt than afterwards. In the day-time, unleſs you are quite cloſe, the lava has no appearance of fire; but a thick white ſmoke marks its courſe.

'The 29th the mountain was very quiet, and the lava did not continue. The 30th it began to flow again in the ſame direction, whilſt the mouth of the volcano threw up every minute a girandole of red hot ſtones, to an immenſe height. The 31ſt I paſſed the night upon the mountain; the lava was not ſo conſiderable as the firſt night, but the red hot ſtones were perfectly tranſparent, ſome of which I dare ſay of a ton weight, mounted at leaſt 200 feet perpendicular, and fell in, or near, the mouth of a little mountain, that was now formed by the quantity of aſhes and ſtones, within the great mouth of the volcano, and which made the approach much ſafer than it had been ſome days before, when the mouth was near half a mile in circumference, and the ſtones took every direction. Mr. Hervey, brother to the Earl of Briſtol, was very much wounded in the arm ſome days before the eruption, having approached too near; and two Engliſh gentlemen with him were alſo hurt. It is impoſſible to deſcribe the beautiful appearance of theſe girandoles of red hot ſtones, far ſurpaſſing the moſt aſtoniſhing artificial firework.

'From the 31ſt of March to the 9th of April, the lava continued on the ſame ſide of the mountain in two, three, and ſometimes four branches, without deſcending much lower than the

firſt night. I remarked a kind of intermiſſion in the fever of the mountain, which ſeemed to return with violence every other night. On the 10th of April at night the lava diſappeared on the ſide of the mountain towards Naples, and broke out with much more violence on the ſide next the *Torre dell' Annunciata*.

'I paſſed the whole day and the night of the 12th upon the mountain, and followed the courſe of the lava to its very ſource; it burſt out of the ſide of the mountain, within about half a mile of the mouth of the volcano, like a torrent, attended with violent exploſions, which threw up inflamed matter to a conſiderable height, the adjacent ground quivering like the timbers of a water-mill; the heat of the lava was ſo great as not to ſuffer me to approach nearer than within ten feet of the ſtream, and of ſuch a conſiſtency (though it appeared liquid as water) as almoſt to reſiſt the impreſſion of a long ſtick, with which I made the experiment; and large ſtones thrown on it with all my force did not ſink, but making a ſlight impreſſion, floated on the ſurface, and were carried out of ſight in a ſhort time; for, notwithſtanding the conſiſtency of the lava, it ran with amazing velocity; I am ſure, the firſt mile with a rapidity equal to that of the river Severn, at the paſſage near Briſtol. The ſtream at its ſource was about ten feet wide, but ſoon extended itſelf, and divided into three branches, ſo that theſe rivers of fire communicating their heat to the cinders of former lavas, between one branch and the other, had the appearance at night of a continued ſheet of fire, four miles in length, and in ſome parts near two in breadth. Your lordſhip may imagine the glorious appearance of this uncommon ſcene, ſuch as paſſes all deſcription.

'The lava, after having run pure for about 100 yards, began to collect cinders, ſtones, &c. and a ſcum was formed on its ſurface, which in the day time had the appearance of the river Thames, as I have ſeen it after a hard froſt and great fall of ſnow, when beginning to thaw, carrying down vaſt maſſes of ſnow and ice. In two places the liquid lava totally diſappeared, and ran in a ſubterraneous paſſage for ſome paces, then came out again pure, having left the ſcum behind. In this manner it advanced to the cultivated parts of the mountain; and I ſaw it the ſame night of the 12th, unmercifully deſtroy a poor man's vineyard and ſurround his cottage, notwithſtanding the oppoſition of many images of St. Januarius, that were placed upon the cottage, and tied to almoſt every vine. The lava, at the fartheſt extremity from its ſource, did not appear liquid, but like a heap of red hot coals forming a wall, in ſome places ten or twelve feet high, which rolling from the top ſoon formed another wall, and ſo on, advancing ſlowly, not more than about thirty feet in an hour.'

In

In the two next articles we have ſome experiments made by John Howard, Eſq; and Mr. John Canton, to aſcertain the heat of the Bath and Briſtol waters.

Art. 23. *A Letter from the Hon. Dains Barrington, F. R. S. on ſome particular fiſh found in Wales.*

This letter contains an account of a *variety* in the perch and trout, conſiſting in a crookedneſs of the ſpine towards the tail.—There is likewiſe an inquiry concerning the exiſtence of the monocular fiſh, mentioned by Giraldus Cambrenſis.

Art. 25. *Letter to Mr. Dacoſta, Librarian, &c. to the Royal Society, from Mr. William Martin; containing an Extract of a Letter from his Son at Bengal, on the Heat of the Climate.*

The thermometer was ſeldom under 98, and at certain times of the day the quickſilver roſe to 104, by the laſt adjuſted inſtrument.—Mr. Martin deſcribes, in ſtrong terms, the unhealthineſs of this climate.—'In ſhort, this climate ſoon exhauſts a perſon's health and ſtrength, though ever ſo firm in conſtitution, as is viſible in every countenance, after being here twelve months. I have been lately informed by an officer of diſtinction, who was formerly engineer at this place, that he being ſent out to ſurvey a ſalt lake in the month of September, he found the ſulphureous vapours ſo ſtagnated and groſs, that he was obliged to get up into the talleſt trees he could find, to enjoy the benefit of reſpiration every now and then; he added, that he conſtantly had recourſe to ſmoaking tobacco (excepting during the hours of ſleep), to which and to ſwallowing large quantities of raw brandy (though naturally averſe to ſtrong liquors), he attributed his ſafety. However, on his return, he was ſeized with an inveterate fever of the putrid kind, which he miraculouſly ſurvived, though others, who attended him on the ſurvey, and had lived many years in the climate, were carried off, at the ſame time, by the like fever.'

In the 28th article, Mr. John Whitehurſt informs us, that they experienced a much greater degree of cold at Derby, in the froſt of 1767, than perhaps was ever obſerved in England; and the quick tranſitions were no leſs remarkable.—On Sunday the 18th of January, at nine in the evening, the thermometer ſtood at 20, at half an hour paſt nine, nearly one degree below 0. At ſeven the next morning, 30, external air.

Art. 30. *Remarks on the very different Accounts that have been given of the Fecundity of Fiſhes, with freſh Obſervations on that Subject; By Mr. Thomas Harmer; communicated by Samuel Clark, Eſq; F. R. S.*

According to theſe obſervations, the cod-fiſh is moſt aſtoniſhingly prolific. The ſpawn of one of theſe was found to contain more than three millions and a half of eggs.

Art. 33. *Specimen Hiſtoriae Naturalis Volgenſis. Auctore J. R. Forſter.*

Mr. Forſter, after deſcribing the general appearance of the country on each ſide the river Volga, from the 52 to the 48th degree of north latitude, proceeds to the particulars of his natural hiſtory. Beſides the enumeration of a variety of ſubjects in the mineral kingdom, we have a catalogue of 207 vegetables, and 126 animals.—This paper is the more valuable, as it relates to a country, the natural hiſtory of which, is little known.

Under the head of ſalts, we have a curious and particular account of a ſalt-lake, by the Ruſſians called *Yelton*, by the Khalmucs *Gelton-noor*; from which a great part of the Ruſſian empire is ſupplied with ſalt.—The materials for this ſpecimen of natural hiſtory were collected by our author from May to September, 1765.

Art. 40. *Extract of a Letter from John Ellis, Eſquire, F. R. S. to Dr. Linnæus, of Upſal, F. R. S. on the Animal Nature of the Genus of Zoophytes, called Corallina.*

The *corallina* have been claſſed by Linnæus and Ellis as zoophytes. Dr Baſter, and Dr. Pallas, have conſidered them as vegetable ſubjects. Our learned Naturaliſt, in this paper, anſwers the objections of theſe two gentlemen; and by the anatomy and chemical analyſis of the *coralline*, fully eſtabliſhes their animal nature.

Art. 41. *An Account of the Actinia Sociata, or Cluſtered Animal-flower, lately found on the Sea-Coaſts of the new-ceded Iſlands: in a Letter from John Ellis, Eſquire, F. R. S. to the Right Honourable the Earl of Hillſborough, F. R. S.*

The following extract, we apprehend, will be entertaining to thoſe of our Readers who have a turn for natural hiſtory.—'Among the many curious marine animals, ſays our Author, which your Lordſhip has received from the new-ceded iſlands in the Weſt-Indies, there is one moſt uncommonly rare: this is of great conſequence to natural hiſtory, as it ſeems to bring together two remarkable genera in the ſyſtem of nature, which Profeſſor Linnæus had removed far from each other.

'The one is the actinia or animal flower, the other the hydra or freſh-water polype.

'The actinia, called by old authors, as Aldrovandus, Johnſton, &c. *Urtica marina*, from its ſuppoſed property of ſtinging, is now more properly called by ſome late Engliſh authors the animal flower. This name ſeems well adapted to it; for the claws, or tentacles, being diſpoſed in regular circles, and tinged with a variety of bright lively colours, very nearly repreſent the beautiful petals of ſome of our moſt elegantly fringed and radiated flowers, ſuch as the carnation, marygold, and anemone. As there are great variety of ſpecies of this animal, ſo theſe ſpecies differ from each other in their form. The bodies of ſome of them are hemiſpherical, others cylindrical, and others ſhaped like a fig. Their ſubſtance likewiſe differs; for ſome are

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ſtiff and gelatinous, others fleſhy and muſcular; but they are all capable of altering their ſhape, when they extend their bodies and claws in ſearch of their food. We find them on our rocky coaſts at low water, fixed in the ſhallows to ſome ſolid ſubſtance, by a broad baſe like a ſucker; but they can ſhift their ſituation, though their movement is very ſlow.

'They have only one opening, which is in the center of the uppermoſt part of the animal; round this are placed rows of fleſhy claws; this opening is the mouth of the animal, and is capable of great extenſion: it is amazing to ſee what large ſhell fiſh ſome of them can ſwallow, ſuch as muſcles, crabs, &c. when it has ſucked out the fiſh, it throws back the ſhells through the ſame paſſage. Through this opening it likewiſe produces its young ones alive, already furniſhed with little claws; which, as ſoon as they fix themſelves, they begin to extend in ſearch of food.

'They are found all round the coaſts of England; but the coaſts of Suſſex and Cornwall furniſh us with the greateſt varieties of them. The iſlands in the Weſt Indies are likewiſe remarkable for many kinds of them, as appear from the different ſorts ſent to your lordſhip by Mr. Greg.

'Doctor Gaertner, F. R. S. who has deſcribed four ſpecies of the Engliſh ones in the Phil. Tranſ ſays they have the remarkable property of renewing their claws when they are cut off; and ranks them, perhaps very properly, under the genus of the Hydra of Linnæus, or freſh-water polype: which I ſhall now give a ſhort deſcription of, that we may judge how near your lordſhip's new animal approaches to both of theſe.

'The Hydra, or freſh-water polype, is that extraordinary animal ſo well known to the curious, from the diſcoveries of Mr. Abraham Trembley, F. R. S. in its re-production after it had been cut into pieces. When it is extended, it is of a worm-ſhaped figure, and of the ſame tender ſubſtance with the horns of a common ſnail.

'It adheres by one end like a ſucker to water plants and other ſubſtances: the other end, which is the head, is ſurrounded by many arms or feelers placed like rays round a center: this center is its mouth, and with theſe arms, which are capable of great extenſion, it ſeizes ſmall worms and water inſects, and brings them to its mouth; often ſwallowing bodies larger than itſelf: when the food is digeſted in the ſtomach, it returns the remains of the animals it feeds on, through its mouth again, having no other viſible paſſage from its body.

'Their manner of multiplying is from eggs, which they produce in autumn; but the moſt common is from their ſides, in which there firſt appear ſmall knobs, or papillæ; as theſe increaſe in length, little fibres are ſeen riſing out of the circumference of their heads, which they ſoon uſe to procure food.

When they are thus arrived at a mature ſtate, they ſend forth other young ones from their ſides: ſo that though many of them ſoon fall off, and provide for themſelves, yet the animal frequently branches out into a numerous offspring, growing out of one common parent, each of which not only procures nouriſhment for itſelf, but for the whole family.

'I come now to your lordſhip's new animal; and, for the ſatisfaction of the Royal Society, lay before them one of your lordſhip's ſpecimens preſerved in ſpirits, with a diſſection of one of them, to ſhew its internal ſtructure, together with three ſpecies of Actinia, or animal flowers, ſent to your lordſhip from the new ceded-iſlands.

'This compound animal, which is of a tender fleſhy ſubſtance, conſiſts of many tubular bodies, ſwelling gently towards the upper part, and ending like a bulb, or very ſmall onion; on the top of each is its mouth, ſurrounded by one or two rows of tentacles, or claws, which when contracted look like circles of beads.

'The lower part of all theſe bodies have a communication with a firm fleſhy wrinkled tube, which ſticks faſt to the rocks, and ſends forth other fleſhy tubes, which creep along them in various directions. Theſe are full of different ſizes of theſe remarkable animals, which riſe up irregularly in groupes near to one another.

'This adhering tube, that ſecures them faſt to the rock, or ſhelly bottom, is worthy of our notice. The knobs that we obſerve, are formed in ſeveral parts of it, by its inſinuating itſelf into the inequalities of the coral rock, or by graſping pieces of ſhells, part of which ſtill remain in it, with the fleſhy ſubſtance grown over them.

'This ſhews us the inſtinct of nature, that directs theſe animals to preſerve themſelves from the violence of the waves, not unlike the anchoring of muſcles, by their fine ſilken filaments, that end in ſuckers; or rather like the ſhelly baſes of the Serpula, or worm-ſhell, the tree oyſter, and the ſlipper barnicle, &c. whoſe baſes conform to the ſhape of whatever ſubſtance they fix themſelves to, graſping it faſt with their teſtaceous claws, to withſtand the fury of a ſtorm.

'When we view the inſide of this animal diſſected lengthways, we find a little tube like a gullet leading from the mouth to the ſtomach, from whence there riſe eight wrinkled ſmall guts, in a circular order, with a yellowiſh ſoft ſubſtance in them; theſe bend ever in the form of arches towards the lower part of the bulb, from whence they may be traced downwards, to the narrow part of the upright tube, till they come to the fleſhy adhering tube, where ſome of them may be perceived entering into a papilla, or the beginning of an animal of the like kind, moſt probably to convey it nouriſhment, till it is provided with claws;

claws: the remaining part of theſe ſlender guts are continued on in the fleſhy tube, without doubt for the ſame purpoſe of producing and ſupporting more young ones from the ſame common parent.

'The many longitudinal fibres, that we diſcover lying parallel to each other, on the inſide of the ſemi-tranſparent ſkin, are all inſerted in the ſeveral claws round the animal's mouth, and are plainly the tendons of the muſcles, for moving and directing the claws, at the will of the animal; theſe may be likewiſe traced down to the adhering tube.

'As this ſpecimen has been preſerved in ſpirits, the colour of the animal when living cannot certainly be known; it is at preſent of a pale yellowiſh brown.

'With regard to its name, it may be called actinia ſociata, or the cluſter animal flower.

'Among the critics, my lord, I am aware of this; that it may be ſaid, that an animal compounded of many animals has not a very philoſophical ſound. But it is well known to thoſe, who underſtand the nature of zoophytes; that there are many kinds of theſe animals, as well ſuch as ſwim about freely, as ſuch as are fixt to rocks and ſhells in the ſea, that have a great many mouths in the form of polypes, and yet are but ſingle animals; ſuch as the great variety of Pennatulas, or ſea pens, among thoſe that ſwim about, and moſt of the Sertularias, Gorgonias, with many others, among thoſe that are fixt. Yet this new animal of your lordſhip's differs very much from the generality of theſe. I think I may compare it, to ſpeak in the ſtyle of thoſe who maintain that zoophytes vegetate, to a timber tree, that ſends out at a diſtance round it many ſuckers from its roots, which ſuckers coming in time to be trees, theſe may and will, with propriety, be reckoned ſo many diſtinct trees, though connected at their roots with the parent tree, and that without any abſurdity.'

The particular ſubjects of this and the preceding paper, are illuſtrated by a number of elegant engravings.

Art. 43. *Part of a Letter from W. Watſon, M. D. F. R. S. to John Huxham, M. D. F. R. S. at Plymouth, giving ſome Account of the late Cold Weather. Dated London*, 14. Feb. 1767.

In the ſevere froſt of 1739, the loweſt degree to which the mercury ſunk was 13″, according to the obſervations of Lord Charles Cavendiſh.—'Seven degrees, ſays Dr. Watſon, is the loweſt point at which I have heard the thermometer ſtood any where in England during the late froſt.—Mr. Whitehurſt, in the 28th article of this volume of the Tranſactions, (ſee p. 421.) mentions a much greater degree of cold, which occurred during the ſame froſt.—There is added to this article, an abſtract from a meteorological diary kept at Plymouth.—From this it appears that the depth of rain in the year 1766, was inches 35.075.

Art.

Art. 45. *Of the Increaſe and Mortality of the Inhabitants of the Iſland of Madeira. By Dr. Thomas Heberden, F. R. S.*

The iſland of Madeira ſeems to be well adapted for obſervations of this kind.—From an exact ſurvey, made in the beginning of the year 1767, the number of inhabitants was 64614; who may all be ſuppoſed to live and die in the ſame place where they received their exiſtence, for the acceſſion of ſtrangers and the emigration of the natives, are ſo equally inconſiderable, as to be of no conſequence in the general calculation.—According to Dr. Heberden's obſervations, the annual increaſe is 907½; and the number of inhabitants is doubled, in 84 years 4 months and 25 days.—For other particulars we muſt refer our readers to the paper itſelf.

Art. 46. *An Account of ſome very large Foſſil Teeth, found in North America, and deſcribed by Peter Collinſon, F. R. S.*

There can be no doubt but that the great teeth, or tuſks, of fine ivory, ſome near ſeven feet long, which are found at a place, called by the Indians, *The great Buffaloes Lick*, are the teeth of the Elephant.—'It is very remarkable, ſays our author, that none of the molares, or grinding teeth of elephants, are diſcovered with theſe tuſks; but great numbers of very large pronged teeth of ſome vaſt animals are only found with them, which have no reſemblance to the molares, or grinding teeth, of any great animal yet known.

'As no living elephants have ever been ſeen or heard of in all America, ſince the Europeans have known that country, nor any creature like them; and there being no probability of their having been brought from Africa, or Aſia; and as it is impoſſible that elephants could inhabit the country where theſe bones and teeth are now found, by reaſon of the ſeverity of the winters, it ſeems incomprehenſible how they came there.'

The next article contains further obſervations, by the ſame gentleman, on the ſame ſubject.—And the laſt article under this head, exhibits a catalogue of the fifty plants from Chelſea garden, which are annually preſented to the Royal Society by the worſhipful company of Apothecaries.

Natural Philosophy.

Art. 4. *An Attempt to account for the univerſal Deluge, by Edward King, Eſq; of Lincoln's-Inn, F. R. S.*

Dr. Burnet's imaginary ſhell, which being broken, gave way for the waters of the abyſs to ruſh out;—Mr. Whiſton's comet, the tail of which he ſuppoſes to be ſo greatly condenſed, as to afford a quantity of water ſufficient for the purpoſe;—and Mr. Ray's change of the center of gravity of the earth:—are the three principal theories which have been advanced to account for the deluge.—Mr. King, diſſatisfied with theſe theories, calls in to his aſſiſtance the powerful aid of an earthquake: and after mentioning a number of facts to prove the exiſtence of

ſubterraneous fires, and their frequently burſting out in earthquakes, he thus lays down his hypotheſis.— ‘ The ſuppoſition therefore, which I am about to advance, founded on theſe facts, is this; that originally Almighty God created this earth with ſea and land nearly in the ſame proportion as they now remain, and that it continued in that ſtate for many ages, during which the bottom of the ſea became covered with ſhells, and various heterogeneous bodies; that from the firſt of its creation there were alſo many ſubterraneous fires formed within the bowels of the earth; and that, at the appointed time, theſe fires burſting forth at once with great violence, under the ſea, raiſed up the bottom of the ocean, ſo as to pour out the waters over the face of what was before dry land, which by that means became ſea, and has perhaps continued ſo ever ſince, as that which was before the flood the bottom of the ſea, probably from that time has continued to be continent and dry land.’

A conſiderable part of this paper is taken up in anſwering the objections which may be made to this theory.

Art. 5. *An Attempt to account for the Formation of Spars and Cryſtals. By Edward King, Eſquire, of Lincoln's Inn, F. R. S.*

Our Author's theory is briefly this: that the cryſtalline or ſaline corpuſcles in a fluid ſtate, paſs through ſome porous ſtone till they come to a cavity, there they reſt and are formed into theſe bodies.—It is known, that the Briſtol ſtones grow within the hollow cavity of ſome other rough ſtone; that the ſubſtance of the external ſtone is porous, and frequently ſo ſtrongly impregnated with cryſtalline corpuſcles, that they glitter among the earthy particles, when held up to the light.—This theory is further confirmed by obſervations on the *matrices* of ſpars, cryſtals, and a variety of precious ſtones.

Art. 37. *On the Formation of Iſlands. By Alexander Dalrymple, Eſquire. Communicated by C. Morton, M. D. S. R. S.*

The origin of iſlands *in general*, is not the point to be diſcuſſed; but of low, flat, iſlands, in the wide ocean; ſuch as are moſt of thoſe hitherto diſcovered in the vaſt South-Sea.—What firſt led our Author to this inquiry, was the obſervation of Abdul Roobin, a Sooloo pilot; that all iſlands, lying off the N. E. coaſt of Borneo, had ſhoals to the eaſtward of them.—Theſe iſlands being covered to the weſtward by Borneo; the winds from that quarter do not attack them with violence. But the N. E. winds, tumbling in the billows from a wide ocean, heap up the coral with which thoſe ſeas are filled.—Hence coral banks.—Coral banks alſo grow, by a quick progreſſion, towards the ſurface; but the winds, heaping up the coral from deeper water, chiefly accelerate the formation of theſe into ſhoals and iſlands.

‘ I have

'I have ſeen, ſays Mr. Dalrymple, theſe coral banks in all the ſtages; ſome in deep water, others with few rocks appearing above the ſurface, ſome juſt formed into iſlands, without the leaſt appearance of vegetation, and others, from ſuch as have a few weeds on the higheſt part, to thoſe which are covered with large timber, with a bottomleſs ſea, at a piſtol ſhot diſtance.

'The looſe coral, rolled inward by the billows in large pieces, will ground, and the reflux being unable to carry them away, they become a bar to coagulate the ſand, always found intermixed with coral; which ſand, being eaſieſt raiſed, will be lodged at top. When the ſand bank is raiſed by violent ſtorms, beyond the reach of common waves, it becomes a reſting place to vagrant birds, whom the ſearch of prey draws thither. The dung, feathers, &c. increaſe the ſoil, and prepare it for the reception of accidental roots, branches, and ſeed, caſt up by the waves, or brought thither by birds. Thus iſlands are formed; the leaves and rotten branches, intermixing with the ſand, form in time a light black mould, of which in general theſe iſlands conſiſt, more ſandy, as leſs woody; and when full of large trees, with a greater proportion of mould.

'Cocoa nuts, continuing long in the ſea without loſing their vegetative powers, are commonly to be found in ſuch iſlands; particularly as they are adapted to all ſoils, whether ſandy, rich, or rocky.'

'Abdul Roobin's obſervation points out another circumſtance, which may be uſeful to navigators; by conſideration of the winds to which any iſlands are moſt expoſed, to form a probable conjecture which ſide has deepeſt water; and from a view which ſide has the ſhoals, an idea may be formed which winds rage with moſt violence.'

[*To be continued.*] D.

Dr. Lind's *Eſſay on the Diſeaſes incident to Europeans in hot Climates, concluded:* See Review for laſt Month.

DR. Lind begins the ſecond part of this work with the following general obſervations. 1. That the diſeaſes of ſtrangers in different climates bear a great ſimilitude to each other; and that the violence of the fevers and fluxes, with which they are often afflicted, depends in a great meaſure upon the degrees of heat and moiſture, but eſpecially on the nature of the ſoil and of the winds.—2. That there is ſcarcely any country, which has not its healthy and pleaſant ſeaſons.—3. That the moſt unhealthy ſpots in the world have in their neighbourhood, and often at no great diſtance, places which afford a ſecure retreat and protection from diſeaſes and death.—

'Strangers

'Strangers therefore, ſays he, ſhould always leave thoſe unhealthy ſpots for a few months during the ſickly ſeaſon, until they become well inured to the climate. This removal to a ſmall diſtance from the ſeat of ſickneſs promiſes a ſecurity at leaſt equally certain with the method now taken by Europeans, of ſhutting themſelves up in their houſes, and having no communication with the natives, during the rage of the plague in Turkey. It is likewiſe a precaution, upon which the abſolute ſafety of ſtrangers in unhealthy climates may alone depend.

'One cannot, without aſtoniſhment, ſee the abſurdity of mankind, in never thinking of this ſo ſimple and eaſy a method, which their own obſervations muſt have every day pointed out to them: yet our factories abroad have never paid any attention to it, and a proper method of doing it has never been recommended to them.'

After theſe general obſervations, Dr. Lind proceeds to prove by a number of facts, that the ſea air is generally wholeſome, though the adjacent land air be very unhealthy: when the ſick ſeaſon therefore returns, he recommends a floating factory as an effectual means for preſerving a great number of lives.—Our Author further obſerves, that in ſome fevers a change of air is abſolutely and immediately neceſſary; and that without this, the beſt medicines will be found ineffectual, the impure air ſtill operating ſo as to counteract every means of relief.—'Upon the whole, ſays Dr. Lind, the immediate removal of the patient from a bad air, as ſoon as he is perceived to be affected by it, into the infirmary ſhip, will, in all probability, render his diſeaſe mild, and eaſily curable, and his recovery ſpeedy and perfect. The conſtitution thus preſerved, will at length become ſo ſeaſoned and habituated to the climate in a courſe of time, that it will be rendered much leſs ſuſceptible of any injurious impreſſions either of the air or ſoil.—One merchant, factor, or ſoldier, thus conſtitutionally naturalized to the country, becomes more uſeful, and his ſervices may be more depended upon there, than ten newly arrived unſeaſoned Europeans.'

Our author next proceeds to point out a method of preventing the mortality which attends unhealthy ſituations, where the advantages of a floating factory cannot be enjoyed.—'There are many, ſays he, who inhabit either inland places, at a great diſtance from the ſea; or where they cannot have the benefit of a ſecurity on that element, from the want of a ſafe anchorage for ſhips, at the neceſſary diſtance from the ſhore; or, where ſalt and unwholeſome marſhes are formed by frequent inundations of the ſea; or where the ſhores are lined with ſtinking ooze, mud, and aquatic weeds or plants of a noxious quality.

'Now in all thoſe places, during the ſickly ſeaſons, Europeans muſt retire into the country, at ſome ſmall diſtance from ſuch

ſuch unwholeſome marſhes and foul ſhores.'—Such a retreat is to be met with in almoſt every part of the world; which our Author proves by a variety of inſtances.

'The weary traveller, ſays he, even in ſome parts of the ſultry deſarts of Arabia, may, in the middle of ſummer, behold from afar the ſummits of the Perſian and Turcomanian mountains, covered with ſnow, and their ſides lined with a refreſhing verdure, which is conſtantly fanned with a pure and temperate air.

'Moſt of our principal factories in the Eaſt Indies have in their neighbourhood places of eaſy and ſafe retreat from ſickneſs during the wet ſeaſon. In Sumatra, fort Marlborough affords a retreat tolerably ſafe and convenient, at the diſtance only of three or four miles from our moſt ſickly ſettlement of Bencoolen: in which fort the Engliſh merchants ought conſtantly to ſleep during that ſeaſon, and for ſome time after it; while others who chooſe it may go to Sillebar. The unhealthy town of Calcutta, in Bengal, has in its neighbourhood the healthy ſituations of Baraſat and Garatte; where the gentlemen reſiding at Bengal ſhould retire, in the months of September and October.

'The Dutch at Batavia, for the benefit of a quick and eaſy conveyance of ſuch as are in a convaleſcent ſtate, have made an excellent road, for 70 miles, leading from that city to the mountains, equal to any turnpike road in England: but it were to be wiſhed, that not only convaleſcents, but ſuch ſick perſons whoſe caſes will admit of ſo long a journey, were alſo ſent thither, or at leaſt to the more healthy ſituation of Cercbon, Samaring, or Tanjapour, in its neighbourhood.

'The Engliſh factory at Bombay enjoys the benefit of having ſeveral riſing grounds near them, from whence, during the rainy ſeaſons, they may in ſafety behold the adjacent country covered with water; the receſs of which leaves innumerable pools of ſtagnating water, full of frogs and dead fiſh, whoſe ſtench proves very injurious to European conſtitutions.

'Within nine miles of Madras ſtands the Mount St. Thomas, juſtly eſteemed for its air, the Montpelier of all the Engliſh ſettlements in India. Perſons labouring under a violent intermitting fever at Bengal, are no ſooner brought to Madras, than their diſtemper commonly leaves them. Such as have been reduced to ſo great weakneſs as to be under the neceſſity to be carried up to St. Thomas's Mount, have in three or four days acquired ſuch a degree of health and ſtrength, as to be able of themſelves to aſcend 127 ſteps, made in that rock for the more eaſy acceſs to this paradiſe of Health.

'Not only continents, but moſt of the large iſlands in every quarter of the world, have ridges of high mountains, where the air

air proves healthy to European conſtitutions. But we ſhall treat only at preſent of thoſe poſſeſſed by the Engliſh in the Weſt Indies.

'I have already mentioned Monks Hill in Antigua, as a ſafe retreat from ſickneſs in that iſland. We have alſo taken notice of the wholeſomeneſs of the air in the mountains of Dominica; and it is to be hoped, that as ſoon as Granada and the Grenadines (which have lately proved ſo fatal to the Engliſh planters) are cleared of woods, due attention will be given to ſituations ſo eligible for houſes; the advantages of which we have ſo ſtrongly pointed out: we ſhall then hear nothing more of fatal diſeaſes ſweeping off the inhabitants of theſe iſlands. In Barbadoes there is a hill called Scotland, or the Highlands, where the air is purer, and more wholeſome, than in any other place of that pleaſant and healthy iſland.'

That our Readers may form a juſt idea of the directions given by Dr. Lind, for the preſervation of Europeans in unhealthy climates, we ſhall tranſcribe the fourth ſection of this ſecond part, which contains,

An Application of all the Directions on this Head to the Iſland of Jamaica.

'Jamaica, as the Doctor obſerves, has one continued ridge of mountains running through it, from eaſt to weſt, beſides ſome ſmaller hills. On the ſides of thoſe mountains the air is temperate and cool; while the vallies are ſcorched up with exceſſive heat, or covered with violent rains. Part of this mountainous ridge is at no great diſtance from Spaniſh Town, the capital, nor from Kingſton, or Port-Royal, the principal ſea-port.

'It appears from what has been ſaid, of the healthy quality of the air on the mountains in the torrid zone, that if choſen ſpots of ground on thoſe mountains were ſet apart, ſome for the receſs of families in health, and others for the reception of the ſick, the moſt beneficial conſequences would thence reſult to all the white inhabitants of that iſland.

'We do not recommend a retreat to the barren, cold and bleak ſummits of the Blue Mountains; where the ſudden tranſition from the ſcorching heats in the vallies or woods, to ſo intenſe a degree of cold, muſt be injurious to the conſtitution: nor to ſuch an heighth, as where the vapours are condenſed into miſts or clouds.

'But we recommend the moving into a more temperate and pleaſant ſituation: where the heat of the day ſeldom exceeds 70 degrees on Farenheit's thermometer, and the cold of the night is not under 54 degrees on the ſame ſcale: where the ground is altogether cleared from wood, and has no ſtagnating water

water above or near its ſurface: where the ſoil is rich, fertile, and favourable to the cultivation of European plants, and to the health of European animals: and laſtly, where ſheep brought from England ſtill retain, without any inconvenience, their fleecy covering.

'There are large flat ſpots of ground in thoſe mountains, which, by induſtry and cultivation, might be converted into the moſt healthy and delightful rural retirements. In ſuch places on thoſe hills, where at preſent the chillneſs of the evening renders a fire comfortable, and requiſite to an European conſtitution, the improvement of the ſoil would gradually mend the quality of the air.

'Governors, newly arrived at Jamaica, of whom many have died ſoon after their landing, or any gentleman who can afford to keep a horſe or carriage, after doing buſineſs at Spaniſh Town or Kingſton, might, before ſun-ſet, return to ſuch a healthy and pleaſant country ſeat as is here recommended; taking the precaution of never ſleeping elſewhere during a ſickly ſeaſon.

'But without reſpect to a governor, or any other particular perſon, if we conſider this propoſition in a more extenſive point of view, and the benefit ariſing from it, in preſerving a multitude of lives, the greatneſs of the object demands the moſt ſerious attention. Though the iſland of Jamaica is at preſent much healthier than formerly, yet in certain months of the year it is infeſted with fevers and fluxes; and in ſome years thoſe diſeaſes prove epidemical and very fatal. It will likewiſe be found, that the moſt certain means of preſerving ſuch a number of Europeans as frequent that iſland, nay their only ſecurity conſiſts in this,—That thoſe whoſe circumſtances and buſineſs will permit, ſhould retire, eſpecially during the night ſeaſon, to ſuch places for health, until they are ſeaſoned to the climate; and that others, who cannot afford this precaution, be immediately removed thither when taken ill.

'The ſick at Kingſton or Port-royal may be carried in an eaſy and commodious vehicle, ſix or ſeven miles to the hills in the pariſh of Leoganie; or they may have the benefit of water carriage to Port Paſſage, and from thence be conveyed to the hills near Spaniſh Town, when proper houſes are built for their accommodation in that cool and wholeſome air.

'It is certain that a perſon afflicted with a fever or flux will be much leſs endangered by being conveyed 20 miles on his bed, in a proper carriage, than by continuing 20 hours in the air which produced his diſtemper.

'The immediate removal of the patient in ſuch caſes into another air, often abates the moſt alarming ſymptoms of the diſeaſe, and that even in a few hours time.

'When the Lion, Spence, and ſome other ſhips of war, were employed at Port Antonio, in the iſland of Jamaica, in clearing Navy-Iſland of wood, in order to build wharfs and ſtore-houſes in that place, many of the men, when cutting down the wood, were ſeized at once with a fever and delirium. This phrenzy attacked a man ſo ſuddenly, and with ſo much fury, that with his hatchet, if not prevented, he would have cut to pieces the perſons who ſtood near him. Orders were iſſued, that as ſoon as the men were thus ſeized, they ſhould be bled, and immediately ſent on board their reſpective ſhips. The conſequence was, that all who were carried on board quickly recovered; whereas thoſe who remained on ſhore, either died, or ſuffered a dangerous fit of ſickneſs.

'During the laſt war, it was no uncommon thing for ſix or eight of the centinels who were poſted in the marſh where Greenwich hoſpital in Jamaica ſtands, to be taken ill in one night, with copious vomitings or purgings, a delirium, and all the alarming ſymptoms of a violent fever; of which they recovered in ſome hours after they were removed to Kingſton.

'But ſhould a change into a purer air not produce ſuch immediate effects, it will at leaſt mitigate the ſymptoms of the fever: the uſe of medicines will be attended with more ſucceſs; the patient will recover ſooner, and will more ſpeedily regain a vigorous ſtate of health.

'I ſhall here inſert an obſervation, communicated to me by a very ſenſible man, who reſided long in Jamaica.

"I have often obſerved the poor ſeamen in the merchant-ſervice to recover from the yellow fever, ſolely by having the benefit of a free and conſtant admiſſion of the cool ſea air into a ſhip anchored at a diſtance from the ſhore, where they lay utterly deſtitute of every aſſiſtance in ſickneſs, and even of common neceſſaries, having nothing but cold water to drink, and not ſo much as a bed to lie upon; while gentlemen newly arrived from England, by being ſhut up in ſmall, cloſe, ſuffocating chambers at Kingſton or Port-royal, expired, with the whole maſs of their blood diſſolved, and flowing from every po[illegible] the ſtifling heat of their room having produced a ſtate of univerſal putrefaction in the body even before death."

'What I have here ſaid of Jamaica is applicable to every unhealthy ſpot of ground, and to all our iſlands and plantations, both in the Eaſt and Weſt Indies.'

In the third part, Dr. Lind gives his directions for the cure of thoſe diſeaſes which attack ſtrangers in hot climates.—Theſe are, fevers, fluxes, the dry belly-ache, the tetanus and locked-jaw, and the barbiers, which is a particular ſpecies of paralytic affection.—Our Author treats briefly of each of theſe, and con-

cludes with directions for the benefit of thoſe whoſe conſtitutions have been impaired abroad.

In the account of agues which is delivered in the appendix, we have ſome good obſervations with reſpect to the uſe of the bark. Our Author clearly proves, that the dropſy, jaundice, bilious concretions, and other chronic diſtempers, which have without foundation been attributed to the bark, are in truth the effects of bad air, the long continuance of the ague, or neglect in giving the bark.

He likewiſe points out the good effects of an opiate, when adminiſtered during the hot fit of an intermittent. 1. It ſhortens, ſays he, and abates the fit. 2. It relieves the head, takes off the burning heat, and produces a more kindly ſweat. 3. It gives an eaſy and refreſhing ſleep. 4. It procures a more compleat intermiſſion, and renders a much leſs quantity of the bark neceſſary.—The opiate taken during the intermiſſion has no good effect; but if taken half an hour after the commencement of the hot fit, it produces the whole of its good effect.—It preſerves the conſtitution ſo entirely uninjured, ſays our Author, that ſince I uſed opium in agues, neither a dropſy or jaundice has attacked any of my patients.

The appendix likewiſe contains our Author's propoſals for preventing a want of freſh water and a ſcarcity of proviſions at ſea.—The firſt of theſe is to be effected by ſimple diſtillation. 'In the year 1761, I was ſo fortunate as to diſcover, that ſea-water, ſimply diſtilled, without the addition of any ingredient, afforded a water as pure and wholeſome as that obtained from the beſt ſprings.'—And the inconvenience from a ſcarcity of proviſions will be in ſome meaſure prevented, if every ſhip is ſupplied with a certain quantity of powder of ſalop, and portable ſoop.

Upon the whole, this Eſſay on Diſeaſes incidental to Europeans in Hot Climates, contains many uſeful facts and obſervations; a proper attention to which, we hope, will render leſs fatal, thoſe malignant epidemics, which too frequently make great havock in hot and unhealthy climates.

Another Traveller! Or, Curſory Remarks and Critical *Obſervations made upon a Journey through Part of the Netherlands, in the latter End of the Year* 1766. By Coriat Junior. 12mo. 2 Vols. 5s. ſewed. Johnſon, &c. 1768.

SENTIMENTAL Travels ſeem now to be coming into vogue; and, indeed, we ſhall rejoice to ſee a final period put to thoſe dull details of poſt-ſtages, and churches, and pic-

ture-catalogues, with which books of travels heretofore chiefly abounded; let them all, as Milton ſays, be

——— hurl'd,
With hoods and cowls, to th' backſide of the world.

The ſprightly, the humorous, the ſentimental Yorick, was the firſt who had ſenſe and taſte enough to quit the beaten pack-horſe path; and the ingenious author of the preſent travels has the good fortune to follow him at no deſpicable rate. There have been many imitators of that celebrated original; but none who, in our opinion, have caught ſo much of his manner and ſpirit as Mr. Coriat, Junior; although (to deal as juſtly with our *readers*, as we would wiſh to do with every *writer* of whom we have occaſion to deliver our ſentiments) we do not think the preſent Traveller equal to Yorick, in any reſpect, except in the ſolidity of his Judgment, the chaſtity of his pen, and the moral caſt of his obſervations. In the original gaiety of his humour, and the peculiar droll turn of his ſpirit and jocularity, we muſt not expect to ſee him rivalled; and in the *delicacy* too, as well as the *force* of his pathetic and tender ſtrokes, perhaps no mortal ever equalled, or even reſembled him.

Mr. Coriat has humour, too; but in this he has the misfortune of appearing as a copyiſt; and, moreover, the ſerious parts, the ſhades of his work, may, perhaps, be thought to bear too great a proportion to the lighter touches. The ſtripes of the latter are, indeed, narrower than thoſe of the former caſt; but they are not ill contraſted with each other: and, on the whole, we think the ſtuff, or the ſilk, if the ingenious manufacturer rather chuſes to have it called ſo, may (to borrow a phraſe from our obliging friend Mr. Luteſtring, of Ludgate-hill) be pronounced a *very pretty pattern.*

Coriat *Junior!* our Readers will exclaim, pray who was Coriat Senior? why, truly, he was ſo odd a character, that our Author's owning him for a relation, gives us a favourable opinion of his modeſty and humility. Tom was really a droll genius, a great traveller, and publiſhed his *Crudities*, as he facetiouſly ſtyled his works, with the good-natured view of making his Readers as merry as he was himſelf. His wit and pleaſantry, however, were of the lower rates, bordering a little on buffoonry, or ſo; but he was, nevertheleſs, often very diverting, and would make you laugh, where drunken Barnaby's Journal would only force a ſmile, at the moſt.—Our Author has given the following brief ſketch of his venerable anceſtor's character:

'I am but a poor ſcholar, God help me! my old nameſake, honeſt Tom Coriat, was a very great one—honeſt Tom! who was certainly a wiſer man than the world thought him; and a better, than many of thoſe that laughed at him—who not con-

tented with being laughed at, at home, choſe to take great ſtrides * upon the continents of Europe and Aſia, and doubtleſs ſets folks a tittering wherever he went.

'Tom poſſeſt one part of Falſtaffe's character in a very eminent degree; and if he was not over witty himſelf, he was the true cauſe *that wit was in other men* †.

'Tom was the *jig-maker* of the court—the vice of every comedy, and the *punch* of every puppet-ſhew of his time; whether acted by lords and ladies at St. James's, by aldermen and their wives in their Guildhall, by poets and their punks in taverns, or by grave heads of houſes and their fellows in the univerſities.

'Poor Tom! as many of us know, lived about a hundred and fifty years ſince—When, or where, or in what manner he died, nobody can tell with any certainty.

'Tom was a great Grecian, and little leſs a Latiniſt:—and indeed the knowledge of ſome one or two more, beſides the mother tongue is abſolutely neceſſary in travelling.'

We have ſpoken of Mr. Coriat Junior, as an humourous, a ſerious, and a moral writer; and we ſhall now proceed to give a ſpecimen or two from this relation of his travels; from whence our readers may be able to form ſome judgment of the manner in which he has acquitted himſelf, in each of the above mentioned reſpects.

In his ſecond chapter, Mr. Coriat profeſſes to have indulged 'his fancy upon a ſubject, which ſome of his readers may poſſibly take home to themſelves.'—'There is ſomething, ſays he, extremely aukward in the firſt ſetting out upon a journey, to perſons unaccuſtomed to travel—the ſenſations they are ſeized with are many, and mix in a confuſed variety.

'People that are for the moſt part confined to one ſpot, have their anxieties either about buſineſs, or pleaſure in ſucceſſion—the completion of the one ſerves as an incitement to the other and the event of either being foreſeen, the pleaſure is doubled by anticipation.

'But place a Londoner, who has never paſſed the verge of Windſor or St Alban's, into the York fly, and he is immediately ſeized with the apprehenſion of a thouſand evils which can never happen at once—the farther he is wheeled beyond his ken, the greater is his trouble; and the counting of the mile ſtones,

* 'He traverſed a great part of Europe and Aſia on foot.'

† 'See the verſes, ſome of which are incomparably humourous, prefixed to his *Crudities*, 4to. Lond. 1611—or a re-publication of the ſame with additions, under the title of *The* Odcombian Banquet; *diſhed forth by* Thomas the Coriat, 4to. 1611—Alſo the works of *John Taylor*, the *Water-Poet*, fol. Lond. 1630.'

which

which may be very entertaining to ſome, heightens his embarraſſment, and only proves that he is ſo much farther removed from the only place where he would chuſe to live and die.

'Being got fifty miles from the capital, he begins to contemplate, what a terrible thing it muſt be to die in a ſtrange country!—and is ſurprized to ſee the other paſſengers ſwallowing the coffee, grounds and all, and calling about them for more toaſt and butter.—He can neither eat nor drink—his fellow-travellers commiſerating his unhappy caſe, conclude the gentleman is ſick with having rode backwards—one preſcribes a dram of brandy—another, upon a ſuppoſition that coffee and toaſt were too meagre, adviſes him to call for a raſher of bacon and a tankard of ale—he nauſeates the thoughts of a raſher and ale, and contents himſelf with a glaſs of ſpring water and a few hartſhorn drops.

'They proceed on their journey, and he grows worſe and worſe; inſomuch that if any one was to aſk what ailed him? he would be very much at a loſs for a reply—nevertheleſs his fever increaſes, and no James's powder can be had!—he would fain loſe a little blood—but then what man in England can open a vein like Mr. ——? who had been ſo many years ſurgeon to his, and his father's family before him.

'One of the company obſerving the deſponding way he was in, kindly made him an offer of a few carraway comfits and ſome gingerbread nuts; at the bare mention whereof, he was ſeized with ſuch a violent tooth-ach, that finding no Greenough's tincture at hand, it was feared he would go diſtracted with the pain.

'The further apprehenſions of the coach breaking down, and thereby fracturing his ſkull, or half a dozen of his limbs, and being taken up ſpeechleſs—or eſcaping the wonderful chance of a hundred to one of being robbed and having his brains blown out, are melancholy companions upon a ſtrange road, where accidents of a like nature have happened about—once in a century.

'Perſons that are ſo void of feeling as not to be ſenſible of ſuch apparent danger, may, after a jumble of ſeventy or eighty miles, be able to make a tolerable good dinner; but thoſe who are ſtrongly poſſeſt of it cannot ſo eaſily ſit down and fall to.

'To force down a little bit of bread pudding, for nature requires ſomething, and a glaſs of wine and water, are full as much as can be expected from one in ſuch a ſituation.

'He now begins to find that there is much wind in his caſe, and would gladly expel it, and at the ſame time comfort the bowels with a little Daffy's elixir taken at going to bed—but unfortunately he forgot to bring a bottle with him.

'Every fancied want, and every remote danger is preſent with him, and the pleaſure of the journey, which is the immediate delight of every other paſſenger, is the only thing to which he is totally abſent.

'At night a warmed bed and a little ſack-whey diſpoſe him to ſleep, but not to reſt. Here the frighted imagination knows no bounds!—all our waking apprehenſions are trivial to thoſe which crowd upon the diſturbed mind in ſleep.

'There he beholds in one confuſed ſcene, his dearly-beloved wife, weltring in her precious gore, murdered by villains, who took the advantage of his abſence!—his ineſtimable china ſugar diſh and cover broke into a thouſand pieces—ſtocks tumbling! and his houſe in flames!

'In another, his bankers ſhop ſhut up!—his children in a work-houſe!—his principal debtor in the gazette! and his favourite dog Juba leading a blind man about the ſtreets!

'Who can ſupport ſuch complicated woe?

'He wakes!—and can hardly perſuade himſelf that it is but a dream.

'He would give a thouſand pounds to be that very inſtant in London!—that's impoſſible—but for a thouſand pence he might be tranſported thither in a few hours.—But then the ſhame of returning without having performed his journey.

'The ſecond day he is become more tolerable to himſelf and fellow-travellers; at the end of which he finds himſelf at York, and begins to wonder how he got there!

'If I miſtake not, there are ſuch characters; and the application is very eaſy—*Such people ſhould ſtay at home.*'

Though, in the foregoing picture, the colouring may, by ſome, be thought rather too high, yet we, who have the vanity to pretend to a little connoiſſeurſhip in theſe matters, do declare that we perceive nothing unnatural in the piece. Thoſe who have been generally converſant with the *good men and true, of the city of London*, (many of whom have never been farther from their counters than a *Sabbath-days journey* to Richmond or Windſor, and who would think themſelves conveyed out of the world if, haply their travels extended 20 or 30 miles farther than Barnet or Staines) will acknowledge that our painter hath hit off the likeneſs of Meſſ. A. B. C. D. and Co. very well.

Another ſpecimen of his humour may be taken from chap. xix: the deſign of which is to ſhew that 'ſome folks are haſty to condemn, in proportion as they are ſlow to conſider; and that the want of conformity may be reckoned among their great wants.

'What trifles, ſays he, put us out of temper, and make us

with

wiſh ourſelves at home again, when we are in a manner but juſt entered upon a journey!

'The traveller of every nation conſtantly finds matter of exclamation in a foreign country, and which with juſtice he may oppoſe againſt ſome particular bleſſing, or culture, or import, or cuſtom in his own.

"What plenty of excellent proviſions this province abounds with!—but, curſe their cooks!" ſays the Engliſhman.

'I am aſtoniſhed how well their markets are ſupplied with fiſh, when I conſider the numbers that are daily fed from the waters—that it is even incorporated with their religion; and that fiſh of all ſorts are notwithſtanding cheap in compariſon with what they are in *London*, where for the moſt part they are conſidered only as luxury!—but, "d—mn their *ſoup maigre!*" ſays the Engliſhman again.

'N. B. *He is not obliged to eat any, unleſs he chuſes it.*

"How have theſe ſcoundrels," meaning the publicans—(ſays my countryman once more) "the impudence to write over their doors, *good Bruges-bier*, —*Ghent-bier*—*Lovens-bier*—and other beers—when, d—mn their bl—ds! it is well known there is not a drop of beer in all the country?"

'The warmth of this gentleman's temper has tranſported him a little too far—ſince it is better known that the chief cities in Flanders and Brabant are famous for their beers—that the common people drink nothing elſe—and that the *Peterman's-bier* of Louvain is as celebrated over all that country as alderman Calvert's and Sir Benjamin Trueman's are over all the world.—But it ſeems the gentleman did not like it, and therefore was at liberty to leave it, and even to rail at it—but not to annihilate it.

'The Frenchman in England acknowleges with abundance of ſignificant nods and ſhrugs, that our country is not entirely deſtitute—and with the utmoſt ingenuity pronounces that, "*Vraiment il y a des bonnes choſes en Angleterre—mais le vin de France!—par d—!*"—he ſays no more—but leaves it to the imagination to work out, that the want of French wine, is ſuch a want—as amounts to all the neceſſaries of life put together.

'An Engliſhman's delicacy is ſhocked the moment he arrives at a Flemiſh inn, at being ſhewn into a room with one, two, three, perhaps, four beds in it. He rings the bell haſtily—ſummons the maſter to anſwer for the impertinence of his ſervant—and deſires to be ſhewn into a parlour, or, at leaſt, into a room without a bed—Myn Heer aſſures Milord that there is not ſuch a room in his houſe—unleſs he chuſes to walk into the kitchen!—where is he to ſleep?—"where he is!"—where is he to ſup?—"in the ſame place—unleſs he chuſes to ſup at the ordinary."

nary."—Are there any beds in that room too?—moſt probably there are.—He d—mns their naſty ſouls in plain Engliſh, and wiſhes them all at the devil, and himſelf ſafe at home again!

'This cannot fail to diſcompoſe the ſettled gravity of the Flemiſh hoſt—but he knows his place too well to return abuſe for abuſe. He contents himſelf with contemplating the majeſty of the figure before him (who, for his ſaucy airs, would fain paſs for ſomebody) and thanks heaven that he was not born an Engliſhman, if all are of the ſame turbulent diſpoſition, and alike ſtrangers to conformity with his gueſt.—"Would it were morning! cries the peaceable hoſt, and that the poſt-chaiſe was at the door, that I might with a profound reverence wiſh Milord a *bon voiage*, in return for his wiſhing me and all my countrymen at the devil!"

'Upon a tranſient view of the height of the bed-ſtead, Milord ſuſpects ſome trap—for a ſhort man muſt clamber up, and a lame man be lifted in—'tis impoſſible to reſt in ſafety—a perſon may roll out in his ſleep, and ten to one but he breaks his neck in the fall!—he has not as yet diſcovered that the wiſdom of the ſtate has provided againſt ſuch accidents by ordaining ſide-boards, as well as head and foot-boards, to their bedſteads.

'But what are all theſe wants and inconveniencies compared with the mortification which I † ſuffered among the Barbarians?—trifles! meer trifles!

'For their food—I muſt own I reliſhed it well enough. If the cookery was different to that to which I had been accuſtomed, it went down very well for all that—and the variety was ſuch, that if one diſh did not ſuit, why another did.—If the beer is unpalatable to ſtrangers—good water daſhed with wine, is, in my opinion, the better beverage—and if the latter is adulterated (as no doubt it is) I ſhould be glad to know where it is not?—If any thing diſguſtful appeared in eating in a bedroom, I was ſure that the only way to remove it from my ſenſe, was to baniſh it from my head, and not to think any more about it—and ſo far was I from being intimidated at the height of their bed-ſteads, that I declare to you upon my word, I never ſlept better in my life.

Our author's viſit to the convent of the devout ſiſters of *our lady of the Conception*, in the neighbourhood of Oſtende, gives riſe to the following natural and ſentimental obſervations on nunneries.

'By St. Godeliva*! ſaid I, 'tis monſtrous, cruel, unnatural!—nor will I admit of any argument in defence of ſo unfeeling, ſo inhuman a practice!

† The want of a pinch of good ſnuff.

* The legendary tale of this Saint is related in the preceeding chapter.

'This

' This was ſpoken to that modeſt and well-deſerving gentleman, doctor M^c^ V. as we were coming out of the convent of the devout ſiſters of *our lady of the conception.*

' Among other debts of obligation which I owe to the good doctor, I ſhall not readily forget his kindneſs in introducing me to the company of ſome of the nuns of that holy ſiſterhood; and in particular to my fair countrywoman, ſiſter Grace Fox, who though born and bred a proteſtant of the church of England, had been ſoothed, or tempted, or ſome how or other conſtrained to take the habit of that order.

' Indeed 'tis a moſt bewitching habit—enough to make any girl enamoured with a cloyſter, who was but ſenſible of her own charms (as moſt are, who have any; and many fancy, who have none) and conceited how well ſhe would become it.—'Tis of fine white woollen cloth, ſpotleſs as the lambkin's fleece, from whence it is derived, and ſymbolical of its native purity——the thin, tranſparent, black veil adown the face, contraſts the red and white—which, from its gentle waving, ſtill opens new beauties, ſtill conceals what may be better imagined: —the moſt looſely-attired coquet cannot diſplay the thouſandth part of them.

' But turn thine eyes from it, thou fair obſerver!—too eaſily enticed by falſe appearance—ſuſceptible alike of good and evil—for, take my word, *there's magic in the web of it!*—The moment thou putteſt it on, thy beauties ſtorehouſe, the pride of heaven, thyſelf, and all mankind, will become a piteous charnel!—thy fair opening bloſſoms will wither, thy roſes fade, thy lillies ſhrink from their whiteneſs!—thy ſilken locks for ever be concealed—thy cryſtal orbs ceaſe to emit their wonted fires! —thy fragrant breath which late out-vied the morning's freſhneſs, be thenceforth ſpent in broken and ceaſeleſs ſighs!—thine eyes will be directed to turn inwards, there to behold the ſpotleſs chamber of thy ſoul!—wretched conceit!—alas! that thou mighteſt well do, hadſt thou no eyes at all!—who then ſhall mark thy witching airs, thy eaſy ſteps, thy graceful motions? —None but divinities ſhall hear thy ſoft, melting ſpeech—none but angels catch the enrapturing muſic of thy voice!

' What a pity it is to ſee ſo many delicate young creatures ſhut up from ſociety!—the very ends of their being blaſted!—created to charm, to chear, to be admired—to love and to be loved—to taſte the riches of increaſe—to rejoice in their maker's bounty, not limited to them alone, but extended to their numerous offspring!

' What a perverſion of ſcripture is here?—Virgins and lamps!—veſſels of honour and leafy trees!—Which are the fooliſh virgins?—thoſe who attended the bridegroom's coming, or thoſe who went not till it was too late?—which are the moſt ho-

honourable, the full or the empty veſſels!—which the goodlieſt tree, the leafy or the fruitful?

'Here buried alive, they grow and wither in obſcurity—they may not be touched, ſcarce looked upon, their fragrancy never once to be taſted!—their ſweet breath ſerving only to bedew and perfume the hallowed walls, rendered ſuch by immuring them.

'And ſo the converſion of my pretty countrywoman, it ſeems, was, in a great meaſure, owing to the preſent pious biſhop of Bruges.

'His lordſhip had learnt that her inclination was wavering, her faith unſteady, her means of ſupport ſlender—here a fine opportunity preſented itſelf of taking her ſoul into keeping, of fixing her faith, and at the ſame time of ſecuring her body's maintenance—he paid down the price of her admiſſion among the *Conceptioniſts*.

'To eſtabliſh the wavering mind—to receive the ſtranger—to patronize the wretched, are certainly acts of great humanity, and becoming a biſhop as much as any man whatſoever.—His lordſhip, no doubt was happy in thinking that he had gained a ſoul—but I dare ſay he never once reflected how many good ſubjects the king my maſter may have loſt through his zeal, and heaven perhaps as many ſaints.

'Your pardon my dear doctor, 'tis your want of conſideration, not mine—No man upon earth loves, honours, reſpects them more than myſelf—you conſider them too partially—my affection for them is as unbounded as love itſelf—you only want to add to the number of the elect—I would wiſh to increaſe the inhabitants of heaven.'

Our Author concludes this chap. with a pertinent hint, that other motives beſide thoſe of a purely religious nature, may ſometimes influence gentlemen of Roman Catholic countries to immure the ladies in theſe priſons of piety. The point, indeed, is paſt diſpute, and is univerſally known; but Mr. Coriat's manner of *intimating* the fact is his own. 'I know you are a Papiſt, doctor, and from a fondneſs for your female relations, may wiſh to have two thirds of your ſiſters, aunts, and couſins become nuns and ſaints.'—'Tis indeed amazing that the women do not, one and all, unite againſt ſo cruel and tyrannical a ſyſtem.'

In another chapter Mr. Coriat has ſome farther reflections on this affecting ſubject.——'The curtain is drawn back, and behold the prioreſs and her nuns!—She appears like the goddeſs, or the prieſteſs of this temple; and they as her attendant nymphs, or veſtals!

'To you, madam, it can be no ways irkſome—By a long courſe of ſelf-denial you muſt be thoroughly weaned from the world;

world; and here I make no doubt but that you enjoy perfect peace, heightened by the fulleſt aſſurance, the livelieſt hope of a bliſsful hereafter.

'At your time of life, madam, I have no objection to the ladies ſecluding themſelves, if they think proper. After having taſted life's fancied ſweets and real ſorrows, and experienced ſome of her numberleſs cares and calamities, they may well be thankful that they are over, and whatever may have been their lot, that they can find peace at the laſt—and ſurely more real conſolation may be found here, than in cheſs-boards and back-gammon tables; in dice and cards; in waſhes and ſtrong-waters; after the loſs of huſbands, who were their partners, or their plagues; of children, who might have been their comforts, or their curſes—after the unkindneſs of ſome relations, and the ingratitude of others, whom can we love?—from the forgetfulneſs of ſome friends, and the bitterneſs even of thoſe whom we had laboured moſt to ſerve, whom ſhall we truſt?—Grief and Diſappointment are ſore ſearchers, and will often bring us to reflection—" 'Tis time," ſome of thoſe ladies will ſay, " to look a little about us—the Hours, ever young, though we wax old, foot it away with greater diſpatch than ever—at leaſt they appear to do ſo to us, now that our dancing days are over—the ſands run on in a greater ſtream, and, if poſſible, with a more determined motion—or elſe our eyes deceive us—but there can be no deception in the ſurfeiting ſameneſs which we have endured—we are palled with cloying ſweets, and fated with high ſeaſonings—our appetites are ſpoilt, and we have no longer any reliſh for life—let us fly then incontinently this motley train of human miſchief—let us retire into God and ourſelves—let us make up our accounts with Heaven—let us *ſeek peace and enſue it.*"

'With all my heart, ladies, if it is your pleaſure—I ſee no reaſon why you may not retire, and carry ſome of your unprovided neices along with you; for certainly, as you well obſerve, prayer books are full as becoming the palſied hands of dowagers, as packs of cards and dice-boxes—if their ladyſhips think ſo.

'But for you, lady prioreſs, you can only have anticipated the evils without doors, not having experienced any of them—you muſt have credulouſly hearkened, fondly believed, and raſhly reſolved—*you muſt have wept 'ere you were ſtricken.*—And for theſe ſexual angels!—what had they done, or ſuffered?—

'Don't imagine, reader, that a ſingle ſyllable of this was ſaid to the prioreſs—No, I am perſuaded that you are aware of the impropriety of ſuch converſation in a cloyſter. To endeavour to put people out of conceit with their condition without any

any intention, or the means of bettering them, is the height of cruelty—but where it is impracticable to alter it, 'tis cruelty and folly united—and indeed for the moſt part they are inſeparable.

'Our converſation was of a different caſt—an agreeable mixture. We touched ſometimes upon the world; but more upon the ſweets of virtuous retirement—The Arachnean arts of the fair ſiſterhood, and their beautiful imitations of Flora's choiceſt gifts, engaged our attention: and made us at a loſs to determine whether they were the daughters of Ingenuity, or the ſiſters of the Seaſons.

'Is it not ſtrange that thoſe who profeſs to have abandoned the vain world, ſhould jointly labour to keep up the world's vanity?'

The nonſenſe of ſacrificing eſſentials to forms, through miſtaken, popular notions of politeneſs, and a ſlaviſh ſubjection to cuſtom, is thus agreeably expoſed, in chapter XVIII.

'There are ſo many fine things and matters of curioſity to be met with here, that I deſpair of ſeeing the twentieth part of them—I find myſelf cramped by too much faſhion and ceremony. A plague on all fooliſh faſhions! ſay I—I'm told by the ladies, and the chevalier is entirely on their ſide, that if I walk out, 'twill be unmannerly to leave them at home; and for ladies to walk, it ſeems, is not the faſhion.—Then if we are to be ſhut up in a *remiſe*, I ſhould be glad to know what we can ſee in being hurried through the ſtreets, except the particular places we are driven to?—if this is travelling, I had *juſt as ſoon* ſtay at home—I ſhall have no opportunity of making my remarks as I go along—

'And yet, if I miſtake not, after this manner moſt of my countrymen travel—they ſet out with prejudices againſt the natives they are going to viſit—they know their characters before-hand—a Frenchman, is a puppy; an Italian a cheat; a German, a pedant; and a Dutchman, a brute—for this reaſon they chuſe to keep their own company; to be waited upon by their own ſervants; to journey in their own carriages, and to return home almoſt as wiſe as they ſet out.

'Do they ſo?—Why then in God's name let them aſſociate among themſelves!—but ſuffer me, without breach of good manners, to mix with the inhabitants—to eat with them, to drink with them, to travel with them—to converſe with them as freely as I may be permitted without offence, and even to go to church with them, let their religion be what it will.—'Tis men and manners that I am chiefly in ſearch of—I was ſenſible before I came here, that there were houſes and trees and rivers in moſt countries.

'I would fain explore that gloomy vault, or natural cavern!—but it may be too melancholy for the ladies—beſides the deſcent is diſagreeable, and even dangerous.—I ſhould chooſe to climb yonder ſummit!—but, madam, let me intreat the favour of you to ſtay below—the aſcent will fatigue you.—In ſhort, madam, if you chuſe to be the dupe of faſhion and ceremony, you muſt not blame me. If you will baulk your inclination (for I ſee you are not without ſome) ſuffer me to indulge mine—if you chuſe to ſtay at home, I can have no objection; only permit me to go abroad.

"It is a requeſt, Sir, that cannot be granted—'twould be prepoſterous in you to attempt it—the gentlemen in this country never quit the charge of the ladies, to ramble by themſelves:—curioſity muſt always give way to propriety."

'Muſt it ſo? madam—then I ſubmit for this time—but if ever you catch me abroad again in company, where I am not at liberty to do as I like, I'll give you leave to bind me over, or tye me down in whatever manner you pleaſe—I would be the aſſociate, the viſitant, the gueſt, but not the ſlave of my company.—If you have any banquet in view, to which generous FREEDOM and open-hearted HOSPITALITY are not to be invited, you may ſave yourſelf the trouble of ſending me a card—I chuſe to dine upon my own cold mutton at home.

'Miſtake me not, I would not prefer any thing to the ſeaſonable converſe of the ladies—they alone are the ſweeteners of life, and by contemplating their perfections only, we arrive at the ſublime and beautiful.—But while there are other purſuits, other gratifications independent of them, and in which they cannot ſo eaſily participate; at leaſt ſuffer us to untie this knot of ceremony—or do it yourſelves, and accompany us as far as you may conveniently.'

In the ſecond volume we meet with an animated account of a preacher among the Capucin friars at Aloſt.—'The people are gathering very faſt towards the centre of the great iſle—ſomething muſt be going forward—mark that poor decrepit Capucin now croſſing—The eyes of all are upon him—ſee! he aſcends the pulpit—nay, then we ſhall have a fine ſermon to be ſure!—aſtoniſhment! with what dignity he riſes!—are you ſure 'tis the ſame father we ſaw juſt now?

"The very ſame, for I never loſt ſight of him."

'See! he raiſes his right hand—and hark! he opens his mouth—what ſolemnity!—what an equal poiſe his body maintains in the center, ſo that with eaſe he can alike addreſs either ſide—what grace!—how free and unreſtrained his delivery—what cadences!—'tis difficult to ſay whether he charms, or commands moſt—what majeſty!—and all this in ſpite of his decrepitude and uncouth garb—not a ſleepy eye in the whole aſſembly

aſſembly—no wonder—for they muſt be drowſy ſouls indeed, that ſuch affecting eloquence will not keep awake.—The very pigs of the people are charmed into attention—for ſo I interpret St. Anthony's and other ſaints preaching to irrationals. The preacher ſhews now in his beſt light, and appears to be in his proper element; whereas moſt preachers that I have yet ſeen, appeared to me, never to be more out of their element, than when in the pulpit.

'Manly grace and eloquence, I conclude then, no ways depend upon the external habit—the muſcles mark the orator; not the wig—Earneſtneſs attracts all eyes; not the ſtarched band.—The poor hooded hermit, the moſt unſeemly figure that ever fancy dreſt up and called human, with meer natural powers, I perceive, may draw attention, beyond flowing robes and lawn ſleeves.'

We ſhall conclude the article with Mr. Coriat's defence of wooden ſhoes. It is comprehended in a ſort of dialogue between the author and his Reader:

"Have a care! Mr. Traveller—for now thou'rt on a precipice from whence 'tis odds if thou eſcapeſt!"

'Where's the danger?

"O thou purblind pilgrim!—to whom art thou writing?"

'To men.

"Inſenſible to the laſt degree!—he underſtands me not!—Are they not Britons, and art not thou a Briton?—What then can they have to do with the ſubject of this chapter?—a ſubject which every free-born Briton holds in juſt deriſion, contempt, abhorrence!"

'Away with ſuch impertinence! and let me cheapen this honeſt man's wooden ſhoes—how much a pair friend?

"What ſort? what ſize?"

'O, all ſorts and ſizes, from the pigmie to the coloſſian—you ſeem to have a fine parcel!

"Yes, heaven be praiſed! there's no want of ſhoes in this country."

'Such as they are—

"I believe no place affords better, nor cheaper—from twopence to ſeven-pence a pair."

'And pray now, honeſt friend, can people walk with them?

"Was there ever ſuch a fooliſh queſtion?—why don't you ſee thouſands in the market that wear no other?—Walk with them, quotha!—ay, and run with them, and dance with them too!"

'Are they warm?

"Far more ſo than yours."

'Are they light?

"Much

" Much lighter, I'm told, than ploughmen's ſhoes in England, and full as pliant."

' Are they laſting?

" You cannot eaſily wear them out; and only keep them from breaking, and they will laſt a long while."

' What a comfort and bleſſing to the poor!—

" The comfort of wooden ſhoes? ridiculous!—What a bleſſing to the poor?—I ſhall burſt with indignation!—Will you not give over yet?"—

' Let me ſee—why then for about half a crown, a man may ſhoe himſelf, his wife, and half a dozen ſturdy children for ſeveral months together—

" May trammel them! may fetter them! you mean"—

' How can that be? when you hear they can dance in them—

" And ſo they might in chains!—and where's the difference?"

' The difference is obvious in my ſenſe—the one implies reſtraint from a forfeiture of liberty; the other ſhews freedom and protection.

" Freedom in wooden ſhoes?—prepoſterous!"

' As prepoſterous as it may appear to you, I think it very evident that theſe people are free to wear others whenever they can afford it:—In the mean time they are protected from the common injuries, which I ſhould ſuppoſe attends bare-footed poverty; and are more capable of labour, than if they wore ſhammy, or dog-ſkin. Uſe makes them full as eaſy, and the ſmall expence brings them within the compaſs of the pooreſt huſbandman.—Humanity pleads ſtrongly in their favour, and reproaches us with having a more tender concern for our cattle, than for many of our own ſpecies; ſince horſes, oxen and even aſſes that labour are taken care of in that regard; the worth of the beaſt, depending, in a great meaſure, upon the preſervation of its feet.—

" But what has this to do with Britain?"

' Your pardon—it has to do with Britain, or I ſhould not have introduced it.

" The man is abſolutely mad!"

' I am not mad, though you are ignorant; and a ſtranger even in your own country—

' Know then, that in the northern part of this loved iſland, where property is ſo partially divided that all are lords, or beggars; ſhoes are almoſt as ſcarce as pariſhes—at leaſt one may venture to affirm that in many, nineteen go bare-footed, for one that is well-ſhod:—and even in their auguſt capital, and gallant port of Leith, the number of wretched Carmelites that are to be ſeen is piteous, is ſhocking!—Would it not therefore be an act of greateſt charity—

" Would

" Would you ſow ſedition among them?"——

' By introducing ſhoes?

" You'd raiſe another rebellion!"

' By giving them ſhoes?

" Will you ſtill inſiſt upon it;"

' I don't inſiſt upon any thing—I would only inſinuate that, according to my judgment, wooden ſhoes are better than no ſhoes at all.'

Here we ſhall, for the preſent *, take leave of this very agreeable and ſenſible writer; hoping that it will not be long before we have the pleaſure of taking another trip to the continent, with ſo entertaining and inſtructive a companion.

* From ſome paſſages in the work, there is reaſon to infer, that if theſe two volumes meet with a favourable reception from the public, a *continuation* will probably follow.

An hiſtorical Diſſertation concerning the Antiquity of the Engliſh Conſtitution. Edinburgh: printed for Kincaid and Bell. 8vo. 5 s. Sold alſo by Cadell, London. 1768.

'THERE is no ſubject more intereſting to a native of Great Britain, and none that leads to diſcoveries more curious or important, than an inquiry concerning the antiquity of our laws and conſtitution. Our hiſtorians, however, have very ſeldom attended to it. They deſcribe the conduct of generals, the valour of armies, and the conſequences of victory and defeat; but the manners and way of thinking of our anceſtors they have neglected, as unworthy of remark, or incapable of ornament.

' Our antiquaries have diſplayed much critical knowledge, but the ſpirit of cuſtoms and of laws eſcapes their penetration. They often throw together their materials without arrangement; they are often unable to reaſon from them; and, forgetting that the human mind *advances in a progreſs*, they aſcribe to rude ages the ideas and ſentiments of their own times.

' The foundation and principles of the Anglo-Saxon conſtitution, are to be found, it is thought, in the inſtitutions and manners of the antient Germans; and it is in theſe that the Author of the following diſſertation has endeavoured to inveſtigate them. Nations renounce not all at once the ideas and uſages to which they have been accuſtomed; and though ſome differences may be introduced by a conqueſt, or a change of ſituation, yet the fabrics of policy, that are then erected, muſt bear ſome reſemblance to former eſtabliſhments.

' A peculiarity, which he had occaſion to obſerve, concerning property among the Germans, ſuggeſted to him the leading

ſenti-

ſentiments that he has employed in this eſſay. From the conceptions of our anceſtors, in relation to this article, from the ſpirit of independence, and the connection of prince and retainer, he has been enabled (if he does not deceive himſelf) to exhibit, in a new light, that ſyſtem of laws, and thoſe conſtitutions, which the conquerors of Rome eſtabliſhed in the countries where they ſettled.'

Such are the reflections, and ſuch the account of his deſign, which our ingenious writer has prefixed to his diſſertation. The work is divided into five parts; the firſt of which treats on the ancient inhabitants of Germany and Britain. Having employed two ſections in a general deſcription of the manners, cuſtoms, inſtitutions, and moral character of the Germans, the Author proceeds to conſider the ſituation of property among them, and obſerves that they had arrived to the age of agriculture; but that, for want of attending to the hiſtory of mankind, the ſtate of things, in this reſpect, has not been deſcribed with preciſion. 'It is certain, ſays he, that land is firſt connected with nations; and that ſome ages neceſſarily roll away before it can be united or tranſferred to individuals. The hiſtory of the Germans will exemplify its connections in the one caſe, and may lead us to conjecture by what means it arrives at the latter; and how, of conſequence, the more refined and extended notions concerning property have birth in ſociety.'

'A German tribe, having fixed on a tract of country where to ſettle, conſidered the whole as belonging to it; and individuals thought not of appropriating particular poſſeſſions. The care of its maintenance ingroſſing the firſt attention of the community, a certain portion of territory was marked out for that end, and given to the one half of the people to be cultivated. The other half ſpread the glory of the nation, enlarged its dominion, or repelled the attacks of an enemy. And as they alternately relieved each other, the tribe became expert both in war and agriculture.

'But however natural it may ſeem, the attachment of nations to a particular reſidence follows not immediately their acquaintance with agriculture. For a German nation, though deriving its ſubſiſtence from the products of the earth, yet renounced not entirely its wandering way of life. It annually removed to a new ſituation, always allotting a new territory to be cultivated for its uſe.—When the fruits of their fields had come to maturity, the magiſtrate and leading men of the ſtate divided them among the members of the tribe. But it muſt not be ſuppoſed, that in theſe diviſions every individual was equally conſidered. Warriors, fierce and independent, and apt to value highly their merits, were not to be ſatisfied with the ſame allotments given to the multitude. Hence every ſhare

'was proportioned to the dignity and virtues of the receiver. So far ancient authors have inſtructed us concerning the ſtate of land in Germany.'

Our learned Writer deſcribes next the manner in which land came to be divided among the individuals of a tribe; and then gives, in his fourth ſection, a general idea of the political arrangements of the Germans. In the community the ſupreme power was veſted. The council of the nation, conſiſting of thoſe who had been preſented with a *framea*; for all ſuch had a right to be preſent, aſſembled at ſtated times: and every man came to it in arms; a ſenſible mark of his independence.—To thoſe alone, whom age had rendered wiſe and venerable, and to whom valour, eloquence, or other merits, had given reputation, was paid a preferable attention. In other reſpects there ſubſiſted the moſt entire equality; for no artificial differences of place, or of rank, being known, the only diſtinctions among men were their perſonal qualities.—The majority of voices decided all controverſies; and the meaſures they found moſt expedient and agreeable were embraced, and proſecuted with a ſpirit and reſolution, which could not fail to be inſpired when every man was equally intereſted in them.

'This mode of government, continues our Author, ſo free and limited, naturally aroſe from the ſtate of ſociety of the Germans; and it is ſurpriſing how their prejudices could ſo far impoſe on writers, as to make them fancy, that this people ſubmitted to the will of kings. When individuals have become acquainted with riches, and the ſtate of equality is no longer preſerved; when to aſpire to ſuperiority is the general ambition, and men ſtruggle to emerge from obſcurity, for the pleaſure of lording it over others; it is then that we are to look for the kingly authority. So Tacitus would inform us, when talking of a certain people in Germany: *Eſt apud illos et opibus honos. Eoque unus imperitat, nullis jam exceptionibus, non precario jure parendi.* But the Germans, equally ignorant of the means and enjoyments of luxury, diſdained all ſubjection to an arbitrary rule. And their princes, or great men, having no way by which to corrupt them, or introduce venality, and thereby foment diviſions, and raiſe themſelves to power, ſtudied to become illuſtrious by martial atchievement, and by being elected to the command in expeditions. Accordingly, in the hiſtory of thoſe nations, we find few attempts to overturn liberty; and theſe, always unſucceſsful, were inſpired from an acquaintance with the Roman manners.'

The fifth ſection treats of the inhabitants of Britain, and the Saxon conqueſt. Nothing, as our Author has ſhewn, is worſe founded than an opinion induſtriouſly propagated by many writers, who, neglecting reaſon and hiſtory, and guided only by prejudice, have aſſerted, that the firſt government of the

Britains

Britains was regal and deſpotic. As to the Saxons, they brought along with them into Britain their own cuſtoms, language, and civil inſtitutions. Free in Germany, they renounced not their independence, when they had conquered;—and this iſland ſaw itſelf again in that ſtate of liberty in which the Roman arms had diſcovered it.

In the ſecond part of this diſſertation, we have the ſtate of land in the German and Gothic kingdoms; and the firſt ſection is employed on the origin and progreſs of the feudal polity. The riſe of this ſyſtem, in conſequence of not attending to the earlier hiſtory of the northern tribes, hath generally been aſcribed to their conqueſts. But our Author has endeavoured to prove, that it exiſted at a higher period; and that, before they had ſallied from their woods, it directed their political conduct, and the confederacies into which they entered. The appearances it exhibited on their conqueſts, and its after progreſs, were but the improvement of inſtitutions to which they had formerly been accuſtomed. An account is, likewiſe, given of the manner in which land, that formerly belonged to communities, became veſted in leaders; and how grants of territory, beſtowed at firſt by tribes on one another, flowed to individuals. 'The confined notions of property peculiar to a barbarous age, and the particular ſituation of the conquered nations, ſubſtituted leaders in the place of communities: an extenſive territory was veſted in them; and, perceiving the advantages to be derived from it, they haſtened to be powerful. The people were alarmed; they claimed the direction of this territory; the grants of land ſubmitted to a progreſs; additions flowed to the power of the vaſſals; and laws were enacted to ſecure their rights. Princes forgot that they repreſented the people; and the people cruſhed their ambition. Liberty followed the conquerors out of Germany; it was in danger on their conqueſts; and this danger, like convulſions and rebellions in a ſtate, ſerved to confirm and ſtrengthen it.'

The remaining ſections of this part treat on the origin and decline of the feudal ceremonies and incidents, upon allodial poſſeſſions, and contain an application of the Author's theory to the hiſtory of England.

The third part, which relates to the orders of men in Germany and England, proceeds, after ſome obſervations on the diſtinction of ranks, to conſider the German and Saxon kings, whoſe power, revenues, and prerogatives were ſubject to very great limitations. Indeed, the regal dignity was very rare among the Germans, while they remained in the woods. It was not till they had ſettled in their conqueſts that it grew to be univerſal.—Nor muſt we imagine that, after this, the Saxon, any more than the German monarchs, ſucceeded each other

in a lineal deſcent, or that they diſpoſed of the crown at their pleaſure. 'In both countries, continues our Author, the free election of the people filled the throne; and their choice was the only rule by which princes reigned. The ſucceſſion, accordingly, of their kings, was often broken and interrupted, and their depoſitions were frequent and groundleſs. The will of a prince whom they had long reſpected, and the favour they naturally transferred to his deſcendants, made them often advance him to the royal dignity; but the crown of his anceſtor he conſidered as the gift of the people, and neither expected nor claimed it as a right.

'It was not till after the Norman inva ſion, when *feuds* had become *hereditary*, and the rights of *primo geniture*, and *repreſentation* in *ſucceſſion*, were fully underſtood, that the people allowed the kingly dignity to deſcend in a particular family. They recurred, however, to their free method of election when their liberties were invaded; and, breaking the line of their monarchs, they beſtowed the crown where it was better merited. They reconciled the adminiſtration of a ſingle perſon, and the liberty of the ſubject. And to rude and ignorant men are we indebted for that excellent conſtitution, which the ancient world had never experienced, and could not conceive.'

The remainder of the third part is appropriated to the German and Saxon nobility; allodial proprietors, ceorles, and villeins; the German prieſts or Druids, and the Saxon clergy. In the fourth part the Writer conſiders the judicial arrangements in Germany and England, including the origin of juſtice, courts, and the forms of procedure. The fifth part has for its ſubject the great council, or parliament, in Germany and England. Our Author here ſtrenuouſly contends for a repreſentation among the Saxons, and that the commons, who were very conſiderable in Germany, muſt alſo have conſtituted a part of the Anglo-Saxon parliament. We ſhould gladly have inſerted what is offered on this ſubject; but as the extract would be too long, we muſt refer our Readers to the performance at large; in which they will meet with many curious obſervations.

If we are rightly informed, that the preſent work is the production of a very young man, we may venture to ſay, that, by ſo agreeable a ſpecimen of his ingenuity and learning, he hath given a fair promiſe of great things hereafter, provided the vigour and application of his mind be continued.

K...s.

+ Dr Gilbert Stuart

Letters

Letters written by the late Jonathan Swift, D. D. Dean of St. Patrick's, Dublin, and his Friends. From the Year 1710, to 1742. Publiſhed from the Originals; collected and reviſed by Deane Swift, Eſq; of Goodrich, in Herefordſhire. 8vo. 3 Vols. † 15s. ſewed. Bathurſt, &c. 1768.*

WHAT! more laſt words of Dean Swift! Aye, and more ſtill may be expected ‡, while there are relations or friends of the witty and ingenious Dean remaining, with hearts full of zeal for his fame, or impelled by a boundleſs admiration of his writings; or while there is any remaining diſpoſition in the public to add three or four volumes, every three or four years, to their ſets of the miſcellanies. Well! be it ſo, as long as they have any thing to communicate, worthy of the celebrated Writer's reputation, and of a place in our libraries. But, let us not be amuſed with every trivial ſcrap that might happen to fall from his pen,—inimitable as it was, when he choſe not to dip it in froth and frivolouſneſs: nor let us be troubled with his orders to his butcher or cook, his diſputes with his houſe-keeper concerning the coſt of a dozen of ſhirts, or his ſquabbles with his taylor about his Reverence's laſt new breeches.—Let us ſee what are the contents of the volumes now before us.

* Author of An Eſſay on the Life and Writings of Dr. Swift; of which we gave an account in the 12th vol. of our Review; and in which article we endeavoured to give our Readers a competent idea of *this Editor*; to whom the publick are likewiſe obliged for thoſe parts of the Dean's poſthumous pieces which make the 15 and 16 volumes of the large octavo edition, and the 15, 16, and 17, of the ſmall 8vo. See Review, Vol. xxxiii.

† Theſe three vols. are numbered, in their title pages, IV. V. and VI. to denote their ſucceſſion to the three former volumes of letters, &c. publiſhed under the inſpection of Dr. Hawkeſworth, in 1766; of which edition we gave a particular account in our Review. Vol. xxxv. p. 55, ſeq.—N. B. The mention of this article was, by ſome miſtake, omitted in our General TABLE of CONTENTS to the above-mentioned volume; and we now mention the omiſſion, that ſuch of our Readers as think it worth their while, may ſupply the deficiency with their pen.

‡ Our Editor informs us, in his preliminary letter to the bookſeller, that he has authority to ſay, from MSS now in his own ſtudy, that there are many of the Doctor's beſt Writings, long ſince printed, which are not to be met with in any collection of his works; and that, as he knows the titles of theſe, and can conjecture where they may be found, he hopes he ſhall be able to recover theſe pieces, and 'ſend them down to poſterity.' Mr. Swift has alſo publickly advertiſed his intention of giving the public a complete edition of the Dean's works: which, indeed, is much wanted.

Firſt, we have a ſeries of letters from Dr. Swift to Stella; of which our Editor gives us the following account in a note.

'Theſe letters to Stella, or Mrs. Johnſon, were all written in a ſeries from the time of Dr. Swift's landing at Cheſter, in September 1710, until his return to Ireland upon the demiſe of the queen; barring the interruption of about ſix weeks, or two months, in the Year 1713, when he was obliged to go over to Ireland, upon being made Dean of St. Patrick's, Dublin. The letters were all very carefully preſerved by Stella; and at her death, if not before, taken up by Dr. Swift; for what end we know not, unleſs it were to compare the current news of the times with that Hiſtory of the Queen which he writ at Windſor in the year 1713: they were ſometimes addreſſed to Mrs. Johnſon, and ſometimes to Mrs. Dingley, who was a relation of the Temple family, and friend to Mrs. Johnſon. Both theſe ladies went over to Ireland upon Swift's invitation in the year 1701, and lodged conſtantly together.'

In theſe letters the Dean gives his fair Correſpondents a continued daily *journal* of where he dined or ſupped, at what hour he went to bed, how he ſlept, what time he roſe in the morning, what great man's levee he attended, what ſtill greater man he was with, *tête à tête*, what coffee-houſe he ſauntered away a rainy hour at, what weather, what wind, what company he kept, &c. &c. &c. The generality of all this, it muſt be ſaid, is very trivial matter *for the public*, however allowable in a private correſpondence with intimate friends, and thoſe *female* friends too, whom he might be deſirous of diverting with theſe little anecdotes, in his perſonal abſence. To thoſe ladies, indeed, every thing, every minute incident that related to their admired friend, might be peculiarly intereſting; but, really, to *us*, fond as we are of the Dean's humourous and agreeable vein, they have proved ſo tireſome, that ſometimes it required a degree of patience, not to throw down the book, with the ſame diſpleaſure that Swift himſelf would have ſhewn, had it been his lot to have ſpent as much time over the *bagatelles* of any other wit who might have condeſcended to *ſcribble himſelf down*, in the manner he did, in theſe letters. 'Tis true, however, that this journal contains many anecdotes of a more general nature; many particulars relating to the ſecret hiſtory of the court, the miniſtry, and the politics of thoſe times, which are really worth our attention, and which give *ſome importance* to this part of the Author's literary correſpondence. Theſe journalizing letters are connected with the journal contained in the collection publiſhed by Dr. Hawkeſworth; which is a continuation of theſe letters, from the date of the laſt of them, Feb. 9, 1711-12, in the fifth volume of the ſet now before us. The continuation, in the

the former ſeries, carries the journal down to the ſummer of 1713, when the Doctor was made Dean of St. Patrick's.

Whatever reaſons might induce the preſent Editor to hold himſelf obliged to print, as he ſeems to have done, the Dean's familiar letters to Stella *literally* and *punctually* as he wrote them, we cannot but think it a little ſtrange to ſee ſuch inaccuracies on any occaſion, fall from the pen of ſo correct a writer as the Dean appears to have been, in all his works prepared by himſelf for the preſs. An eſſayiſt in a common news paper would ſcarcely be pardoned, who ſhould expreſs himſelf—as Dr. Swift has in the following paſſages: 'I got a fall from my horſe—but no hurt; the horſe *underſtands* falls very well, and *lying quietly* till I *got* up.' Vol. IV. p. 2.—'Be merry and *get* your health.' Ib. p. 3.—'I hope you are now at *Trim*, or *ſoon deſigning* it.' Ib. p. 14. And in his hiſtory of the reign of William Rufus, &c. which the Editor looks upon as 'ſuch a model of Engliſh hiſtory as will make all men of taſte—regret that he purſued his plan no farther' we find that Robert Duke of Normandy, *ſpighted* at the indignity done him—prepared a fleet and army to invade England.—For ſhame, Mr. Deane Swift, of Goodrich in Herefordſhire! Is this language ſuited to the dignity of hiſtory, or are ſuch negligences as we have marked in your uncle's correſpondence with Mrs. Johnſon, likely to ſupport the reputation which by his own care of his writings he had juſtly gained, as the moſt accurate of Engliſh authors?

The journal, which takes up the whole of Vol. IV. and the larger half of Vol. V. being ended, we come to a miſcellaneous correſpondence; and the names of the perſons by whom the letters were written, are—Dr. Swift, Mrs. Long, Judge Nutley, —Charles Ford, Peter Ludlow, George Rochford, Francis Geogeghan, —— Flower, Charles Coote, Eſquires,—Lady Bolingbroke, Edward Earl of Oxford, Mrs. Martha Blount, Lady Johnſton, Lady Acheſon, Alderman Barber, Miſs Kelly, Counteſs of Kerry, Mrs. Pendarves, Mrs. Donnellan, Mrs. Pratt, Mrs. Conduit, Dr. Sheridan, the Biſhop of Clogher, Lady Howth, Sir W. Fownes, the Rev. Marmaduke Philips, and Lady Betty Brownlowe. Few of theſe letters, however, are, in our opinion, of any great importance; and thoſe from Sheridan, in particular, are, ſurely, the moſt egregious trifles that ever diſgraced the pen of a man of learning: playing monkey tricks with words, and twiſting, turning, and diſtorting language into meer jargon. But this was a ſpecies of wit, which paſſed current among theſe geniuſes, under the name of *Bagatelle.*

The Sixth is the moſt reſpectable volume of this ſet; though, like the others, it contains a number of very unintereſting letters. The writers are, Swift, Sheridan, Lord Oxford,

Lord Howth, Lord Orrery, Lord B——, Dr. King, Dr. Sican, moſt of the Ladies in the former liſt, together with Mrs. Whiteway, Miſs Harriſon, Miſs Richardſon, Miſs Davys, the Biſhop of Kilmore, the Hon. Tho. Carter, Mr. Ford, Mr. Thomas Carte, Dr. Dunkin, the Right Hon. William Pulteney, Eſq; William Richardſon, Eſq; Eraſmus Lewis, Eſq; Dr. Clancy, Alexander Macaulay, Eſq; Mr. Pope, Dr. Scott, &c. &c. *Some* of theſe letters, indeed, are valuable, and will make the reader ample amends for the reſt, of inferior worth: Mrs. Whiteway's, in particular, give us a very high opinion of that Lady's merit.—There is alſo an ingenious complimentary letter from Lord B—— (Lord Bathurſt, we ſuppoſe) to Dr. Swift, with which, we dare ſay, moſt of our Readers will be pleaſed: it is dated from Cirencester, Sept. 13, 1735, and ſeems founded on an occurrence, of which we do not remember to have met with any other account.

'Dear Dean, though you never anſwer any of my letters, and I can never have a line from you, except in parliament time about an Iriſh cauſe, I do inſiſt that without delay you give me either by yourſelf or agents immediate ſatisfaction in theſe points. Firſt, whether that article which I read in the news about one Butler, a ſhooting parſon, be true or not; ſecondly, whether he has yet begged pardon, and atteſted upon oath that it was without deſign, and by accident that the gun went off. In caſe the fact be true, and that he has not yet made any ſufficient or reaſonable excuſe, I require of you that you do immediately get ſome able painter to draw his picture, and ſend it over to me, and I will order a great number of prints to be made of it, which ſhall be diſperſed over all parts of the known world, that ſuch a worthleſs raſcal may not go any where without being known. I make no doubt of his being immediately drove out of Ireland, ſuch a brutal attempt upon the Drapier cannot be borne there; and he won't venture into England when theſe prints of his perſon are ſent about, for he would certainly be knocked on the head in the firſt village he paſſes through. Perhaps he may think to ſkulk in Holland, the common refuge of all ſcoundrels; but he will ſoon find out, that Dr. Swuift (for ſo they pronounce the name) is in great eſteem there, for his learning and political writings. In France he would meet with worſe reception; for his wit is reliſhed there, and many of his tracts, though ſpoiled by tranſlation, are yet more admired than what is writ by any among themſelves. Should he go into Spain, he would find that Don Suifto is in the higheſt eſtimation, being thought to be lineally deſcended from Miguel de Cervantes by a daughter of Quevedo's. Perhaps he may think to be ſafe in Poland during the time of theſe troubles; but I can aſſure him, from the mouth

of

of a Poliſh lady, who was lately in London, by name Madam de Monmorancy (for ſhe was married to a French gentleman of that great family) that Dr. Swift is perfectly well known there; and ſhe was very ſolicitous to know whether he were a Staniſlaiſt or not, ſhe being a zealous partizan for that cauſe.

'Now if this brute of a parſon ſhould find no ſecurity in Europe, and therefore ſlip into the Eaſt Indies in ſome Dutch ſhip, for a Dutchman may be found who would carry the devil for a ſtiver or two extraordinary, he will be confoundedly ſurprized to find that Dr. Swift is known in China, and that next to Confucius his writings are in the greateſt eſteem. The miſſionaries have tranſlated ſeveral European books into their language; but I am well informed that none of them have taken ſo well as his; and the Chineſe, who are a very ingenious people, reckon Sif the only author worth reading. It is well known that in Perſia, Kouli-Can was at the pains to tranſlate his works himſelf; being born a Scotſman, he underſtood them very well, and I am credibly informed that he read The Battle of the Books the night before he gave that great defeat to the Perſian army. If he hears of this, he may imagine that he ſhall find good reception at Conſtantinople; but he will be bit there; for many years ago an Engliſh renegado ſlave tranſlated Effendi Soif for them, and told them it was writ by an Engliſhman, with a deſign to introduce the Mahometan religion; this having got him his liberty, and although it is not believed by the Effendi, the book and the author are in the greateſt eſteem amongſt them. If he goes into America, he will not be received into any Engliſh, French, or Spaniſh ſettlement; ſo that in all probability he would be ſoon ſcalpt by the wild Indians; and in truth there would be no manner of ſhame that a head ſhould be uncovered that has ſo little brains in it. Brutality and ill-nature proceed from the want of ſenſe; therefore without having ever heard of him before, I can decide what he is, from this ſingle action. Now I really believe no layman could have done ſuch a thing The wearing petticoats gives to moſt of the clergy (few only excepted of ſuperior underſtanding) certain feminine diſpoſitions. They are commonly ſubject to malice and envy, and give more free vent to thoſe paſſions: poſſibly for the ſame reaſon that women are obſerved to do ſo, becauſe they cannot be called to account for it. When one of us does a brutal action to another, he may have his head broke, or be whipt through the lungs; but all who wear petticoats are ſecure from ſuch accidents. Now to avoid further trouble, I hope by this time his gown his ſtript off his back, and the boys of Dublin have drawn him through a horſe-pond. Send me an account of this, and I ſhall be ſatisfied. Adieu, dear Dean; I am got to the end of my paper, but you may

may be aſſured that my regard for you will only end with the laſt breath of your faithful ſervant.'

As we have mentioned Mrs. Whiteway with ſome degree of diſtinction, though not in terms by any means equal to her merit, we ſhall give our Readers one of her letters, as a ſpecimen of the uncommon *ſenſe* and *ſpirit* * of the Writer. It is addreſſed to Mr. Pope, and relates to the declining ſtate of the Dean's health, towards the cloſe of his life; and is dated May 16, 1740.

'Sir! Should I make an apology for writing to you, I might be aſked why I did ſo? If I have erred, my deſign at leaſt is good, both to you and the Dean of St. *Patrick's*; for I write in relation to my friend, and I write to his friend, which I hope will plead my excuſe. As I ſaw a letter of yours to him, wherein I had the honour to be named, I take the liberty to tell you (with grief of heart) his memory is ſo much impaired, that in a few hours he forgot it; nor is his judgment ſound enough, had he many tracts by him, to finiſh or correct them, as you have deſired. His health is as good as can be expected, free from all the tortures of old age; and his deafneſs, lately returned, is all the bodily uneaſineſs he hath to complain of. A few years ago he burnt moſt of his writings unprinted, except a few looſe papers, which are in my poſſeſſion, and which I promiſe you (if I out-live him) ſhall never be made public without your approbation. There is one treatiſe in his own keeping, called *Advice to Servants*, very unfiniſhed and incorrect, yet what is done of it, hath ſo much humour, that it may appear as a poſthumous work. The hiſtory of the four laſt years of queen Anne's reign I ſuppoſe you have ſeen with Dr. King, to whom he ſent it ſome time ago, and, if I am rightly informed, is the only piece of his (except *Gulliver*) which he ever propoſed making money by, and was given to Dr. King with that deſign, if it might be printed: I mention this to you, leſt the Doctor ſhould die, and his heirs imagine they have a right to diſpoſe of it. I intreat, Sir, you will not take notice to any perſon of the hints I have given you in this letter; they are only deſigned for yourſelf: to the Dean's friends in England they can only give trouble, and to his enemies and ſtarveling wits cauſe of triumph. I incloſe this to alderman Barber, who I am ſure will deliver it ſafe, yet knows nothing more than its being a paper that belongs to you.

'The ceremony of anſwering women's letters, may perhaps make you think it neceſſary to anſwer mine; but I do not expect it, becauſe your time either is or ought to be better employed, unleſs it be in my power to ſerve you in buying Iriſh linen, or

* Mr. Pope's expreſſion, in his anſwer to the letter here given.

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any other command you are pleaſed to lay on me, which I ſhall execute, to the beſt of my capacity, with the greateſt readineſs, integrity, and ſecrecy; for whether it be my years, or a leſs degree of vanity in my compoſition than in ſome of my ſex, I can receive ſuch an honour from you without mentioning it. I ſhould, ſome time paſt, have writ to you on this ſubject, had I not fancied that it glanced at the ambition of being thought a perſon of conſequence, by interfering between you and the Dean; a character of all others which I diſlike.

'I have ſeveral of your letters to the Dean, which I will ſend by the firſt ſafe hand that I can get to deliver them to yourſelf; I believe it may be Mr. M'Aulay, the gentleman the Dean recommended through your friendſhip to the prince of Wales.

'I believe this may be the only letter which you ever received without aſking a favour, a compliment, extolling your genius, running in raptures on your poetry, or admiring your diſtinguiſhable virtue. I am, Sir, with very high reſpect, your moſt obedient and moſt humble ſervant, *Martha Whiteway*.

'Mr. Swift, who waited on you laſt ſummer, is ſince that married to my daughter: he deſires me to preſent you his moſt obedient reſpects and humble thanks for the particular honour conferred upon him in permitting him to ſpend a day with you at Twickenham; a favour he will always remember with gratitude.'

From the circumſtance mentioned in the poſtſcript to the foregoing letter, we conclude that Mr. Swift, there mentioned, is the gentleman whoſe name ſtands in the front of theſe volumes, as editor of the preſent collection: and if we rightly remember, the death of Mrs. Whiteway was, not many months ago, recorded in the public papers, in a paragraph from Worceſter.

There is another letter in this collection, by the peruſal of which we have been not a little affected. It was written by Earl of Orrery, to our editor, and is dated Dec. 4, 1742.

'Sir, I am much obliged to you for the full, though melancholy, account you have ſent me of my ever honoured friend. It is the more melancholy to me, as I have heard him often lament the particular misfortune incident to human nature, of an utter deprivation of ſenſes many years before a deprivation of life. I have heard him deſcribe perſons in that condition, with a livelineſs and a horror, that on this late occaſion have recalled to me his very words. Our litany, methinks, ſhould have an addition of a particular prayer againſt this moſt dreadful misfortune. I am ſure mine ſhall. The bite of a mad dog (a moſt tremendous evil) ends ſoon in death; but the effects of his loſs of memory may laſt even to the longeſt age of man; therefore

therefore I own my friendſhip for him has now changed my thoughts and wiſhes into the very reverſe of what they were. I rejoice to hear he grows lean. I am ſorry to hear his appetite is good. I was glad when there ſeemed an approaching mortification in his eye-lid. In one word, the man I wiſhed to live the longeſt, I wiſh the ſooneſt dead. It is the only bleſſing that can now befal him. His reaſon will never return; or if it ſhould, it will only be to ſhew him the miſery of having loſt it. I am impatient for his going where imperfection ceaſes, and where perfection begins; where Wilſons cannot break in and ſteal, and where envy, hatred, and malice have no influence or power. Whilſt he continues to breathe, he is an example, ſtronger and more piercing than he or any other divine could preach, againſt pride, conceit, and vain glory. Good God! Doctor Swift beaten and marked with ſtripes by a beaſt in human ſhape, one Wilſon. But he is not only an example againſt preſumption and haughtineſs, but in reality an incitement to marriage. Men in years ought always to ſecure a friend to take care of declining life, and watch narrowly as they fall the laſt minute particles of the hour glaſs. A batchelor will ſeldom find, among all his kindred, ſo true a nurſe, ſo faithful a friend, ſo diſintereſted a companion, as one tied to him by the double chain of duty and affection. A wife could not be baniſhed from his chamber, or his unhappy hours of retirement: nor had the Dean felt a blow, or wanted a companion, had he been married, or in other words had Stella lived. All that a friend could do, has been done by Mrs. Whiteway; all that a companion could perſuade, has been attempted by Mrs. Ridgeway: the reſt——but I ſhall run on for ever; and I ſet out at firſt only with an intention of thanking you for your letter, and aſſuring you that I am; Sir, your moſt obedient humble ſervant, *Orrery.*'

We were particularly ſtruck with the noble letter-writer's reflection on the *peculiar* unhappineſs to which a man may poſſibly be reduced in a *ſingle* ſtate; and we think it not unworthy the conſideration of every batchelor: ſince no man can ſay, or foreſee, any more than Swift could, in the vigour of his days, to what kind of evil he may live to be expoſed.

With reſpect to the ſketches left by the Dean, of the reigns of William II. Henry I. Stephen, and Henry II. it ſeems they were written in conſequence of a deſign formed by the author, about the year 1704, to write an hiſtory of England, from the beginning of Rufus, to the end of Eliſabeth:—'Such an hiſtory, ſays he, in his letter to count Gyllenberg, as appears to be moſt wanted by foreigners and gentlemen of our own country; not a voluminous work, not properly an abridgment, but an exact relation of the moſt important affairs and events, without

out any regard to the reſt.' He was diverted from purſuing this hiſtory, partly by the changes that happened in the ſtate, partly by the viciſſitudes of his own affairs, and the chagrin occaſioned by his diſappointments.—His abandoning this deſign was, indeed, a loſs to literature; for, from the ſpecimen here given, we may conclude that it would have been a valuable performance. His ſtile is nervous, clear, conciſe and manly; the facts ſeem to be related with accuracy, moderation and judgment; and the characters of the princes and great men of the reſpective times, are drawn with equal freedom and impartiality.

We now, for the preſent, take leave of one of our favourite Engliſh Authors; hoping that after our Editor, or other perſons who are poſſeſſed of any of the Dean's unpubliſhed writings, have given us every genuine production of his maſterly pen which can poſſibly be recovered (without, however, printing ſuch trifles as the author himſelf would have deemed unworthy of the preſs) Mr. Swift himſelf, or ſome other hand, as well qualified for the taſk, will oblige the world with a faithful abridgment of the whole; free from the intermixture of eſſays, poems, &c. by other writers, his aſſociates in wit and friendſhip, whoſe performances we have in ſeparate forms. By this means, the works of the ever-to-be-admired Dean Swift, which now ſeem to be engroſſing the room of a moderate library to themſelves, may be reduced to ſuch a reaſonable number of volumes, as will require ſomewhat leſs than a little *fortune* to purchaſe them.

Commentaries on the Laws of England. By William Blackſtone, Eſq; Book III. Concluded. *See our laſt.*

THE cloſe of our laſt account juſt opened the ſubject of the ſixth chapter, including the conſideration of the eccleſiaſtical, military and maritime courts. Before the learned writer treats of theſe in particular, he makes ſome general and curious reflections concerning the diſtinction between the lay and eccleſiaſtical juriſdictions. He juſtly obſerves that in the time of our Saxon anceſtors, the county court was as much a ſpiritual as a temporal tribunal: the rights of the church were aſcertained and aſſerted at the ſame time and by the ſame judges as the rights of the laity.

'For this purpoſe the biſhop of the dioceſe, and the alderman, or in his abſence the ſheriff of the county, uſed to ſit together in the county court, and had there the cognizance of all cauſes as well eccleſiaſtical as civil: a ſuperior deference being paid to the biſhop's opinion in ſpiritual matters, and to that of the lay judges in temporal. This union of power was very advantageous to them both: the preſence of the biſhop

ſhop added weight and reverence to the ſheriff's proceedings; and the authority of the ſheriff was equally uſeful to the biſhop, by enforcing obedience to his decrees in ſuch refractory offenders, as would otherwiſe have deſpiſed the thunder of mere eccleſiaſtical cenſures.

'But ſo moderate and rational a plan was wholly inconſiſtent with thoſe views of ambition, that were then forming by the court of Rome. It ſoon became an eſtabliſhed maxim in the papal ſyſtem of policy, that all eccleſiaſtical perſons and all eccleſiaſtical cauſes ſhould be ſolely and entirely ſubject to eccleſiaſtical juriſdiction only: which juriſdiction was ſuppoſed to be lodged in the firſt place and immediately in the pope, by divine indefeaſible right and inveſtiture from Chriſt himſelf; and derived from the pope to all inferior tribunals. Hence the canon law lays it down as a rule, that "*ſacerdotes a regibus honorandi ſunt, non judicandi*;" and places an emphatical reliance on a fabulous tale which it tells of the emperor Conſtantine; that when ſome petitions were brought to him, imploring the aid of his authority againſt certain of his biſhops, accuſed of oppreſſion and injuſtice, he cauſed (ſays the holy canon) the petitions to be burnt in their preſence, diſmiſſing them with this valediction; "*ite, et inter vos cauſas veſtras diſcutite, quia dignum non eſt ut nos judicemus Deos.*"

'It was not however till after the Norman conqueſt, that this doctrine was received in England; when William I, (whoſe title was warmly eſpouſed by the monaſteries which he liberally endowed, and by the foreign clergy, whom he brought over in ſhoals from France and Italy and planted in the beſt preferments of the Engliſh church,) was at length prevailed upon to eſtabliſh this fatal encroachment, and ſeparate the eccleſiaſtical court from the civil: whether actuated by principles of bigotry, or by thoſe of a more refined policy, in order to diſcountenance the laws of King Edward abounding with the ſpirit of Saxon liberty, is not altogether certain. But the latter, if not the cauſe, was undoubted the conſequence, of this ſeparation: for the Saxon laws were ſoon overborne by the Norman juſticiaries, when the county court fell into diſregard by the biſhop's withdrawing his preſence; in obedience to the charter of the conqueror; which prohibited any ſpiritual cauſe from being tried in the ſecular courts, and commanded the ſuitors to appear before the biſhop only, whoſe deciſions were directed to conform to the canon law.'

King Henry the 1ſt, our author proceeds to remark, revived the union of the civil and eccleſiaſtical courts, which was nevertheleſs ſoon after diſſolved: and when upon the death of Henry I, the uſurper Stephen was brought in and ſupported by the clergy, we find that one article of the oath they impoſed upon

upon him was, that eccleſiaſtical perſons and eccleſiaſtical cauſes ſhould be ſubject only to the biſhop's juriſdiction.

He then recounts the various ſpecies of eccleſiaſtical courts, beginning with the loweſt. The courts treated of are. I. The archdeacons court. 2. The conſiſtory court. 3. The court of arches. 4. The court of peculiars. 5. The prerogative court. 6. The great court. 7. The commiſſion of review.

With reſpect to courts military, the only court of the kind known to, and eſtabliſhed by the permanent laws of the land is the *court of chivalry*, but this, as Mr. Blackſtone remarks, is now grown almoſt entirely out of uſe, on account of the feebleneſs of its juriſdiction, and want of power to enforce its judgements; as it can neither fine nor impriſon, not being a court of record.

In regard to the maritime courts, they conſiſt only of the *court of admiralty* and its *court of appeal.*

Having thus conſidered the ſeveral courts whoſe juriſdiction is public and general, Mr. Blackſtone, in the enſuing chapter, treats of thoſe whoſe juriſdiction is private and ſpecial, confined to particular ſpots, or inſtituted only to redreſs particular injuries. A particular detail of theſe, which are very numerous, would, to the far greater part of our readers, prove tedious and unintereſting; we ſhall therefore haſten to our author's reflections with regard to the courts of requeſt, or courts of conſcience for the recovery of ſmall debts: of which great numbers have, within theſe few years, been eſtabliſhed in different parts of the kingdom.

"The anxious deſire, that has been ſhewn to obtain theſe ſeveral acts, proves clearly that the nation in general is truly ſenſible of the great inconvenience, ariſing from the diſuſe of the antient county and hundred-courts; wherein cauſes of this ſmall value were always formerly decided, with very little trouble and expenſe to the parties. But it is to be feared, that the general remedy which of late hath been principally applied to this inconvenience, (the erecting theſe new juriſdictions) may itſelf be attended in time with very ill conſequences: as the method of proceeding therein is entirely in derogation of the common law; as their large diſcretionary powers create a petty tyranny in a ſet of ſtanding commiſſioners; and as the diſuſe of the trial by jury may tend to eſtrange the minds of the people from that valuable prerogative of Engliſhmen, which has already been more than ſufficiently excluded in many inſtances. How much rather is it to be wiſhed, that the proceedings in the county and hundred-courts could again be revived, without burthening the freeholders with too frequent and tedious attendances, but at the ſame time removing the delays that have inſenſibly crept into their proceedings, and the power that either party

party have of transferring at pleaſure their ſuits to the courts at Weſtminſter! And we may with ſatisfaction obſerve, that this experiment has been actually tried, and has ſucceeded in the populous county of Middleſex; which might ſerve as an example for others. For by ſtatute 23 Geo. II. c. 33. it is enacted, 1. That a ſpecial county court ſhall be held, at leaſt once a month in every hundred of the county of Middleſex, by the county clerk. 2. That twelve freeholders of that hundred, qualified to ſerve on juries, and ſtruck by the ſheriff, ſhall be ſummoned to appear at ſuch court by rotation; ſo as none ſhall be ſummoned oftener than once a year. 3. That in all cauſes, not exceeding the value of forty ſhillings, the county clerk and twelve ſuitors ſhall proceed in a ſummary way, examining the parties and witneſſes on oath, without the formal proceſs antiently uſed; and ſhall make ſuch order therein as they ſhall judge agreeable to conſcience. 4. That no plaints ſhall be removed out of this court, by any proceſs whatſoever; but the determination herein ſhall be final. 5. That if any action be brought in any of the ſuperior courts againſt a perſon reſident in Middleſex, for a debt or contract, upon a trial whereof the jury ſhall find leſs than 40 *s.* damages, the plaintiff ſhall recover no coſts, but ſhall pay the defendant double coſts; unleſs upon ſome ſpecial circumſtances, to be certified by the judge who tried it. 6. Laſtly, a table of very moderate fees is preſcribed and ſet down in the act; which are not to be exceeded upon any account whatſoever. This is a plan entirely agreeable to the conſtitution and genius of the nation: calculated to prevent a multitude of vexatious actions in the ſuperior courts, and at the ſame time to give honeſt creditors an opportunity of recovering ſmall ſums; which now they are frequently deterred from by the expence of a ſuit of law: a plan which, in ſhort, wants only to be generally known, in order to its univerſal reception.'

We entirely concur with Mr. Blackſtone as to the expedience of extending this uſeful inſtitution. The power delegated to the commiſſioners of the courts of conſcience, is undoubtedly liable to very great abuſes. The trivial concerns which form the buſineſs of thoſe courts, are often committed to the deciſion of perſons of little conſideration, who are moſt eaſily tempted to act under undue influence, and to be governed by little perſonal partialities, and the ſordid principles of ſelf-intereſt. A power without appeal lodged in ſuch hands, is liable to be executed in an unjuſt and oppreſſive manner. It is to be feared that the mean practices ſometimes uſed for extorting money by delays and various impoſitions render it in proportion more expenſive than the courts at Weſtminſter, without being attended with

with the advantage of having the ſuits determined by experienced and unbiaſſed judges, and impartial juries.

Having gone through the ſeveral ſpecies of private or ſpecial courts of the greateſt note in the kingdom inſtituted for the redreſs of private wrongs, our author cloſes this part of his ſubject with one general obſervation from Lord Coke; 'that theſe particular juriſdictions derogating from the general juriſdiction of the courts of common law, are ever taken ſtrictly, and cannot be extended farther than the expreſs letter of their privileges will moſt explicitly warrant.'

The matter which ſucceeds, reſpects the cognizance of private wrongs, and conſiders in which of the vaſt variety of courts, mentioned in the preceeding chapter, every poſſible injury that can be offered to a man's perſon or property is certain of meeting with redreſs. This part of the work being moſtly of a technical nature, and as ſuch concerning the profeſſors chiefly, our readers will not expect that we ſhould give a regular epitome of it. Nevertheleſs we ſhall not omit taking notice of ſuch paſſages, as being of an hiſtorical or general nature, may prove agreeable to our readers. Of this kind are our author's reflections on the old law Latin, which ſucceeded the Norman French, and was firſt introduced by Edward III, who having employed his arms ſucceſsfully in ſubduing the *crown* of France, thought it unbeſeeming the dignity of the victors, to uſe any longer the *language* of a vanquiſhed country.

'This technical Latin continued in uſe from the time of its firſt introduction, till the ſubverſion of our antient conſtitution under Cromwell; when, among many other innovations in the law, ſome for the better and ſome for the worſe, the language of our records was altered and turned into Engliſh. But, at the reſtoration of King Charles, this novelty was no longer countenanced; the practiſers finding it very difficult to expreſs themſelves ſo conciſely or ſignificantly in any other language but the Latin. And thus it continued without any ſenſible inconvenience till about the year 1730, when it was again thought proper that the proceedings at law ſhould be done into Engliſh, and it was accordingly ſo ordered by ſtatute 4 Geo. II. c. 26. This was done, in order that the common people might have knowlege and underſtanding of what was alleged or done for and againſt them in the proceſs and pleadings, the judgment and entries in a cauſe. Which purpoſe I know not how well it was anſwered; but am apt to ſuſpect that the people are now, after many years experience, altogether as ignorant in matters of law as before. On the other hand, theſe inconveniences have already ariſen from the alteration; that now many clerks and attorneys are hardly able to read, much leſs to underſtand, a record even of ſo modern a date as the reign of George the

firſt. And it has much enhanced the expence of all legal proceeding: for ſince practiſers are confined (for the ſake of the ſtamp duties, which are thereby conſiderably encreaſed) to write only a ſtated number of words in a ſheet; and as the Engliſh language, through the multitude of its particles, is much more verboſe than the Latin; it follows that the number of ſheets muſt be very much augmented by the change. The tranſlation alſo of technical phraſes, and the names of writs and other proceſs, were found to be ſo very ridiculous (a writ of *niſi prius*, *quare impedit*, *fieri facias*, *habeas corpus*, and the reſt, not being capable of an Engliſh dreſs with any degree of ſerioufneſs) that in two years time a new act was obliged to be made, 6 Geo. II. c. 14; which allows all technical words to continue in the uſual language, and has thereby almoſt defeated every beneficial purpoſe of the former ſtatute.

'What is ſaid of the alteration of language by the ſtatute 4 Geo. II. c. 26. will hold equally ſtrong with reſpect to the prohibition of uſing the antient immutable *court hand* in writing the records or other legal proceedings; whereby the reading of any record that is forty years old is now become the object of ſcience, and calls for the help of an antiquarian. But that branch of it, which forbids the uſe of abbreviations, ſeems to be of more ſolid advantage, in delivering ſuch proceedings from obſcurity: according to the precept of Juſtinian; "*ne per ſcripturam aliqua fiat in poſterum dubitatio, jubemus non per ſigilorum captiones et compendioſa aenigmata ejuſdem codicis textum conſcribi, ſed per literarum conſequentiam explanari concedimus.*"

These obſervations are undoubtedly juſt. Even the fleeting nature of modern language may be mentioned among other reaſons why it is moſt advantageous to have all records in a dead language: and to the inconveniences pointed out by our author, and which have ariſen from the diſuſe of the technical Latin, we may add that it has proved the means of introducing low and illiterate people into the practice of the law, who being deſtitute of the advantages, and ſtrangers to the ſentiments, attending a liberal education, have too often brought diſgrace on themſelves and ſcandal to the profeſſion.

In the chapter which treats of trials by juries, Mr. Blackſtone takes occaſion to make a very warm, yet juſt panegyrick on this mode of trial; but leſt his eulogium ſhould appear the reſult of enthuſiaſm or prejudice, rather than of ſober reflection, he has very fairly ſtated its principal defects, as follows.

'1. The want of a complete diſcovery by the oath of the parties. This each of them is now intitled to have, by going through the expence and circuity of a court of equity, and therefore it is ſometimes had by conſent, even in the courts of law. How far ſuch a mode of compulſive examination is agreeable to

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the rights of mankind, and ought to be introduced in any country, may be a matter of curious diſcuſſion, but is foreign to our preſent enquiries. It has long been introduced and eſtabliſhed in our courts of equity, not to mention the civil law courts; and it ſeems the height of judicial abſurdity, that in the ſame cauſe, between the ſame parties, in the examination of the ſame facts, a diſcovery by the oath of the parties ſhould be permitted on one ſide of Weſtminſter-hall, and denied on the other: or that the judges of one and the ſame court ſhould be bound by law to reject ſuch a ſpecies of evidence, if attempted on a trial at bar; but, when ſitting the next day as a court of equity, ſhould be obliged to hear ſuch examination read, and to found their decrees upon it. In ſhort, common reaſon will tell us, that in the ſame country, governed by the ſame laws, ſuch a mode of enquiry ſhould be univerſally admitted, or elſe univerſally rejected.

'2. A ſecond defect is of a nature ſomewhat ſimilar to the firſt: the want of a compulſive power for the production of books and papers belonging to the parties. In the hands of third perſons they can generally be obtained by rule of court, or by adding a clauſe of requiſition, to the writ of *ſubpœna*, which is then called a *ſubpœna duces tecum*. But, in mercantile tranſactions eſpecially, the ſight of the party's own books is frequently deciſive; ſuch, for inſtance, as the daybook of a trader, where the tranſaction muſt be recently entered, as really underſtood at the time; though ſubſequent events may tempt him to give it a different colour. And as, this evidence may be finally obtained, and produced on a trial at law, by the circuitous courſe of filing a bill in equity, the want of an original power for the ſame purpoſes in the courts of law is liable to the ſame obſervations as were made on the preceeding article.

'3. Another want is that of powers to examine witneſſes abroad, and to receive their depoſitions in writing, where the witneſſes reſide, and eſpecially when the cauſe of action ariſes in a foreign country. To which may be added the power of examining witneſſes that are aged, or going abroad, upon interrogatories *de bene eſſe*; to be read in evidence if the trial ſhould be deferred till after their death or departure, but otherwiſe to be totally ſuppreſſed. Both theſe are now very frequently effected by mutual conſent, if the parties are open and candid; and they may alſo be done indirectly at any time, through the chanel of a court of equity: but ſuch a practice has never yet been directly adopted as the rule of a court of law.

'4. The adminiſtration of juſtice ſhould not only be chaſte, but (like Caeſar's wife) ſhould not even be ſuſpected. A jury coming from the neighbourhood is in ſome reſpects a great advantage; but is often liable to ſtrong objections: eſpecially in

ſmall juriſdictions, as in cities which are counties of themſelves, and ſuch where aſſiſes are but ſeldom holden; or where the queſtion in diſpute has an extenſive local tendency; where a cry has been raiſed and the paſſions of the multitude been inflamed; or where one of the parties is popular, and the other a ſtranger or obnoxious. It is true that if a whole county is intereſted in the queſtion to be tried, the trial by the rule of law muſt be in ſome adjoining county: but, as there may be a ſtrict intereſt ſo minute as not to occaſion any biaſs, ſo there may be the ſtrongeſt biaſs, where the whole county cannot be ſaid to have any pecuniary intereſt. In all theſe caſes, to ſummon a jury, labouring under local prejudices, is laying a ſnare for their conſciences: and, though they ſhould have virtue and vigour of mind ſufficient to keep them upright, the parties will grow ſuſpicious, and reſort under various pretences to another mode of trial. The courts of law will therefore in *tranſitory* actions very often change the *venue*, or county wherein the cauſe is to be tried: but in *local* actions, though they ſometimes do it indirectly and by mutual conſent, yet to effect it directly and abſolutely, the parties are driven to the delay and expence of a court of equity; where, upon making out a proper caſe, it is done upon the ground of being neceſſary to a fair, impartial, and ſatisfactory trial.'

To theſe defects, we think, may be added the neceſſity of the whole twelve concurring in their verdict; it is to be feared that two or three ſhallow and obſtinate jurymen, too often, by tiring the patience, direct the judgment of the more diſcerning majority.

We could wiſh that our limits would allow us to take notice of many other excellent remarks, which abound in this volume, more eſpecially of our Author's reflections concerning the court of chancery; but the extracts we have already given are ſufficient to invite every lover of ſcience to peruſe the whole of this incomparable performance.

An Eſſay on the firſt Principles of Government; and on the Nature of political, civil, and religious Liberty. By Joſeph Prieſtley, L. L. D. F. R. S. 8vo. 3s. ſewed. Dodſley, &c. 1768.

THERE is, perhaps, no country that can be compared with our own, for the number of valuable writers it has produced upon liberty, and for the juſt and enlarged ſentiments which have been advanced concerning this great ſubject. The works of Harrington, Sidney, Locke, Hoadly, and others, will be read and ſtudied, and their names held in the higheſt honour, ſo long as any worthy and liberal views of things ſhall be found

found to prevail in the Britiſh iſlands. But, much indebted as we are to theſe excellent authors, for their bold and vigorous aſſertion and vindication of the civil and religious rights of mankind, we are not to imagine that they arrived to the *ne plus ultra* of political ſcience. The ſubject was too large and comprehenſive for them to ſee the whole of it at once. The knowlege of it is capable of great improvement; and will, undoubtedly, continue to improve, according to the degree in which human reaſon is cultivated, and the experience of men in the affairs of government becomes more accurate and extenſive.

The truth of theſe obſervations will, in ſome meaſure, be evident, form a ſurvey of the admirable performance before us; which owes its riſe to the remarks that were publiſhed by Dr. Prieſtley, *on Dr. Brown's Propoſal for a Code of Education.* Our Author having been led, in his remarks, to mention the ſubject of civil and religious liberty, ſeveral perſons were deſirous that he ſhould treat of it more at large. It appeared to them, that ſome of the views he had given of this important, but difficult ſubject, were new, and ſhewed it in a clearer light than any in which they had ſeen it repreſented before. They thought he had placed the foundation of thoſe moſt valuable intereſts of mankind on a broader and firmer baſis, in conſequence of his availing himſelf of a more accurate and extenſive ſyſtem of morals and policy, than was adopted by Mr. Locke, and other writers. Accordingly, Dr. Prieſtley informs us, that he hath endeavoured to anſwer the wiſhes of his friends, in the beſt manner he is able; and that he hath, at the ſame time, retained the ſubſtance of the former treatiſe, having diſtributed the ſeveral parts of it into the body of this Eſſay.

In the introduction, which is upon the firſt principles of government, and the nature of liberty, our ingenious Author begins with conſidering the two capital advantages which man derives from the ſuperiority of his intellectual powers. The firſt is, that, as an individual, he poſſeſſes a certain comprehenſion of mind, whereby he contemplates and enjoys the paſt, and the future, as well as the preſent.—The next advantage reſulting from the ſame principle, and which is, in many reſpects, both the cauſe and effect of the former, is, that the human ſpecies itſelf is capable of a ſimilar and unbounded improvement; whereby mankind in a latter age are greatly ſuperior to mankind in a former age, the individuals being taken at the ſame time of life.—The great inſtrument in the hand of divine providence, of this progreſs of the ſpecies towards perfection, is ſociety, and conſequently government.—Accordingly, that form of government will have a juſt claim to our approbation which favours this progreſs, and that muſt be condemned in which it is retarded. With theſe enlarged views, Dr.

Prieſtley propoſes to conſider the buſineſs of government, and having laid down its firſt principles, he chooſes, for the ſake of greater clearneſs, to divide liberty into two kinds, *political*, and *civil*. 'Political liberty, continues he, I would ſay, conſiſts in the power, which the members of the ſtate reſerve to themſelves, of arriving at the public offices, or at leaſt of having votes in the nomination of thoſe who fill them: and I would chooſe to call *civil liberty* that power over their own actions, which the members of the ſtate reſerve to themſelves, and which their officers muſt not infringe. Political liberty, therefore, is equivalent to the right of magiſtracy, being the claim that any member of the ſtate hath, to have his private opinion or judgment become that of the public, and thereby controul the actions of others; whereas civil liberty extends no farther than to a man's own conduct, and ſignifies the right he has to be exempt from the controul of the ſociety, or its agents; that is, the power he has of providing for his own advantage and happineſs. It is a man's civil liberty, which is originally in its full force, and part of which he ſacrifices when he enters into a ſtate of ſociety; and political liberty is that which he may or may not acquire in the compenſation he receives for it. For he may either ſtipulate to have a voice in the public determinations, or, as far as the public determination doth take place, he may ſubmit to be governed wholly by others.'

Agreeably to this diſtinction, with regard to which we entirely concur with our Author in thinking it an important and uſeful one, he proceeds, in the firſt part of his performance, to treat on political liberty. 'In countries, ſays he, where every member of the ſociety enjoys an equal power of arriving at the ſupreme offices, and conſequently of directing the ſtrength and ſentiments of the whole community, there is a ſtate of the moſt perfect political liberty. On the other hand, in countries where a man is, by his birth or fortune, excluded from theſe offices, or from a power of voting for proper perſons to fill them; that man, whatever be the form of the government, or whatever civil liberty, or power over his own actions he may have, has no power over thoſe of another, has no ſhare in the government, and, therefore, has no political liberty at all. Nay, his own conduct, as far as the ſociety does interfere, is, in all caſes, directed by others.

'It may be ſaid, that no ſociety on earth was ever formed in the manner repreſented above. I anſwer, it is true; becauſe all governments whatever have been, in ſome meaſure, compulſory, tyrannical and oppreſſive in their origin; but the method I have deſcribed muſt be allowed to be the only equitable and fair method of forming a ſociety. And ſince every man retains, and can never be deprived of his natural right

(founded on a regard to the general good) of relieving himſelf from all oppreſſion, that is, from every thing that has been impoſed upon him without his own conſent, this can be the only true and proper foundation of all the governments ſubſiſting in the world, and that to which the people who compoſe them have an unalienable right to bring them back.'

Dr. Prieſtley does not, however, by any means aſſert that the good of mankind requires a ſtate of the moſt perfect political liberty. This, indeed, is not poſſible, except in exceeding ſmall ſtates; which, if we judge from experience, are not deſirable; becauſe not favourable to great improvements and to happineſs. Neither if they were deſirable, would they be practicable; becauſe an entire equality, in communities or individuals, can never be preſerved, while ſome are more powerful, more enterpriſing, and more ſucceſsful in their attempts than others.—If, in every ſtate of conſiderable extent, we ſuppoſe a gradation of elective offices, and if we likewiſe ſuppoſe the loweſt claſſes of the people to have votes in the nomination of the loweſt officers, and, as they increaſe in wealth and importance, to have a ſhare in the choice of perſons to fill the higher poſts, till they themſelves be admitted candidates for places of public truſt; we ſhall, perhaps, form an idea of as much political liberty as is conſiſtent with the ſtate of mankind.

Our Author has ſhewn, at large, that, if the magiſtrates abuſe their truſt, the right of depoſing, and conſequently of puniſhing them, lies in the people. Indeed, we could follow him, with pleaſure, through the whole of what he has advanced upon the ſubject of political liberty; but we muſt content ourſelves with two or three paſſages, out of many others, equally manly, ſpirited, and liberal. 'If it be aſked, ſays he, how far a people may lawfully go in puniſhing their chief magiſtrates, I anſwer that, if the enormity of the offence (which is of the ſame extent as the injury done to the public) be conſidered, any puniſhment is juſtifiable that a man can incur in human ſociety. It may be ſaid, there are no laws to punish thoſe governors, and we muſt not condemn perſons by laws made *ex poſt facto*.—But I anſwer, that is a caſe, in its own nature, prior to the eſtabliſhment of any laws whatever; as it affects the very being of ſociety, and defeats the principal ends for which recourſe was originally had to it. There may be no fixed law againſt an open invader who ſhould attempt to ſeize upon a country, with a view to enſlave all its inhabitants; but muſt not the invader be apprehended, and even put to death, though he have broken no expreſs law then in being?—And why ſhould a man, who takes the advantage of his being king, or governor, to ſubvert the laws and liberties of his country, be conſidered in any other light than that of a foreign invader?

Nay, his crime is much more atrocious, as he was appointed the guardian of the laws and liberties which he ſubverts, and therefore was under the ſtrongeſt obligations to maintain.

'In a caſe, therefore, of this high criminal nature, *ſalus populi ſuprema eſt lex.* That muſt be done which the good of the whole requires; and, generally, kings depoſed, baniſhed, or impriſoned, are highly dangerous to a nation; becauſe, let them have governed ever ſo ill, it will be the intereſt of ſome to be their partiſans, and to attach themſelves to their cauſe.

'In large ſtates, this ultimate ſeat of power, this tribunal to which lies an appeal from every other, and from which no appeal can even be imagined, is too much hid and kept out of ſight by the preſent complex forms of government, which derive their authority from it. Hence hath ariſen a want of clearneſs and conſiſtency in the language of the friends of liberty. Hence the prepoſterous and ſlaviſh maxim, that whatever is enacted by that body of men, in whom the ſupreme power of the ſtate is veſted, muſt, in all caſes, be implicitly obeyed; and that no attempt to repeal an unjuſt law can be vindicated, beyond a ſimple remonſtrance addreſſed to the legiſlators. A caſe, which is very intelligible, but which can never happen, will demonſtrate the abſurdity of ſuch a maxim.

'Suppoſe the king of England, and the two houſes of parliament, ſhould make a law, in all the uſual forms, to exempt the members of either houſe from paying the taxes to the government, or to appropriate to themſelves the property of their fellow citizens. A law like this would open the eyes of the whole nation, and ſhow them the true principles of government, and the power of governors. The nation would ſee that the moſt regular governments might become tyrannical, and their governors oppreſſive, by ſeparating their intereſt from that of the people whom they governed. Such a law would ſhew them to be but ſervants, and ſervants who had ſhamefully abuſed their truſt. In ſuch a caſe, every man for himſelf would lay his hand upon his ſword, and the authority of the ſupreme power of the ſtate would be annihilated.'

The ſecond part of this treatiſe is upon civil liberty, and is divided into three ſections. The firſt ſection conſiders the nature of civil liberty in general, and exhibits ſeveral juſt and important obſervations, on the diſtinction that ought to be made between the *form*, and the *extent of power* in a government; and upon the near and manifeſt connection which political and civil liberty have with each other. In the ſecond ſection, Dr. Prieſtley examines the queſtion, in what manner an authoritative code of education would affect liberty and ſocial happineſs; and here he lays down as a principle, that the civil magiſtrate has a right to interfere in any matter, whatever it be, which

will,

will, probably, be conducted more to the advantage of ſociety, in his hands, than in thoſe of individuals. It is difficult to diſpute this principle, and yet it ſeems very liable to abuſe. Is not the deſign of government more immediately confined to the preſerving the lives, liberties, and properties of men from injury; and are there not ſome things in which it ought not to interpoſe, any farther than is abſolutely neceſſary to this end, whatever plauſible reaſons may be urged to the contrary?

As to our Author's remarks on Dr. Brown's code of education, we have given an account of them, in our Review for September, 1765. They are equally ſenſible and ſpirited; and, indeed, we do not wonder that Dr. Prieſtley, whoſe heart is warmed with paternal affection, and who is conſcious of his ability to train up his children in the beſt manner, ſhould be ſtruck with horror at the thoughts of having that delightful buſineſs, in any meaſure, taken out of his hands. We cannot, however, help lamenting, that education, under the direction of individuals, will, in all probability, require a long time to be carried to perfection. Conſidering the ignorance, the folly, the caprice, the miſguided fondneſs, the prejudices, the paſſions, and the vices of many parents, what numbers are there of the riſing generation, who have little or no chance for the attainment of knowledge, virtue, and happineſs! Would it be impoſſible, upon our Author's ſyſtem, for the magiſtrate ſo far to interfere, as to preſcribe young perſons certain bodily exerciſes, and to provide for their inſtruction in certain general principles of integrity, patriotiſm, and liberty, in ſuch a way, as, while it ſcarce infringed at all upon the parental rights and authority, would be evidently conducive to the public good?

The third ſection is upon religious liberty and toleration, and contains a variety of juſt and generous ſentiments, as well as ſome uſeful hints concerning ſeveral things that want to be reformed in eccleſiaſtical eſtabliſhments. At the cloſe of the ſection, Dr. Prieſtley, pleads for a full toleration of the papiſts; and this we cannot avoid regarding as the moſt exceptionable part of his treatiſe. He has by no means conſidered the ſubject with the accuracy and extent which its great importance demands. The queſtion, whether the papiſts have a right to a *full* toleration, is not to be diſcuſſed in the compaſs of eight ſmall pages. It is a difficult and intricate queſtion. It is a queſtion which takes in a large number of circumſtances; and we ſhall find that different opinions have been formed concerning it, by the ſteadieſt and moſt enlightened friends of liberty. The nature of popery ſhould, particularly, be inquired into; not merely as a ſyſtem of abſurd doctrines and worſhip, but as a practical and intolerant ſuperſtition; as a cruel conſpiracy againſt all the eſſential privileges of mankind; as a ſcheme

which cannot riſe to a high degree of power, except upon the ruins of every thing that can render life deſirable and valuable. We do not intend, by theſe obſervations, abſolutely to determine the point againſt our author; but only to ſhew, that he ought not to have treated it in ſo ſuperficial a manner.

The third and laſt part of this work is upon the progreſs of civil ſocieties to a ſtate of greater perfection, ſhewing that it is retarded by encroachments on civil and religious liberty. This part abounds with excellent and liberal reflections; but, as we have formerly taken notice of ſome of them, in the review before referred to, we ſhall diſmiſs the preſent article, with remarking, that Dr. Prieſtley is more ſanguine in his expectations of the future improvement of theſe iſlands in freedom, proſperity and happineſs, than will be juſtified by an enlarged knowledge of the world, and a careful conſideration of the prevailing principles and manners of the age. K-s

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Sermons on various Subjects, by the late Reverend Samuel Chandler, D. D. and F. R. and A. S. S. publiſhed from his Manuſcript; with a Preface, giving a brief Account of the Life, Character, and Writings of the Author. By Thomas Amory. 8vo. 4 Vols. 1 l. 1 s. in Boards. Cadell, &c. 1768.

THE ſermons contained in theſe four volumes, we are told in the Preface, are publiſhed according to the directions in the Doctor's laſt will; moſt of them were tranſcribed for the preſs by the author himſelf, and the reſt are either ſuch as he had declared his intention to publiſh, or are added at the requeſt of ſome of his moſt judicious hearers. We are further told, that they are the Doctor's *genuine* works, and that they have undergone no other alterations than were neceſſary, in poſthumous ſermons, in order to their appearing tolerably correct.

As there is a natural and a very laudable curioſity in the mind of almoſt every reader to be acquainted with the life and character of perſons diſtinguiſhed by their abilities and learning, we ſhall gratify this curioſity, by placing before our readers the ſhort account which the editor gives of the life and character of Dr. Chandler.

'Doctor Chandler was deſcended from anceſtors heartily engaged in the cauſe of Non-conformity and ſufferers for the liberty of conſcience. His grandfather Chandler, a tradeſman at Taunton in Somerſet, was much injured in his fortune by the perſecutions under Charles II. but bore chearfully *the ſpoiling of his goods*, that he might preſerve his peace of mind, and his title to the *better and more enduring ſubſtance in Heaven* inviolate.

'His father, the reverend Mr. Henry Chandler, was a diſſenting miniſter of conſiderable worth and abilities, who ſpent the greater part of his miniſterial life at Bath, where he maintained an honourable name. Mr. Samuel Chandler his elder ſon, the ſubject of the preſent memoirs, was born at Hungerford in Berks, where his father was then a miniſter, A. D. 1693. Diſcovering early a genius for learning, it was cultivated with care, and he was placed under maſters, with whom he made ſuch improvements in claſſical learning, that few carry from the college ſo large a ſtock of this, and particularly of the Greek, as he was maſter of before he went to the academy

'Being determined for the miniſtry, he was firſt ſent to an academy at Bridgewater, under the direction of the reverend Mr. Moore; whence he was ſoon removed to Glouceſter, that he might be a pupil of the very learned and ingenious Mr. Samuel Jones, who had opened an academy in that city with great reputation, which he long ſupported. Mr. Jones being then in the prime of life, and bent on advancing the character with which he ſet out; applied himſelf with uncommon care and diligence to cultivate the minds of his pupils; in which he was not a little animated by the diſtinguiſhed geniuſes of ſeveral of them; one of whom was the famous Dr. Butler, who died Biſhop of Durham, and another the late Archbiſhop of Canterbury. The emulation which ſuch companions in ſtudy muſt excite, and the mutual light and aſſiſtance they would communicate, could not but greatly contribute to render Mr. Chandler richly furniſhed in the ſeveral parts of literature and ſcience, to which he applied; and particularly in critical, biblical, and oriental learning. And the acquaintance and friendſhip which then commenced, was continued with reciprocal inſtances of eſteem and regard to the end of life, notwithſtanding their different ſtations and engagements.

'Mr. Chandler leaving the academy began to preach about July, 1714, and entering upon his ſacred employments, with ſuch abilities, and theſe ſo well improved, was ſoon taken notice of; and choſen to be their miniſter by the Preſbyterian congregation at Peckham, near London, in 1716, and ſerved them in the goſpel of Chriſt with acceptance and reputation; until he was called thence to miniſter to the ſociety in the Old Jury, one of the moſt conſiderable churches in the city, of the Preſbyterian denomination. While Mr. Chandler was employed at Peckham, ſome gentlemen, of the ſeveral denominations of Diſſenters in the city, came to a reſolution to ſet up and ſupport a weekly evening lecture at the Old Jury, for the winter half year; the ſubjects treated in which were to be the *evidences* of *natural* and *revealed* religion, and *anſwers* to the principal *objections* urged againſt them: and they choſe two of the moſt eminent young miniſters in each denomination for executing this deſign. Of theſe Mr. Chandler was one, and the very worthy Dr. Lardner another; who has ſince made himſelf univerſally known and eſteemed, by many very learned, judicious and impartial writings, in defence of the authenticity of the New Teſtament, and the truth of the Chriſtian religion; which will do him and the Diſſenters great and laſting honour.

'When this lecture was dropped, another of the ſame kind was ſet up, to be preached by one perſon; it being judged, that it might be thus conducted with more conſiſtency of reaſoning, and uniformity of deſign;

deſign: and Mr. Chandler was choſen for this ſervice. In the courſe of this lecture he preached ſome ſermons on the confirmation which *miracles* gave to the divine miſſion of Chriſt, and the truth of his religion; and vindicated the argument againſt the objections of Collins in his *grounds and reaſons*, &c.

'Theſe ſermons, by the advice of a friend, he threw into the form of a continued treatiſe, and printed. This work gained him high reputation, and made way for his being called upon the firſt vacancy to ſettle with the congregation in the Old Jury, about the year 1725; firſt as an *aſſiſtant*, and afterwards as their *paſtor*. Here he miniſtered to the religious improvement and eternal felicity of an affectionate and generous people for forty years, with an increaſing and eſtabliſhed reputation; which how well it was deſerved, his diſcourſes formerly and now printed ſufficiently manifeſt. With what vigour, diligence and conſtancy of application, he alſo employed the time not taken up by the duties of his paſtoral character, for improving himſelf and benefiting the world, may be learnt from the ſeveral writings he publiſhed on a variety of important ſubjects; a liſt of which is therefore ſubjoined.

'Perhaps it may be of uſe to ſtudious perſons of tender conſtitutions to be informed, that Mr. Chandler in the younger part of life was ſubject to frequent and dangerous *fevers*; one of which confined him more than three months, and threatened by its effects to diſable him for public ſervice. He was therefore adviſed to go into the *vegetable diet*, in which he continued for twelve years. This produced ſo happy an alteration in his conſtitution; that though he afterwards returned to the uſual way of living, he enjoyed an uncommon ſhare of vigour and ſpirits till ſeventy.

'Among other learned and uſeful deſigns which Mr. Chandler had formed, he began a Commentary on the Prophets. Having finiſhed Joel, which he publiſhed, and gone a great way in Iſaiah, he met with the M. S. Lexicon and lectures of the famous Arabic profeſſor Schultens, who much recommends the explaining the difficult words and phraſes of the Hebrew language, by comparing them with the Arabic. This determined Mr. Chandler to ſtudy the Hebrew anew, with this light before him, and to drop his Commentary 'till he ſhould thus have ſatisfied himſelf, that he had attained the genuine ſenſe of the ſacred writers: and having once dropt it, a variety of other engagements prevented his reſuming and finiſhing his original plan.

'While he was thus employed in advancing the intereſts of religion, learning and liberty, he received the higheſt literary honour from two univerſities, Edinburgh and Aberdeen; who each of them ſent him, unaſked, the diploma of *Doctor* in *Divinity*.

'Before I conclude theſe brief memoirs, I would mention two or three facts, which juſtice to the Doctor's memory will not allow me to omit. The *firſt* is, that the *widows* and *orphans* of poor diſſenting miniſters are greatly indebted to him for that fund which has relieved ſo many of their neceſſities. He firſt formed the deſign of it, and by his intereſt and applications engaged a number of gentlemen in the generous ſubſcription, that laid the foundation on which this excellent charity has ſince riſen to its preſent greatneſs: and to this fund he continued a zealous friend to the laſt. Two other facts I ſhall take leave to tranſcribe from the ſermon preached after his funeral.

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'The *one* is, that the high reputation which he had gained, by his defences of the chriſtian religion, procured him from ſome of the governors of the eſtabliſhed church, the offers of conſiderable preferments, which he nobly declined. He valued more than theſe the liberty and integrity of his conſcience, and ſcorned for any worldly conſiderations to profeſs as divine truths, doctrines which he did not really believe, and to practice in religion, what he did not inwardly approve. An honourable ſacrifice to truth and honeſty, and well compenſated by the affection and generoſity of his people; as far as ſuch ſacrifices are recompenced on this ſide the grave.

'The *other* fact which I would mention is this. When it had pleaſed God, during the laſt years of his life to viſit him with frequent returns of a moſt painful diſorder, he bore theſe with a *reſignation* becoming the *faith* of a *Chriſtian*, grew viſibly more diſengaged from temporal things, and often with warmth declared; that to ſecure the divine felicity promiſed by Chriſt, was the *principal* and almoſt the *only* thing that made life deſirable. That to attain this he would gladly die, ſubmitting himſelf intirely to God, as to the time and manner of death, whoſe will was moſt righteous and good: and being perſuaded, that *all was well, which ended well for eternity.*

'Thus Dr. Chandler cloſed a long, active and uſeful life, and we truſt he is among the *dead who have died in the Lord, and are bleſſed; who reſt from their labours, and whoſe works follow them.*'

We now proceed to the ſermons themſelves, which have a very conſiderable degree of merit. The Doctor's ſtyle, indeed, in point of elegance and correctneſs, has but little to recommend it; ſome of his diſcourſes, too, on doctrinal points, eſpecially thoſe on the *original ſtate and fall of man*, *the temptation by the ſerpent*, &c. contain many things which every liberal and impartial enquirer after truth muſt, we are perſuaded, look upon as extremely exceptionable. His practical diſcourſes, however, particularly thoſe on *the immoderate love of pleaſure*, are excellent; they ſhew great knowlege of human nature, and contain very juſt and ſtriking views of the manners and principles of the times we live in. There is likewiſe ſuch a fulneſs and variety of thought, upon almoſt every ſubject which Dr. Chandler treats, as is very rarely to be met with. This, though it often renders his ſentences too long, and ſometimes embarraſſed, ſhews a mind richly furniſhed, and has a very happy effect upon every ſerious and attentive reader, as it not only ſhews him the ſubject in a variety of lights, but naturally tends to impreſs his mind with the importance of it.

We ſhall give a ſpecimen of the Doctor's ſtyle and manner, taken from one of his ſermons on *the immoderate love of pleaſure.*—

'The *man of pleaſure*, ſays he, is no rare character in the times in which we live. How few families are there comparatively to be found, in which there is not one or more of this complexion? How numerous are the opportunities for and incentives to pleaſure, that abound every where in the midſt of us, to catch thoughtleſs minds, and deceive them

out

out of their time, their ſubſtance, their virtue, and their happineſs? And are not perſons of all ranks and degrees, in all ſocieties and communions, entering into the common ſnare, and adding ſtrength and authority to the growing evil, by the countenance of their example? Where muſt theſe things end, or who can be at a loſs to foretel their conſequences, if ſome ſpeedy check be not put to them, by the prudent interpoſition of the legiſlature, or by a ſeverer but more ſovereign remedy, the rebukes of providence? If indeed men would but impartially conſider the nature of things, and enter ſeriouſly into the bad effects of ſuch a temper and practice, effects that all hiſtories furniſh them with, and that are every day viſible amongſt us at home, one would think they ſhould need no other motives to check ſuch a diſpoſition in themſelves, and diſcountenance it in others, as far as their influence and authority will reach. You will not take it amiſs, if I repreſent to you the nature and conſequences of ſuch a ſpirit, as they appear to my mind; and indeed they appear to me in every circumſtance of terror and ruin. Conſider,

'1. How *contemptible* and *low* the character of a *man of pleaſure* is! How mean the figure he makes in life! a little, poor, inſignificant, uſeleſs creature, made up of ſelfiſh views, ſordid ſchemes, and diſhonourable purſuits! His mind an uncultivated waſte, in which nothing manly, generous, amiable, and good, proſpers; void of knowledge, in every thing uſeful, ſtript of all benevolent paſſions, and a ſtranger to all thoſe excellent virtues, which are the great ornaments of human nature: one who is continually in queſt of impertinent amuſements, or who rejoiceth in nothing but the indulgence of his appetites, or who is continually ſinking himſelf deeper into the guilt of the moſt criminal gratifications. He is one whoſe mind is entirely diſabled from all the nobleſt exerciſes of reaſon, who looks on the ſtudy of all ſerious things with contempt and averſion. His thoughts run no higher than the caprice of faſhion, the elegance of dreſs, the gay diverſions of the times, to kill reflection, and waſte away the tedious hours of life; and are oftentimes much worſe employed, in ſtudying to deceive, betray, and ruin others, by drawing them in to be partners in his pleaſures, and miniſter to his vileſt paſſions and inclinations. Your *men of pleaſure*, in converſation, are the moſt empty and unfurniſhed creatures in the world, or the moſt offenſive and ſhocking. They want ideas to bear a part in the ſolid entertainments of men of ſenſe and reaſon, and as to all ſubjects of importance in human life, are as little capable almoſt of entering into them as ideots or children. If they ſhine, it is only by their dreſs or equipage, by plauſible impertinence, by exactneſs of taſte in trifles, by depth of judgment in faſhionable follies, by a little wit and raillery in favour of vice, or at the expence of decency, good breeding, religion and virtue. And frequently their converſation is much lower than this, and deſcends to ſubjects that a good mind ſcorns to think of, modeſty and ſenſe of honour bluſh at the very mention of, and to delight in which argues the moſt abandoned and profligate conſcience; in which the name of God is never mentioned but to profane and blaſpheme it, nor religion introduced, but to ſhew they are mad enough to inſult and renounce it.

'And are not there amongſt the very loweſt of the human ſpecies, and even amidſt all the advantages of fortune and birth, worthy the con-

contempt of every ſenſible perſon that beholds them; who, to conſider them in the moſt favourable light, are a compoſition of ignorance, dulneſs, affectation, impertinence, indolence and folly; who mean nothing good, who aim at nothing great, who live for no valuable uſe and purpoſe, and are in truth the mere cyphers of human life; and who, to conſider them in another view, are in reality, how ſtrong ſoever the expreſſion may be, the *miſcreant part* of the human ſpecies, who ſacrifice not only all that is valuable in themſelves, but as far and as often as they can, all that is ſacred and excellent in others to their own gratifications and pleaſures.

'2. But this love of pleaſure is not only low and contemptible, but extremely *diſhonourable* and *infamous*, which no ſplendid titles, no elevation of condition, no height of fortune, can extenuate or conceal. Aſk even a civilized *heathen* in what true worth and dignity of character conſiſt, what renders any man truly noble and great; and he will tell us, 'tis not birth, or anceſtors, or titles, or wealth, or any of thoſe external circumſtances, in which men ſo greatly pride themſelves; but that *virtue is the only true nobility*, and that *real greatneſs* conſiſts in the poſſeſſion of *moral excellency*, in *ſanctity of character*, in the *love of juſtice*, and in an *univerſal regard to truth* in converſation and practice. Nor is there any one thing that the *wiſeſt* men of *antiquity* have ſtigmatized with more odious characters, and ſevere reproaches, than the intemperate love of indulgence of pleaſure. 'Tis in its nature *brutal*. A man of pleaſure is wholly degenerated into ſenſe and appetite, and lives by no other or better principle than the beaſts that periſh. 'Tis mere bodily inſtinct that governs him, imagination that perpetually deludes him, caprice and humour that are the ſole rules of his conduct. He is in a ſtate of the moſt abject *ſlavery*, and in bondage to the moſt imperious and cruel maſters. The habits of ſenſuality deſtroy the natural freedom of the mind, and eradicate the ſentiments and love of liberty, and leave men in full poſſeſſion of the vileſt and moſt infamous affections; inſomuch that though frequently honour, ſenſe of duty, conſcience and intereſt all exclaim againſt their practices, they are almoſt irreſiſtibly drawn into their accuſtomed indulgences, in ſpite of all the conſequences of ruin that are before them. It naturally tends to indolence and ſloth, to unnerve and unbrace the vigilant and active powers, and frequently throws men into that indolent ſtate, creates in them that indifference to exerciſe, and fills them with that hatred to all diligence and labour, as renders their whole lives an inglorious ſtate of reſt and idleneſs, except it be when ſome new ſcene of pleaſure awakens them out of their lethargy, and their appetites ſtimulate them on afreſh to ſome irregular and criminal gratification.

'And how *baſe* and infamous are the *methods* by which they generally purſue theſe. If we place the man of pleaſure in the moſt favourable light we can, and conſider him only as continually buſied in and delighted with the glare, oſtentation, the pomp, and ſplendid amuſements of life, how ſcandalous is the waſte of time conſumed in them, how ſhamefully is the improvement of the mind neglected for the ſake of them, how monſtrouſly the great end of life forgotten and perverted, through an attention to them! If the love of pleaſure leads men further than theſe, into really criminal exceſſes, the infamy of a voluptuous courſe is in proportion much greater, and throws the foulеſt ſtain upon

upon thoſe who indulge them. How loſt to all decency are the men that live only to ſatisfy the cravings of an intemperate and luxurious appetite, and ſpend their time and eſtates in the feaſts of a delicious and extravagant table. Oh! how is human nature debaſed, and all the dignity of it proſtituted and trampled under foot, by the debauches of wine, by riot and by drunkenneſs, when the powers of reaſon are all laid aſleep, and the man transformed into ſomewhat more wretched and vile than the moſt deſpicable inſect; when every impious ſuggeſtion takes place, when all the brutal paſſions ſeize him, and he becomes fitted to perpetrate every enormity of vice, without reflection to preſerve, or conſcience to controul him; when fools and madmen laugh him to ſcorn, and thoughtful and ſober men look on him with a mixture of abhorrence, indignation and compaſſion. Other pleaſures of vice there are, which are purſued and purchaſed by ſuch means as are abhorrent to all principles and ſenſiments of honour, which ſhew men deſtitute of every thing great and good in their minds, and whatever be their titles, dignity, rank, and plenty in life, demonſtrate them to be men of the moſt abject diſpoſitions; and as to moral excellency and worth, entirely diveſted of it. Such are the men of pleaſure, who lay ſnares to ruin innocence, who condeſcend to entreaties, perſuaſions, bribes, oaths, flatteries, promiſes, threatenings, and all the accurſed arts and methods that their own perfidious and cruel hearts can inſpire them with, to corrupt others, for their own gratifications, into ſhame and guilt, and irretrievable deſtruction; men that are the abhorrence of God, and the ſhame, the reproach and curſe of human ſociety; who are relentleſs to all the miſeries they cauſe, and ſpread ruin wherever they can prevail, without ſhedding a tear over the waſte of which they are the authors; who enter into families frequently only with a view to undo them, and put an end to their peace; and to diſſolve the tendereſt and moſt endearing relations of life, or to render thoſe between whom they ſubſiſt, the moſt ſubſtantial plagues and torments to each other, as long as ever they continue. The treachery and baſeneſs of ſuch a character, though I want words to expreſs, yet God hath abundant vengeance in ſtore, by *terrible things in righteouſneſs*, to repay. The truth is, that a life of mere ſenſual pleaſure, in every view of it, is beneath the dignity of human nature, and the character of *a man of pleaſure*, a perpetual infamy and reproach to him that deſerves it.'

We ſhall conclude this article with obſerving that in moſt of Dr. Chandler's ſermons upon doctrinal points, the Reader, who is converſant with ſuch ſubjects, will ſee clear proofs of his great critical knowlege of the ſacred writings; and particularly in his ſermons on the *Aſſenſion of Chriſt*, and the *Effuſion of the Holy Spirit*, he will meet with ſome very ingenious illuſtrations of difficult texts of ſcripture, and ſome arguments in ſupport of the divine original of Chriſtianity, placed in a very ſtrong light.

R.

MONTHLY

MONTHLY CATALOGUE,

For DECEMBER, 1768.

MISCELLANEOUS.

Art. 9. *Memoirs of the Houſe of Brandenburg. Containing the Hiſtory of that Family, from the Death of Frederic the Third, the firſt King of Pruſſia, to the Death of Frederic William, the preſent King's Father. To which are added, Two Diſſertations, 1. On the Military State of Brandenburg, from its firſt Eſtabliſhment to the Death of the late King. 2. On the ancient and modern Government of Brandenburg.* By his Pruſſian Majeſty. 12mo. Vol. II. 2s. 6d. Nourſe. 1768.

THIS is a continuation of the Memoirs of the Houſe of Brandenburg, by the ſame illuſtrious author as the former part; of which we gave a full account in our Review, Vol. IV. It is tranſlated from the laſt magnificent edition, publiſhed at Berlin in 1767, in which ſeveral additions are made to the firſt part of the work.—The volume now before us contains likewiſe three funeral orations, written by his Pruſſian Majeſty; the firſt on his beloved preceptor, M. Jordan; the ſecond on his favourite general, Baron Goltze; and the third on his nephew, Prince Henry. R.

Art. 10. *A Dialogue between Iſaac Walton and Homologiſtes: in which the Character of Biſhop Sanderſon is defended againſt the Author of the Confeſſional.* 8vo. 1s. Fletcher.

The Author of this Dialogue is one of thoſe who charge the author of the CONFESSIONAL with malice of heart, falſe accuſation, &c. &c. and are of opinion that his ſcheme of reformation is calculated, *not to defend this kingdom againſt the overflowings of the Tiber, but rather to break down the mounds which now reſtrain them.*

As this Writer thinks the centures which are to be found in the Confeſſional, between p. 229 and 313, of the 1d edition, affect the moral character of Biſhop Sanderſon, he was deſirous to examine how far they were well-grounded; and having, he tells us, 'firſt made the enquiry for his own ſatisfaction, he now lays it before the public, in hopes that it may give ſome little content to thoſe humane readers who had rather that any one, and eſpecially one who hath the reputation of a good man, ſhould be proved innocent than guilty.'—He hath introduced Iſaac Walton, who compoſed the life of Sanderſon, as one party in the dialogue; to the other he hath given the name of *Homologiſtes:* and as far as the Confeſſional is reſponſible for any thing laid by *him*, it is either referred to, or quoted. R.

Art. 11. *Somnium Academici Cantabrigienſis.* 4to. 6d. No. Bookſeller's Name.

An academical ſquib, thrown at the D. of G. as we ſuppoſe, while he was a candidate for the chancellorſhip of the univerſity of Cambridge: to which his Gr— has been ſince elected,—this adverſe *dream*, and all other oppoſition, notwithſtanding.

Art. 12. *A Philoſophical Survey of the animal Creation, an Eſſay. Wherein the general Devaſtation and Carnage that reign among the different Claſſes of Animals are conſidered in a new Point of View; and the vaſt Increaſe of Life and Enjoyment derived to the whole from this Inſtitution of Nature is clearly demonſtrated.* Tranſlated from the French. 12mo. 2s. 6d. Johnſon and Payne.

This eſſay is divided into three parts; in the firſt of which the Author treats of the nature of life in general, its ends, extent, and variety; in the ſecond, he conſiders the oppoſition in which it is with itſelf, and the advantages of this oppoſition; and in the third, after anſwering the objections which may be made to his theory, he treats of the law of multiplication, its origin, and effects.

The grand object which the whole plan of nature has in view, according to our Author, is the production and preſervation of life; all ſecond cauſes, he ſays, every event, and every being, are, by eternal and immutable laws, rendered ſubſervient to this end. If the ſpecies multiply, it is in order ſpeedily to repair the loſſes to which their frailty expoſes them; if they deſtroy each other, if the term of their exiſtence is confined to certain limits, it is in order to prevent their increaſe from being exceſſive. That law of nature which enjoins the deſtruction of one animal for the good of another, contributes, we are told, to the augmentation and happineſs of life, by introducing ſeveral new ſpecies, which could not otherwiſe exiſt, and which, ſo far from being injurious and prejudicial, are uſeful, nay eſſentially neceſſary to the other.

The Author does not pretend to any new diſcoveries in natural hiſtory, but only endeavours to plan what is already univerſally known in a new point of view.—His notions of the great Author of nature are juſt and honourable, and he appears, through the whole of his eſſay, to have an enlarged and liberal turn of mind. Thoſe who are little acquainted with natural hiſtory, and intend to make it their ſtudy, will find their account in peruſing this eſſay with attention. R.

Art. 13. *The Power of God, deduced from the computable inſtantaneous Production of it in the ſolar Syſtem.* By Samuel Horſley, F. R. S. 8vo. 1s. 6d. Wilſon.

This elaborate and ſingular production was publiſhed towards the cloſe of the laſt year, but we chanced to miſlay it, when it came, in courſe, with other new pieces, before us; we, therefore, now, think it too much out of time, as well as too chimerical a performance, in itſelf, to take up either our Readers attention or our own.

Art. 14. *Strictures on an Anſwer to the* Pietas Oxonienſis: by Thomas Nowell, D. D. Principal of St. Mary-Hall, &c. *By No Methodiſt.* 8vo. 1s. Bladon.

A very ſmart, but ſcurrilous*, attack on Dr. N. and on the other

* As a ſpecimen of this writer's *liberal* manner, we need only quote theſe words, addreſſed to Dr. N. p. 9.—'Since your *impudent* and impertinent enquiry how ſome of thoſe expelled members ſubſiſted,' &c. What *language!* and from one too, who boaſts his having received his education at Oxford!

gentlemen

gentlemen of the univerſity, concerned in expelling the ſix enthuſiaſtic ſtudents. The Author's deſign, however, is not merely to abuſe thoſe gentlemen; it is alſo 'to prove, from Dr. N.'s own repreſentation of facts,' [See Rev. for laſt month, p. 415] 'that the ſix ſtudents of St. Edmund-Hall, have been *cruelly* treated, and were *unjuſtly* expelled.'—There is no doubt but every methodiſt, or favourer of methodiſm, will tenaciouſly *ſtick to this*. And truly no wonder! It was indeed a mortifying ſtroke. Juſt at the time when theſe aſpiring ſectaries flattered themſelves with having got firm footing in the firſt univerſity in Britain, to have their wings ſo unfortunately clipped,—to be, ſo unluckily, detected, expoſed, and driven out, in the view of the whole world,—— Oh! it was a diſappointment ſcarcely to be borne!

Art. 15. *The Rabbi's Lamentation upon the Repeal of the Jew-act. Setting forth, to the reſpectable Brotherhood in Duke's Place, how ill it becomes any Diſſenters from the See of Rome, and Britons more eſpecially, to refuſe them the Benefit of a* Naturalization. *Book I.* By R. Shylock. 12mo. 6d. Peat, 1768.

Some years ago the Jews ſought to be united with us by an act of naturalization. Though the fate of that ſcheme is well known, the affair might by this time have been forgotten; but here comes an angry Jew, and takes his revenge of us by an abuſive rhapſody, which, both for the matter of his invective, and the manner in which it is written, is too ridiculous to merit any ſerious regard.

Art. 16. *A Letter to the Author of a Letter from a Citizen of London to a Friend in the Country: containing a full, authentic, and impartial Narrative, of ſome late Debates and Proceedings in Common Council, relative to the Diſtribution of certain Tickets for the King of Denmark's Maſquerade. Wherein the extreme Partiality, Abſurdity, and Falſity of the Facts ſet forth in that Pamphlet are expoſed, and a true and authentic State of the Caſe is given: to which are added, genuine Copies of the Letters which the Lord Mayor received with the Tickets ſent him by Order of the King of Denmark.* By a Common-Councilman. 8vo. 1s. Wilkie.

Not to enter into the particulars of this ſerio-comic diſpute, it may only be remarked that the common councilman ſeems to leave the principal queſtion very little altered from what it was before. For the letter ſent with the firſt two hundred tickets, only deſires they may be diſtributed *dans la cité*; but whether the corporate body was implied or excluded by this general expreſſion, will not perhaps be unanimouſly ſettled: nor does this advocate enter into a diſcuſſion of that queſtion. N.

Art. 17. *A Lecture upon Partnerſhip Accounts, with a Chapter upon Balance. In all the Varieties of foreign Factorage, and domeſtick Trade, upon a Plan altogether clear and mercantile.* By a Merchant. 8vo. 2s. 6d. Law.

A merchant's counting-houſe is the proper place for the review of this article; and as nothing need be ſaid of the importance of clearly ſtating accounts, eſpecially thoſe of a complicated nature, it is hoped that ingenious young gentlemen, not as yet involved in buſineſs, and too far engaged in partial methods to undertake an alteration, will for

their own ſakes examine carefully the ſeveral known and accepted forms, in order to make the proper choice for their own ſafety and eaſe. M.

Art. 18. *Remarks upon a Book*, intitled, *A ſhort Hiſtory of Barbados* *: in which the partial and unfair Repreſentations of the Author, upon the Subjects of his Hiſtory in general, and upon that of the Demand of Privileges in particular, are detected and expoſed. Barbados printed, London re-printed. 8vo. 2s. Almon.

The writer of theſe Remarks cenſures the author of the Short Hiſtory, who affirmed that no previous hiſtory of Barbados of any conſequence had appeared, of making ample and unacknowledged uſe of ſeveral; as alſo of groſsly miſrepreſenting the internal tranſactions of that iſland. Such detections are only to be made by perſons who are, or have been, long enough reſident on the ſcene of action, to have acquired an intimate knowlege of its affairs. The accuſed author muſt be left to his own defence. N.

* See p. 13, of this volume.

Art. 19. *The Trial of Daniel Diſney, Eſq; Captain in the 24th Regiment of Foot, and Town major of the Garriſon of Montreal, at the Seſſion of the ſupreme Court of Judicature, held at Montreal, in Feb. and March* 1767, *before the Hon. William Hey, Eſq; Chief-Juſtice of the Province of Quebec,—for breaking and entering the Houſe of Mr. Thomas Walker, at Montreal, on the Night of the 6th Day of December* 1764, *with Intention to murder the ſaid Mr. Walker, and for feloniouſly cutting off his Right Ear,—againſt the Form of the Statute* 22 *and* 23 *Car. II. cap.* 1. *&c.* 4to. 2s. Quebec printed, 1767; and ſold at the Bar of the New-England Coffee-houſe, London.

The cruel and cowardly aſſaſſination of Mr. Walker, a juſtice of peace at Montreal, has been ſo often mentioned in our public prints, that we cannot ſuppoſe many of our Readers to be unacquainted with the circumſtances, as well as the primary occaſion, of that wicked tranſaction. This publication contains the trial of one of the military gentlemen, accuſed of being a principal actor in that malicious and revengeful ſcene. The proof ſeemed undeniably clear and poſitive againſt the priſoner; but, by means of an *alibi-defence*, he was *acquitted*.—— The opening of the caſe, by Francis Maſeres, Eſq; Attorney General for the province of Quebec, and the ſame gentleman's obſervations on the captain's defence, are well worth peruſal.

Art. 20. *A Defence of my Uncle.* Tranſlated from the French of M. de Voltaire. 8vo. 3s. 6d. ſewed. Bladon. 1768.

In the Appendix to the thirty-ſeventh volume of our Review we gave an account of Voltaire's *Defence de Mon Oncle*; as to the tranſlation now before us, it has little, in point of elegance or accuracy, to recommend it. R.

Art. 21. *Philoſophical Eſſays.* 1. *Of the Academical Philoſophy.* 2. *Of Active Power.* 3. *Of Liberty and Neceſſity.* 12mo. 2s. 6d. Edinburgh. 1768.

The Author of theſe Eſſays is a ſenſible writer, and appears to be a ſincere friend to the intereſts of virtue and religion, but thoſe who are converſant

converſant in metaphyſical ſubjects will find little, if any thing new in what he advances.—The great point he has in view, in the firſt of his eſſays, is to recommend and enforce the principles of the old academy, as explained by Plato in his Phædo: he ſhews very clearly, and illuſtrates by ſeveral pertinent examples, the pernicious conſequences of ſcepticiſm, and the advantages ariſing from modeſty, diffidence, and caution, in our enquiries concerning matters that are but very imperfectly apprehended by us.

In his ſecond eſſay he examines what Locke and Hume have advanced in regard to the origin of our ideas of active power.

Our idea of active power, he ſays, is not the effect of any ſenſible impreſſion of external objects, in which the mind is entirely paſſive; but is acquired by the action of the mind in the exerciſe of its intelligent faculty, whereby it diſcovers, by a neceſſary inference, or rather intuitive perception, that ſuch a quality muſt be; in this manner alſo, he tells us, it diſcovers many other intellectual ideas.—He endeavours to ſhew that this quality of active power is of great importance in relation to the underſtanding, and, particularly, that we are enabled by it to acquire new ideas not ariſing from any ſenſation, nor even from reflection, at leaſt in the ſenſe wherein it has been conſidered by Mr. Locke. In his third eſſay he takes ſome notice of its influence upon the will and affections, and conſiders it as the true ſource of the very important qualities of liberty and morality. He enters into a pretty full examination of the famous queſtion about liberty and neceſſity; is an advocate for liberty, but treats the ſubject with modeſty and caution. **R.**

POETICAL.

Art. 22. *The New Foundling Hoſpital for Wit, Part II.* 8vo. 2s. 6d. Almon.

The nature of this collection of modern wit and witticiſms, is intimated in our mention of the firſt part, in our Catalogue for May.

Art. 23. *Curtain Lectures; or Matrimonial Miſery diſplayed. In a Series of intereſting Dialogues, between married Men and their Wives, in every Station and Condition of Life.* 12mo. 2s. 6d. Cooke.

Ned Ward's Nuptial Dialogues are well known: theſe are a proper ſupplement to them. The Author ſeems to be one of Ned's poetical baſtards.

Art. 24. *Arts, Manufactures, and Commerce; a Poem.* By George Cockings, Author of *War:* an heroic Poem. 8vo. 1s. 6d. Cooke, &c.

Of this man of rhimes, and of his rumbling ſtrains, we have already, we believe, given our Readers a competent idea; ſee Review, Vol. xxxiii. p. 412*; and Vol. xxxv. p. 76†.—Poor George is ſtill floundering in the bogs that lie at the foot of Parnaſſus, where Blackmore, Flecknoe, Settle, ſunk before, and from which there is no room to hope that this hapleſs adventurer, will ever be able to emerge.

* War; a poem. † Conqueſt of Canada, a tragedy.

Art 25. *Flights to Helicon: or*, Petites Pieces, *in Verſe.* By G. P. Touſey. 12mo. 2s. 6d. Newbery.

From the humble motto * in the title-page of this book, we had, before we turned over the leaf, conceived a favourable opinion of the Writer's *modeſty*, but we were ſoon undeceived when we came to read ſome of his *petites pieces*, and found him railing at Reviewers, ſpeaking evil of DIGNITIES, and defying all cenſure: and when we ſaw, after all this parade, what an *unlettered muſe* had preſented herſelf before us, we really could not but admire at the *vanity* of a writer, who could expect *ſuch* compoſitions to be CRITICISED. The truth, indeed, is *not* that this Mr. *G. P. Touſey* (which ſounds like a fictitious name) is a *bad poet*, but that he is no poet at all: as will fully appear from the following ſpecimens of what he hath here provided for the entertainment of the *ſubſcribers* to this two-and-ſixpenny volume.

By the way, though, it may behove us to obviate a cenſure which might here fall upon ourſelves, on the ſuppoſition that we are unbenevolently ſneering at the poverty of a writer, *poor* in every ſenſe, to whom the ſubſcription half-crowns might be particularly convenient.—No ſuch thing, indeed; for he gives us to underſtand, in the dialogue prefixed by way of *introduction*, that he is in happier circumſtances; and we are ſincerely glad to hear it, as we do not think poverty by any means a proper object of ridicule. In this dialogue, the Author's friend, vainly endeavouring to diſſuade him from publiſhing his rhymes, congratulates him that his

——— Happier ſtars
Have freed him from thoſe ills, thoſe dreadful cares
The *needy* bard ſuſtains,———

And he, moreover, affirms, that he ſcorns each mean, each ſordid view of *gain*: adding

Know, I am guided by far nobler ends,
I write, to pleaſe myſelf,—and pleaſe my friends.

So far is very laudable, and is expreſſed in that true ſpirit of independency, becoming the dignity of literature; and pity it is that the luſtre of ſuch noble ſentiments ſhould be obſcured by the *unneceſſary* appearance of that liſt of half-crown ſubſcribers which precedes them!

We come now to the promiſed ſpecimens of the Author's ſupereminent abilities; from the height of which he looks down with ſuch juſt contempt on thoſe grovelling wretches the critics; but theſe inſtances ſhall be very ſhort; for we perceive that the article is already long enough:

In the piece entitled Henry and Aurelia, is the following notable ſtanza:

The *fleet* by furious tempeſts wide diſpers'd,
Aſunder 'gainſt the neighb'ring rocks *were* ſplit;
And Henry's veſſel was among the *firſt*,
Who in the *ſea* a *wat'ry* grave *all met*.

Whether this is above or below criticiſm, let the learned reader determine.

In the ſame poem we find that 'Squire Henry, who had been caſt away on a deſert iſland, where he remained a year, and where on

* ——— *Nugæque canoræ.* HOR.

would

would think he had not much *buſineſs* to be *careful* about, had frequently formed this very ſingular wiſh—That he had ſuffered death with the reſt, and been

——— free from *buſy care.*

Thoſe, however, who have been on the iſland, can beſt reſolve us what it was that the gentleman could be ſo *buſy* about, during his reſidence on it: perhaps he was induſtriouſly contructing a raft to carry him back to his diſconſolate Aurelia.

A pretty Phillida-welladay kind of paſtoral affords another paſſage which may bid equal defiance to the critics:

I whiſper'd a tale in her ear,
Expreſſing how much I *did* love;
She told me I need not deſpair,
She did not my paſſion *diſprove.*

Now what did madam (what's her name?) mean by not *diſproving* the man's paſſion? was it that ſhe did not deny but that he really did love her, or that ſhe did not *diſapprove* his addreſſes?—She certainly had a mind to leave herſelf an opening to quibble off, on occaſion: what an artful ambiguous jade it was! no wonder ſhe jilted the poor fellow at laſt.

There is yet a more—But thou yawneſt, gentle Reader!—*We*, too, have had more than enough.—Here, boy! take away this book, and reach that volume of Triſtram Shandy.

Art. 26. *Corruption; a Satire, inſcribed to the Right Hon. Richard Grenville, Earl Temple.* By the Author of the Monody to the Memory of a Young Lady. 4to. 2s. 6d. Bladon.

When we, laſt month, applauded this writer's Monody, it was becauſe we peruſed it with the ſame feelings which animated the author in writing it. There was nature in the poem, as there was a natural and an intereſting object before the author, and one of that kind, too, which ſeems to have been happily ſuited to the peculiar turn of his genius and poetical powers: which, if we are not miſtaken in the conjecture, will always ſucceed beſt in the pathetic.—On the former melancholy occaſion, his pen appears to have followed the dictates of his heart, and to have copied its genuine feelings; but, with regard to the preſent publication, the caſe is very different. That evil, the weight of which is borne by a whole community, is far more eaſily ſupported by individuals, than that which comes home to us, and affects our private happineſs; and while we are irreſiſtibly drawn to lend the ſympathetic tear to the ſad tale of domeſtic woe, poor diſtreſſed BRITANNIA may weep her eyes out, in a political poem, without being able to force one particle of moiſture from thoſe of the reader. The merit, therefore, of a ſatire on the times, or the manners of the age we live in, muſt conſiſt wholly in the ſtrength and harmony of the verſes, and the truth and propriety of the repreſentations conveyed in them: the heart not being ſo affected by invective and declamation, as it is by elegiac compoſitions, or any of the ſofter ſpecies of poetry,—which naturally tend to melt the ſoul, and fill the mind with benevolent affections, and tender ſympathies.

With regard to the poetry of the preſent ſatire, it is generally nervous, and the verſification is ſeldom deficient in point of harmony;

but as to the truth of the ſeveral charges brought againſt the times in general, or particular perſons who are laſhed by the Writer, people are commonly influenced to ſpeak and judge of ſuch matters, in great meaſure, from their own particular ſituations and circumſtances. The man whoſe perſonal intereſts, and private affairs, are in a proſperous train, will be apt to think favourably enough of the times which are ſo propitious to him; while, on the contrary, a ruined tradeſman, a loſing gameſter, an unſucceſsful candidate for a ſeat in the houſe, a diſappointed courtier, a diſbanded ſon of Mars, or a ſtarving ſon of the muſes, will naturally damn the times, rail at the rich, the ſucceſsful, the great,—and place the affairs of *poor Old England* in as bad a light as their own.—Then out come ſatires againſt party, and faction, and placemen and ſtateſmen; with dreadful denunciations of the ſevereſt poetical vengeance againſt every rogue of eminence in the kingdom: except the author's patron; who, of courſe, is the only honeſt and virtuous perſon of the age.

This, we are apprehenſive, is, in ſome degree, the caſe, in reſpect of the ſatire now before us. The nation is ſo abſolutely overwhelmed by the tide of corruption, the profligacy of faction, and the wickedneſs of L—d this and L—d that, and all the reſt of them, that nothing but the virtue and public ſpirit of a Temple, a Wilkes, and a Glynn, can ſave us. Bribery, venality, avarice, injuſtice,—all manner of vices, natural and political, run down our ſtreets like a mighty and irreſiſtible torrent. In ſhort, if we look through the glaſs held forth to us by our Author, we ſee nothing but

"Corruption raging like a dire diſeaſe,
And ſighs and groans come wing'd by ev'ry breeze."

Again,

"BRITANNIA ſee abandon'd to deſpair,
Unplume her martial brows, and tear her hair!
Thoſe eyes, that with ſtern majeſty look'd down,
On vanquiſh'd worlds, that trembled at her frown!
Now drown'd in tears, ingloriouſly confeſs
No ray of power, no paſſion but diſtreſs——"

Now if, on the foregoing principles, we ſeek for the ſource of all this evil that has befallen the diſtreſſed Britannia, we ſhall, perhaps, find it by the help of our Author's dedicatory addreſs to Earl Temple:

"For me, long loſt to all the world holds dear,
No hopes can flatter, and no ſuns can chear;
Sickneſs and ſorrow, with united rage,
In early youth have wreak'd the ills of age:
This all my wiſh.—(ſince earthly joys are flown)
To ſigh unſeen—to live and die unknown."

Such being the comfortleſs ſituation of our ingenious but unfortunate Bard, we can eaſily account for the yellow appearance that, to his jaundiced eye, every thing around him ſeems to wear. We however, who have not quite ſo bad an opinion of the times, are not without hopes (and we ſincerely wiſh they may be verified) that this publication of his diſtreſs may raiſe him up ſome generous patron, with an heart to commiſerate, and a fortune to alleviate (as far as human aſſiſtance can alleviate) the weight of thoſe complicated evils which nothing but a moſt uncommon

uncommon ſhare of ſpirits and fortitude could enable any man to ſupport.

Art. 27. *Plain Truth, in Plain Engliſh. A Satire.* By a Plain Man, in a Plain Dreſs. 4to. 1s. Bingley.

Invectives without ſenſe, and rhymes without poetry:—a dull, heavy ſatire on the great folk.

Art. 28. *Verſes in Memory of a Lady.* Written at Sandgate Caſtle; 1768. 4to. 6d. Becket.

This is the third publication of the kind, which we have had within theſe few months paſt; and each of them juſtly entitled to our approbation.

From an advertiſement, printed at the end of the preſent performance, of Dr. Langhorne's *Precepts of Conjugal Happineſs*, we are led, of courſe, to attribute the *Verſes* which precede it, to the ſame ingenious bard, and to conclude that they were compoſed to ſoothe the ſorrows of the writer, for the loſs of an amiable and truly excellent wife.

The Author profeſſes to reject the aid and ornaments of imagination, on ſo affecting and melancholy a ſubject; wiſhing rather to expreſs his grief in the 'ſtrong language of deſpair:' and he takes occaſion to avow his diſlike of thoſe elegant ſtrains of woe, which have, indeed, been admired for their beauty and eloquence, but, at the ſame time, have been thought to wear a dreſs too ornamental for the REAL *mourning of the* HEART:

Hence ye vain painters of ingenious woe,
Ye LYTTELTONS, ye ſhining PETRARCHS, go!
I hate the languor of your lenient ſtrain,
Your flowery grief, your impotence of pain.

We do not remember to have any where met with a ſentiment more ſtriking in its effect on the mind of the ſympathiſing reader, than that which (in the following paſſage) relates to the circumſtance of the lady's dying in child-bed:

See Love, even Love! has lent his darts to fate!
* * * * * * * * * * * * *
Oh! when beneath his golden ſhafts I bled,
And vainly bound his trophies on my head;
When crown'd with flowers he led the roſy day,
Liv'd to my eye, and drew my ſoul away—
Could Fear, could Fancy, at that tender hour,
See the dim grave demand the nuptial flower?

The pathetic exclamation which immediately follows the lines above-quoted, is expreſſed with the natural energy of a mind agitated with the ſtrongeſt feelings of unaffected ſorrow: though, perhaps the ſeemingly ſtudied imagery in the laſt line, will be thought ſomewhat too poetical,—too nicely picturesque:

There, there his wreaths dejected Hymen ſtrew'd;
And mourn'd their bloom unfaded as he view'd.
There each fair hope, each tenderneſs of life,
Each nameleſs charm, of ſoft obliging ſtrife,
Delight, Love, Fancy, Pleaſure, Genius fled,
And the beſt paſſions of my ſoul lie dead;

All,

All, all is there in cold oblivion laid,
But *pale* REMEMBRANCE *bending o'er a* SHADE.

Pale Remembrance bending o'er a ſhade, affords a very good deſign for a painter or ſtatuary;—but has not, in our opinion, that ſimplicity which moſt naturally ſuited the peculiar ſituation of the poet: who does not ſeem to have been able to adhere ſtrictly to his motto *, to check the ſallies of his muſe, and prevent her ſtraying a little, even in this ſhort excurſion, into the flowery paths of thoſe ſhining *painters of ingenious woe*, whoſe example he ſo warmly diſclaims.

* *Nec tantum ingenio, quantum ſervire dolori.*

Art. 29. *Poems on Several Subjects.* 8vo. 1s. 6d. Johnſon and Co.

If there is not excellence in theſe poems, there is a degree of modeſty in the writer, that will not fail to move even the *critical* reader to regard his productions with a favourable eye. He humbly introduces his publication, with a ſupplicatory addreſs to the *Reviewers*; in which he profeſſes that his appearance in print, is not with the hope of gaining 'forbidden pelf,' but merely, in his own words, to *repleniſh his too ſcanty ſhelf*

With valu'd authors, moral and divine,
In whom truth, wiſdom, wit, and virtue ſhine.

This, adds he,

Is all the benefit I hope to gain,—
A ſcheme, I'truſt, *you* will not render vain.

Benevolence forbid it! and, if thou haſt 'left no calling for this idle trade,' go on:—cultivate thy untutored muſe, and ſucceſs attend thee, till thy ſcanty ſhelf be well filled with the fruits of thy honeſt endeavours to repleniſh it!

Whoever this humble bard may be, we applaud his diſcretion in concealing his name. 'Tis an indication not only of a becoming diffidence, but of judgment.—When the anonymous candidate for the approbation of the public, hath been ſucceſsful in his endeavours to obtain it, it will then be time enough to claim the bays; but if he fail in the attempt, he has the conſolation to find, that, ſafe in his concealment, the weight of his diſappointment will be the more ſupportable, from the conſideration that his defeat is attended with no diſgrace.

But though our Author conceals his name, he is not aſhamed of mentioning the obſcurity of his ſituation in the world, the narrowneſs of his circumſtances, and what he deems the great deficiency of all, his want of a liberal education. In all theſe reſpects, he ſeems to have had a fate ſimilar to that of his friend Woodhouſe, (the honeſt poetical ſhoe-maker, whoſe works are mentioned in the 30th vol. of our Review) to whom he has here addreſſed an epiſtle, in which he pathetically laments their common niggard fortunes;—though he felicitates Mr. Woodhouſe on the kind patronage he had met with: at the ſame time not forgetting to acknowledge the benevolent regard with which he himſelf hath been favoured, by a gentleman—probably meaning Dr. Johnſtone of Kidderminſter, to whom he has gratefully inſcribed his labours.

A few lines from his poem on Winter, will give our Readers no diſadvantageous idea of the genius of our Author's unlettered muſe:

Autumn no more her gen'rous vintage yields,
With golden grain no more ſhe crowns the fields:

No

No more, in am'rous mood, the nymphs and ſwains,
In ruſtic dances, preſs the ruſſet plains!
See, ſee, chill winter comes, afflicting ſound!
The trees diſrob'd, deſtruction waſting round;
Whilſt hungry flocks neglect the fields to graze,
The lordly bull looks round with dumb amaze;
The penſive birds tranſfix'd to naked ſprays,
Indulge their anguiſh, and forget their lays:
Black fogs ſurround; hoarſe winds intenſely keen;
And the faint ſun is ſcarcely felt, or ſeen.
Now nature's pow'rs are chain'd in chilling froſt;
The winding ſtreams have all their vigour loſt;
Nor clam'rous forge, nor mill their aid receives,
Long ſpiry iſicles hang the weeping eaves!

As this poet happily finds himſelf, amidſt various preſſures of adverſe fortune, 'ſupremely happy in his muſe,'—and is able, under ſo many diſadvantages, to 'chear the penſive hour,' by indulging his inclination for poetry,—it would be downright malignity to diſturb his home bred felicity, by any diſcouraging ſtrictures on his performances. No! honeſt Bard of Kidderminſter! we would much rather applaud thy ingenious propenſity to rational improvement, and inoffenſive paſtime; and ſhall here bid thee adieu, in the words of thy own conſolatory verſes 'to the unfortunate Mrs. Poynton *, of Lichfield:'

Think not that fate on thy devoted head
Pours forth life's nauſeous dregs with ill deſign;
By ſacred heav'n-born contemplation led
From vice and folly, ſee thy ſoul refine.

Long may thy modeſt, meek, inſtructive muſe,
(For ſuch I hope thy ev'ry theme to find)
The balm of comfort o'er thy life diffuſe,
And joys celeſtial cheer thy penſive mind.

* This perſon, who, it ſeems, is blind, has lately ſolicited ſubſcriptions for a volume of poems.

DRAMATIC.

Art. 30. *The Hypocrite: a Comedy. As it is performed at the Theatre-Royal in Drury-Lane.* Taken from Moliere and Cibber. By the Author of the Alterations of *The Plain-Dealer*. 8vo. 1s. 6d. Griffin.

The Non-juror of Cibber, borrowed from Moliere's Tartuffe, is a well-known Comedy, and, as a *ſtate-play*, has been in great favour with the friends of the Hanover ſucceſſion. The principal character, however, that of the non-juring jacobitical prieſt, being worn out, the preſent Editor has revived the play, by ſubſtituting a fanatical villain of the original caſt, in the room of Dr. Wolf, and giving him a tabernacle enthuſiaſt for a companion.

We have ſeen various objections, in the public papers, againſt the introduction of ſuch characters as Dr Cantwell and Maw-worm on the ſtage; but we are by no means convinced that hypocriſy, a vice amenable to no laws, is not as fair an object for comic ſatire to point her ſhafts

ſhafts at, and expoſe to the deriſion and abhorrence of mankind, as any other vice. Nor can we ſee the leaſt reaſon to fear that true religion will ſuffer by a detection of thoſe artful wretches who by their ſpecious canting, and the maſk of piety, would impoſe on the credulity of weak but well-diſpoſed minds.

Art. 31. *Damon and Phillida.* Altered from Cibber into a Comic Opera. With the Addition of new Songs and Choruſſes. As it is performed at the Theatre-Royal in Drury-Lane. The Muſic entirely new, compoſed by Mr. Dibdin. 8vo. 1s. Griffin.

There is great ſimplicity, and true ruſtic humour in Colley Cibber's little ballad entertainment entitled *Damon and Phillida*; of which, and of the original ſtock from which it ſprung [Love in a Riddle] the reader will find a judicious account in the Companion to the playhouſe.—Mr. Dibdin's alterations, however, ſeem to be real improvements;—ſo far as we can judge from a bare peruſal of the piece; but not having been preſent at the repreſentation, we can ſay nothing in reſpect of the muſic: of which, however, we have heard a favourable report.

Art. 32. *Cyrus: a Tragedy.* As it is performed at the Theatre-Royal in Covent-Garden. By John Hoole. 8vo. 1s. 6d. Davies.

Mr. Hoole's poetical abilities are well known to our Readers, from his tranſlations of Taſſo and Metaſtaſio †. This tragedy is taken from the well known dramatic performance of the latter, on the ſame ſubject; it is well adapted to the Engliſh theatre; and has been exhibited with deſerved ſucceſs. There is a pretty account given in the prologue, of the nature of Mr. H.'s preſent poetical adventure:

New to the ſtage, before this dread array,
Prepar'd to offer here his virgin play,
Our tim'rous Author, diffident of praiſe,
Grafts his firſt laurels on another's bays;
Takes from another's breaſt the gen'rous fire,
And fits to Engliſh ſtrains a foreign lyre:
Aſpires to pleaſe by unſuſpected means,
Importing paſſion from Italian ſcenes;
Where heroes combat to ſoft muſic's note;
And tyrant's warble thro' an eunuch's throat:
To ſymphony deſpairing lovers ſigh;
And ſtruggling traitors by the gamut die!
Yet here a living bard, whoſe fame out-runs
The foremoſt of the tuneful Drama's ſons,
Can ev'n in ſong his magic pow'r diſpenſe,
At once uniting harmony and ſenſe.
From him our poet now eſſays to write,
And plans from him the ſtory of to-night;
A well-known tale—who has not heard the name
Of Cyrus, and the riſing Median fame?
Each puling ſchool-boy can diſcuſs the theme;
The ſuff'ring grandſon, and the monarch's dream.

† See Review, Vols. xxix. and xxxvii.

Or ſhould

O! ſhould his genius catch th' inſpiring thought,
And nobly copy what was nobly wrought;
Or where the maſter's hand but ſketch'd the line,
With happy warmth fill up the bold deſign;
Then ev'ry figure, with full force impreſt,
May wake the feelings of th' impaſſion'd breaſt;
While each bright eye, amidſt this circle, pays
The tribute of involuntary praiſe.

POLITICAL and COMMERCIAL.

Art. 33. *Continued Corruption, ſtanding Armies, and popular Diſcontents conſidered; and the Eſtabliſhment of the Engliſh Colonies in America, with various ſubſequent Proceedings, and the preſent Conteſts, examined, with Intent to promote their cordial and perpetual Union with their Mother-Country, for their mutual Honour, Comfort, Strength, and Safety.* 4to. 3 s. Almon.

We greatly applaud this public-ſpirited writer's zeal for the joint intereſt, honour and ſafety of the mother-country and her colonial-offſpring; but cannot praiſe his indigeſted way of writing: for which he makes no other apology than a ſimple declaration of the want of 'time to methodiſe or blot.' His view, however, by this ſeaſonable publication, is certainly very laudable; and he has offered many obſervations which deſerve the ſtrict attention of thoſe who have it in their power to contribute, in any degree, toward accommodating the differences which have unhappily ariſen between the head and the members of the body-politic of this divided and diſtracted empire.

Our learned Author makes great uſe of his reading and obſervation, particularly with regard to hiſtory, in order to ſhew, from the moſt ſtriking examples of prior ſtates and empires, *now no more*, the fatal effects of corruption, and internal violence. He dwells eſpecially on the exemplary conduct of the Romans towards their colonies; and having, moreover, cited the greateſt authorities on this head, he comes to this fair deduction,—That general policy would require the Britiſh *right* to be communicated to Britiſh America, had ſhe not a natural and juſt claim to it; but he alſo ſhews that ſpecial policy, reſulting from the nature and ſituation of the Britiſh empire, would abſolutely require the ſame. He concludes the whole, with the following very ſtriking reflections:— 'Survey all nations, conſider well their riſe and fall, with their cauſes, and you will find that as long as their counſels were wiſe and the people united, free, and virtuous, ſo long they were invincible and glorious; but when corruption, with her offſpring, diſſention, diſſipation, profligacy, peculation, fraud and effrontery, with intrigue and faction, entered, liberty and juſtice fled, and miſery and ſlavery took their place. The ſame ſurvey will inform you that the permanent principles of univerſal liberty and juſtice are the ſole foundations of ſolid union, are far preferable to a thouſand temporary expedients, ten thouſand ſubtle refinements, and all the unequal and hard meaſures which the world ever felt. Survey moreover, fellow-citizens, your own condition, and you will find that, according to the wiſdom of the wiſeſt men in all nations, it requires an immediate revolution. Let no honeſt man be alarmed at this, nothing is here intended but what is

ſubſervient to the public welfare; and, to explain myſelf, my ſincereſt wiſhes are that after all other the principal free ſtates in Europe have loſt their liberties, his majeſty and his deſcendants may, as long as the earth ſhall endure, continue to be the protectors of a free people; —that the Britiſh parliament may at all times be the moſt auguſt and honourable aſſembly, dignified by their vertues, and ever enjoying all the prerogatives belonging to the ſole ſupreme authority, exerciſing them according to the ſpirit of our conſtitution, and felicitating all parts of the empire by defending them in the enjoyment of their rights, liberties and privileges—that the people may ever retain ſuch portions of public vertue as the conſtitution ſuppoſes, and its preſervation and their welfare require, ever eſteeming common juſtice to be a debt due to and from all perſons and ſocieties, and the common cauſe of all honeſt men, and deteſting the man who would have any of his fellow ſubjects leſs free than himſelf; and that the public adminiſtration may be at all times conducted by men eminent for their wiſdom, vertue, and experience, who ſhall delight in eſtabliſhing the principle of merit, not forgetting the words of Lord Clarendon, that "men pay too dear for their want of providence, and find too late that the neglect of juſtice is an infallible underminer, how undiſcerned ſoever, of that ſecurity which their policy would raiſe for themſelves, in the place of that which wiſdom and juſtice had provided for them:" and "that prince who thinks his power ſo great that his ſubjects have nothing to give, will be very unhappy if he hath ever need of their hands or their hearts." My farther wiſhes are, that power may never be confounded with right or authority, "becauſe every thing is what it is by nature, and not by will;" and the elements of human right are no more within the compaſs of human power than the elements of Euclid.'

With regard to the Writer of this eſſay, it appears from ſundry intimations, in various parts of his work, that he is a veteran in the ſervice of his country, in more reſpects than one, and was employed in a military capacity, in the reign of his late majeſty; for ſome of whoſe miniſters he appears to have had a degree of partiality, which may have led him to think and ſpeak with the leſs reverence of certain of their ſucceſſors:—of one gentleman, eſpecially, who has rendered himſelf particularly obnoxious to our American brethren.

(Dedicated by Permiſſion, to John Wilkes, Eſq;)*

Art. 34. *A Charge to Engliſhmen.* 8vo. 1 s. Flexney, &c.

This charge is merely declamatory, and ſo generally worded, that the revolution ſociety at Newport in the Iſle of Wight, before which it was delivered, is beſt able to point out the particular intention of it; indeed the *imprimatur* at the head of the title-page, may in ſome meaſure aſſiſt thoſe who are not of that ſociety, to form a judgment of its general tendency. If the members of this club underſtand themſelves, and mean well, ſucceſs attend them. N.

* The addreſs to Mr. Wilkes is ſigned William Sharp, junior; and it is dated at Newport, in the Iſle of Wight; 1768.

Art. 35.

Art. 35. *An Inquiry into the Nature and Cauſes of the preſent Diſputes between the Britiſh Colonies in America, and their Mother Country; and their reciprocal Claims, and juſt Rights impartially examined, and fairly ſtated.* 8vo. 1s. Wilkie.

A diſpaſſionate, though ſomewhat prolix, diſcuſſion of a queſtion, which, as the author obſerves, is as arduous and important as ever the Engliſh government was engaged in. He waves all reaſoning from ſtatute laws and charters, as having been ſufficiently done by others, but propoſes to conſider the American claims on the foundation of the natural rights of mankind, and general principles of legiſlation, under the circumſtances of remote ſituation from the centre of government.

'The following eſſay, ſays the author, ſhall be founded upon the three following inquiries; Firſt, Whether the colonies ſhould not be allowed to enjoy the ſame political privileges and advantages with the mother-country? Secondly, Whether the frame and model of the Britiſh conſtitution is ſuch, as practically to admit thereof in reſpect of America? And Thirdly, Whether, in caſe that ſhould be found impracticable, ſuch a form of government ſhould not be eſtabliſhed there, as ſhall appear moſt unexceptionable, and will beſt ſecure to the colonies their juſt rights and natural liberties?'

The more extenſive an empire is, our author argues, the weaker it will be, if by oppreſſing the remote provinces to the aggrandiſement of the government at home, occaſions of diſcontent and murmuring are given: no partiality ought therefore to take place againſt them, which he thinks is done with regard to ſome reſtraints which the trade and manufactures of different provinces are laid under. 'An empire therefore ſhould pay equal attention to all its parts; and, if there is any difference, the moſt diſtant demand the greateſt, at leaſt in point of policy, if not of juſtice. For abuſes, more or leſs, will inevitably creep into all governments; and it is in the remoteſt provinces they generally harbour with moſt impunity. And as theſe provinces are always the firſt to revolt, when an opportunity offers, frequently after a ſeries of ill uſage; they therefore moſt certainly ought not to be the laſt attended to, or worſt regulated.'

After conſidering the policy of the Grecian governments, but more particularly the Roman, whoſe plan of incorporating their provinces is more applicable to the preſent queſtion, our author proceeds to his ſecond inquiry, whether the model of the Britiſh government will practically admit of the Americans enjoying the ſame political advantages as are poſſeſſed at home? This he determines in the negative, ſince inveſting the American aſſemblies, with authority in all reſpects equal to that of the mother-country, would actually diſmember the empire. But then, 'although the Britiſh parliament may indeed with propriety make laws for Britain, yet it cannot with the ſame propriety exerciſe the like power with reſpect to America, while thoſe parts of our dominions are not fairly repreſented in it. Nor, on the other hand, can our colonies make laws for themſelves in their own aſſemblies, without thereby actually declaring themſelves independent ſtates, unleſs what they enact is only of force, ſo long as it is not inhibited or reverſed by the parliament of Great Britain. And while their power ſtands thus limited by a ſuperior authority, whereof they themſelves have no ſhare, they cannot be conſidered

ſidered as a free people. For they are ſubject to laws and regulations not of their own making, which is the very definition of ſlavery. That they may notwithſtanding be governed with equity, and treated with mildneſs, in a degree not at all inferior to England, is very poſſible, and on ſome accounts, by no means improbable; yet ſtill, upon the above footing, their conſtitutional rights and liberties muſt be precarious and uncertain.'

This difficulty gives riſe to the following ſenſible obſervation: 'And here I cannot help making this remark, that the more free a conſtitution is in its nature, the leſs extenſive it is in its views. For the larger the empire, the more numerous and unwieldy the democratic branch of it neceſſarily becomes. And therefore where divers remote and diſtant countries are united under one government, an equal and fair repreſentation becomes almoſt impracticable, or, at beſt, extremely inconvenient.' This inconvenience, as he obſerves, is nothing in dominions however extenſive, while on one continent, to what enſues from a long ſeparation by water; a remark we have before made in our laſt Review, p. 397.

This ſufficiently points out the tenderneſs required in ſettling an affair of ſo great importance. For as our author very *properly* hints, 'an arbitrary or military government would have laboured under no difficulties of this kind at all. France would have ruled over the whole continent of North America, with more eaſe and leſs ceremony, than we can over one ſingle province of it. A few brief and ſuccinct forms, together with a good ſtanding army there, would have readily done the buſineſs. But the Engliſh conſtitution is quite of another nature, and proclaims to all a liberty and freedom unknown in other countries. And it is this peculiar excellence of it, which conſtitutes the genuine and true cauſe from whence the preſent difficulties in adjuſting the rights and privileges of our colonies ariſe.'

The third head, and principal object of the inquiry, occupies the remainder of the pamphlet.

'That every government, ſays he, ſhould ſupport itſelf, is a truth too obvious to be conteſted. And that England has an undeniable right to conſider America as part of her dominions, is a fact, I preſume, which can never be queſtioned. For few empires can produce as juſt a claim to half their provinces, as that of England to her's in America. I will only obſerve at preſent, that it was England, in ſome ſenſe, which at firſt gave them being (excepting only that part of them which was ceded to us by the French) and ever ſince has defended them with her arms, and governed them with her laws. It is therefore but juſt and equitable that they ſhould, in return, contribute a reaſonable proportion for the ſupport of that government, by which they are protected. This they have not as yet the effrontery openly to deny. But the manner of levying ſuch ſupplies is the ſubject in debate.

'Now all the ways of raiſing them, which at preſent occur to me, are chiefly four; though each of theſe may perhaps be variouſly modeled. The firſt is by a requiſition, made by the king and his council, of a certain ſum by them fixed, to be raiſed in each province, in ſuch manner as their own aſſemblies ſhall think fit. The ſecond is by a like requiſition made by parliament, and to be raiſed in like manner. The third is by a tax impoſed in the Britiſh parliament, upon its preſent footing. And

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the fourth is by the ſame authority in conjunction with a general repreſentation therein of the Americans.

'The firſt of theſe, however acquieſced in on the part of the colonies, is, in my opinion, by far the moſt exceptionable. For if only a few men, who conſtitute the miniſtry, have a right to appoint what ſums they ſhall raiſe, and their requiſition is to be indiſpenſibly complied with, they muſt evidently in this caſe be wholly ſubject to miniſterial government, and of courſe to miniſterial tyranny. And that ſuch a requiſition ſhould without reſerve be complied with, is altogether obvious. For ſhould the Americans be allowed herein a diſcretionary power, they will in fact be perfectly independent, and the ſovereignty of England over them will be only a nominal one: becauſe if they are at liberty to chuſe what ſums to raiſe, as well as the manner of raiſing them, it is ſcarcely to be doubted but their allowance will be found extremely ſhort. And it is evident they may, upon this footing, abſolutely refuſe to pay any taxes at all.'

'The ſecond method I took notice of, was by a like requiſition made by the Britiſh parliament, and to be raiſed and collected in ſuch manner as the provincial aſſemblies ſhall like beſt. This method, however inadequate upon the whole, appears to me much preferable to the former, as in ſo large a body of men, both juſtice and the true intereſt of the empire are more likely to be duly regarded; and therefore they may reaſonably expect the burden will be more equitably laid upon them. Beſides, it is not improbable but ſome who have property among them may ſit in this aſſembly. And it may further be obſerved, that their proceedings are not quite ſo rapid and precipitate as thoſe of the privy-council, ſo that ſhould it be found unneceſſary, they will have more time to petition or make remonſtrances. For this privilege, the leaſt which a ſubject can enjoy, is not to be denied them, however an ultimate compliance may be inſiſted on as indiſpenſable. And it is likewiſe, let me add, much more probable that their ability to pay taxes, and the true ſtate of their finances, will be better underſtood, as well as their petitions and remonſtrances more ſolemnly canvaſſed: on all which accounts, and ſeveral others not mentioned, I cannot help giving it much the preference to the former, although I cannot pretend to recommend either.

'And of the impropriety of the third method above pointed out, the Americans ſeem abundantly ſenſible, as appears from their conduct on occaſion of the late *ſtamp act*, the repeal whereof looks ſomewhat like an acknowledgement of the ſame thing on the part of the Britiſh parliament. For if that act was in itſelf juſt and equitable, though in its circumſtances not quite convenient, means might have been eaſily diſcovered to remove theſe difficulties, without a total repeal of it. For if it was only oppreſſive, as impoſing too heavy a tax, or productive in its conſequences of ſome unneceſſary trouble; to theſe ſurely proper remedies might have been applied, and yet its eſſence ſtill preſerved. But here the chief ſtreſs of the complaints made againſt it was not laid; but the inequitableneſs of it in its full extent, is what the colonies principally objected to it. The Britiſh parliament, they urged, exerciſed an authority they had naturally and conſtitutionally no right to. And a law, deriving its exiſtence from ſuch an authority, muſt neceſſarily, in reſpect of thoſe it is impoſed upon, be inequitable and arbitrary. And this the parliament, in repealing it, notwithſtanding all their declarations and

reſolutions to the contrary, ſeem tacitly to have acknowledged. But this is ſtill the grand point in debate, which I fear cannot be very eaſily adjuſted.'

'To think that any people can be free, while ſubject to laws they are no way conſulted in making, is ſuch an abſurdity as few, I believe, in their own caſe, would not readily diſcover: and common honeſty requires that we ſhould as readily acknowledge in the caſe of others. Let us, though but for a moment, conſider ourſelves Americans, and I more than preſume we ſhall be of this opinion. For as nothing will better aſſiſt us to view each ſide of the queſtion in the ſtrongeſt light, ſo nothing will better aſſiſt us in forming an impartial judgment of it. Nor, again, is it at all more rational to maintain that that people are repreſented in the Britiſh parliament as it now ſtands. An equal repreſentation, indeed, is a thing ſcarcely practicable, and what England herſelf cannot boaſt of; but the Americans cannot properly be ſaid to have the ſmalleſt ſhare in it. The weight their trade and commerce with us may give them, deſerves not to be mentioned on this occaſion. For that is no more than what any country in Europe, in ſome degree might have. And who durſt ſay, that Holland, for inſtance, is repreſented in England?'

The impracticability of the fourth mode of taxation, may be inferred from what has been already ſaid: here then the main difficulty ariſes, of ſuggeſting the moſt eligible method of obviating all theſe objections. As our author does not preſume to decide poſitively in favour of any one ſcheme, we muſt be obliged to paſs over much of what he obſerves in general as to the oppoſition made by the Americans, and the reaſonableneſs of their contributing to the expences of the ſtate, the protection of which they ſo ſucceſsfully have enjoyed, and ſtill continue to enjoy; together with the probable conſequences of a diſunion between us, as it may affect themſelves: the principles he moſtly inclines to favour, will appear from the following extracts.

'The poſitions I advance are, Firſt, that the Americans, no leſs than the Engliſh, have a right to be repreſented in the aſſembly they not only are taxed by, but wherein the laws in general they are governed by are enacted: Secondly, that the legiſlative power of every kingdom or empire, ſhould center in one ſupreme aſſembly: Thirdly, that, as a conſequence of both theſe poſitions, the Americans ſhould be allowed, if they ſhould chuſe it, to be repreſented in the Britiſh ſenate: and, Fourthly, that in caſe that ſhould be found impracticable, they ſhould be allowed ſuch an eſtabliſhment, in ſubordination to the ſovereignty of England, as ſhould appear moſt favourable to their rights and liberties. This is the ſyſtem, and theſe are the principles I have all along argued upon and ſupported; but, that they will be objected to by ſome of both parties, I can eaſily foreſee. However, I think they are in themſelves juſt, which to me is ſufficient. And, certain it is, that, in order to a right underſtanding in this debate, it were much to be wiſhed that ſome fixed principles were on all ſides agreed to and eſtabliſhed, whereupon to ground the whole ſuperſtructure of their ſubſequent reaſoning.'

'But unleſs the reciprocal claims and rights, on both ſides, are *more* duly regarded, and better eſtabliſhed, little elſe than diſorder and confuſion are to be expected; and if they are not ſeaſonably put a ſtop to, it is impoſſible to foreſee what may be the iſſue. The proper bounds and limits

limits of theſe ſhould therefore be fairly adjuſted, as the moſt direct means to redreſs grievances, and to introduce harmony and good intelligence. And were that done as it ought, we might then hope that the colonies, on the one hand, ſhould no longer have cauſe to complain of incroachments on their liberties, on the part of the Engliſh, nor yet the Engliſh, on the other, to complain of the unequal payment of taxes on the part of the colonies; both being equally obliged to do juſtice by each other. And this, were it only attempted with that temper and coolneſs that would permit people to diſtinguiſh right from wrong, might be totally effected; although indeed, from the untoward nature of things, not with all the impartiality and exactneſs one could wiſh. Nor ſhould mere cuſtom, nor any charter or law in being, be allowed any great weight in the deciſion of this point; for truth and juſtice, whereon government ſhould ever be founded, and not in power, are prior to all theſe, and therefore ought chiefly, if not ſolely, to be conſulted. Prudence, however, which includes nothing thereto contrary, ſhould no doubt be duly regarded: for upon all occaſions, not only what is in itſelf juſt, but alſo what on each in particular is directly proper, ſhould always be done. And in the determination of this point, prudence ſeems principally concerned; the dictates whereof more eſpecially ſhould be attended to, in framing our conduct in regard to what I am here going to mention, I mean the poſſibility, or rather probability there is, that the Americans may inſiſt upon the ſame rights, privileges, and exemptions as are allowed the Iriſh, becauſe of the ſimilarity, if not identity, of their connections with us. Hence it may be thought hard, perhaps, that in a caſe, in appearance circumſtanced ſo much alike, our conduct ſhould not be alike too. Indeed were this real fact, there might ſtill exiſt very ſolid reaſons for a difference of conduct; but the truth is, their caſe, in my humble opinion, is, on ſome accounts, far from being ſo very ſimilar. I will ſay nothing of our original claim to either country, but that it is full as good as the world in general, in matters of this kind, can produce. But if any diſtinction were to be made, moſt certainly, of the two nations, the Americans are leaſt entitled to any lenity on that ſcore; and yet I believe moſt people are of opinion, they have been hitherto, by far, the moſt favoured.

'But, in matters of this nature, England ſeems to have a diſcretionary power, which, however, ſhe has no juſt power to exerciſe inequitably, as I hope ſhe never will; and the terms ſhe may think ſafe and proper to grant the Iriſh, ſhe may judge full as dangerous and imprudent to grant the Americans: for as they lie at ſuch a diſtance from us, they may have it much more in their power to create diſturbances with impunity; becauſe, long before we could ſend among them any conſiderable number of forces, they might do a great deal of miſchief, if not actually overturn all order and government. But this is not ſo very exactly the caſe with reſpect to Ireland, which lies almoſt contiguous to us. Theſe, and ſeveral other reaſons might be offered, why the ſame meaſures, in regard to both nations, might not be altogether alike convenient and adviſeable. I do not, however, deliver it as my fixed opinion, that they ſhould be placed upon a leſs advantageous footing than the Iriſh, if their conduct doth not evidently render that unſafe. But I only mention theſe as obvious arguments why ſuch ſeeming partiality may poſſibly, in fact, be no more than what ſtrict juſtice admits, and ſound policy requires. Rigorous meaſures I certainly am no advocate for, in

matters of government more particularly, excepting only when they become altogether indiſpenſable: for nothing leſs than abſolute neceſſity can juſtify them.

'And if the Americans, at this time, would, in any tolerable proportion, contribute their quota of taxes, and otherwiſe ſhould demean themſelves as dutiful and loyal ſubjects, I am not the only perſon, I ſuppoſe, that would chuſe rather to ſuffer their ancient eſtabliſhment, however imperfect, to remain undiſturbed, than oblige them to any innovations, at the expence of an open rupture. But government, however, is not to be trampled on; and a proper degree of firmneſs is not inconſiſtent with the moſt perfect lenity. Yet while we expect every thing from them, we ought carefully to ſee that we, on our part, are not wanting. Whatever juſtice is due to us, is due to them too. If they ought to ſupport the expence of government, as well as we, they ought alſo, as well as we, to enjoy the full benefit of that government; and, if we inſiſt upon the former, they, in their turn, may juſtly inſiſt upon the latter.

'And the utmoſt of their claim, upon this ground, can amount only to a proper repreſentation in the Britiſh ſenate. This, I believe, if they are to obey the laws enacted there, they have a clear right and title to, unleſs it can be fairly proved that they are unworthy the ſame privileges and advantages, as we of this nation enjoy. But this, I preſume, cannot very eaſily be made to appear; and therefore I conclude this claim to be good. But if they ſhould wave it, as impracticable, it would not, I conceive, be improper to grant them the benefit of their own aſſemblies, upon their preſent footing, allowing their acts to be only of force, while not declared otherwiſe in that ſuperior one of Great Britain. Hereby an union of government might perfectly be preſerved, and the colonies, at the ſame time, allowed all the advantages the nature of their ſituation would admit of.'

After ſuch large quotations, which the importance of the ſubject may excuſe, we ſhall offer no obſervations to extend the article, but leave our Readers to judge for themſelves of the validity of the Author's reaſoning.

LAW.

Art. 36. *Conſiderations on Proceedings by Information and Attachment.* By a Barriſter at Law. 8vo. 1s. Harris.

The ſenſible and public ſpirited Author of theſe conſiderations ſets out with remarking—'that the preſent reign has been a continued ſcene of diſſention between the miniſtry and people,—the former graſping at more power, the latter ſtruggling for more liberty; that proſecutions for *libels* againſt government have been more frequent than in any reign that hiſtory informs of; that authors, printers, publiſhers, and even *venders* of what are ſtigmatized with the epithet of *ſeditious libels*, have been involved in the ſame common fate; and that the new-fangled engines of theſe proſecutions have been *informations* and *attachments*'—With regard to theſe *engines*, his deſign is 'to conſider them on conſtitutional principles,' in order to determine 'whether they breathe the mild ſpirit of the laws of England, and are of a congenial diſpoſition; or whether they are of a nature repugnant to the principles of our free conſtitution.'

It is ſomewhat melancholy, however, to lovers of liberty, to hear him premiſing, that the proſecuting ſpirit of the times will not permit him

him to ſpeak with that unreſerved freedom which his inclination would prompt him to: 'a freedom, ſays he, which would render me obnoxious to thoſe dreadful thunder-bolts of miniſterial vengeance, which it is my wiſh to have condemned, as abhorrent to every idea of conſtitutional liberty.'

Our Conſiderer, however, ventures, with a laudable degree of freedom, to inveſtigate, diſtinctly, the two different modes of proceeding by attachment and information; and he ſeems to have fairly determined the point; that they are repugnant to the ſpirit of our laws and conſtitution.

It is not, however, the Writer's intention totally to deny the utility of the regular mode of proceeding by information, on a rule granted by the court to ſhew cauſe, &c. which only ſerves as an indictment or preſentment of a grand jury, and is afterwards to go to trial; nor does he deny but that attachments are in many inſtances neceſſary to keep up the authority and dignity of the court: he only profeſſes to argue againſt the perverſion of theſe modes. Yet, on the whole, he thinks it may fairly be deduced, from the various conſiderations that he has urged, 'that the proceedings by *informations* and *attachments*, however conſonant to the practice of the courts, yet in their preſent arbitrary and unlimited empire, are totally repugnant to the ſpirit of the *Engliſh* laws and conſtitution; that they are ſubverſive of all the principles of *Engliſh* liberty; and that the *Grand Palladium* of it, a *trial* by JURY, is by informations in part ſet aſide; and by attachments totally annihilated. That informations (in particular the *ex officio* informations of the attorney-general) are the means of great oppreſſion and expence; which may, *ad libitum*, be uſed by the crown to the utter ruin and deſtruction of any man, however innocent he may be, without ever having a trial by his country; which has been evidenced in repeated inſtances. That *attachments* ſeem gradually to have been perverted from their original deſign and intention; that they are of a colour and complexion very different from all the reſt of our laws, as they unite in the ſame perſon the diſtinct characters of *accuſer*, *evidence*, *judge*, and *jury*; that, for the ſecurity of the ſubject's perſon, liberty, and property, it is preſumed, theſe modes of proſecution ought to be moderated, limited, and reſtrained.'

To obviate every opinion that our Author writes with a view of eſpouſing the cauſe of any *factious demagogue*; he ſolemnly diſavows any ſuch deſign; and particularly expreſſes his *diſeſteem* of *that man*—whom he, nevertheleſs, ſtrongly commends, for his 'fortitude in oppoſing the tyrannical acts of miniſters.'—This apparently honeſt pamphlet is inſcribed to John Glynn, Eſq; ſerjeant at law.

NOVELS.

Art. 37. *Love at Croſs Purpoſes: exemplified in two ſentimental and connected Hiſtories from real Life. viz. I. The forced Marriage; or the Hiſtory of Sir George Freemore and Miſs Emily Menel, in two Volumes. II. Memoirs of Lady Frances Freemore and her Family, in two Volumes.* 12mo. 4 Vols. 10s. ſewed. Noble.

Mr. Menel an arbitrary father and an imperious huſband, having two beautiful daughters, had promiſed his friend Mr. Freemore the choice of one for his nephew Sir George Freeman: but before this young

young gentleman returned from his travels, being ſolicited by Mr. Bodens, he promiſed him his daughter Emily, and peremptorily inſiſted on his daughter's compliance, to which ſhe was by no means inclined. At this inſtant Mr. Freemore arrives with his nephew, who captivates both the ladies, but is attracted by the pre-engaged Emily. As the father refuſes to recede from his engagement, Sir George ſtrengthens Emily's diſlike of Bodens, by aſſuring her he knows him to be a bad man; and finding no hopes of mollifying her father, he ſolicits her to elope, under the protection of his uncle. This, upon Mr. Menel inſiſting on his daughter's inſtant marriage, with the tacit conſent of her mother and ſiſter, ſhe complies with; but being diſcovered on the road by her father and Bodens, ſhe is forced back, married, brings her huſband a daughter, and is very ill uſed by him.

When Sir George had loſt Emily, as he had diſcovered the impreſſions the other ſiſter (Fanny) had received in favour of him, he addreſſes her, and finally obtains her conſent, provided that of her father could be procured; but he denounces the heavieſt curſes on her if ſhe married Sir George.

During theſe tranſactions, young Menel the brother, accidentally meets in a ſtage coach an afflicted young lady who puts herſelf under his protection, declaring all ſhe knows of herſelf to be 'that ſhe was left an orphan under a guardian at ſix years of age, that ſhe was brought up at a remote boarding-ſchool, from which her guardian lately fetched her, and endeavoured to force her to conſent to criminal propoſals; and that ſhe had juſt eſcaped, deſtitute, and was in ſearch of ſome way of honeſt livelihood.' Young Menel hereupon introduced her into the family of his aunt, as a companion; by which means ſhe accidentally diſcovered Bodens to be her guardian, though ſhe knew him by another name. Miſs Charlotte Gaſton, as ſhe was then called, being ſent to a milliner, did not return, and while young Menel was in the utmoſt anxiety to diſcover what became of her, he found her one day in Hyde-park, quite emaciated, and in a ſtrange habit, walking toward London; and it appeared ſhe had made an eſcape from a private mad-houſe. A new ſcene now opens, for another woman comes and claims Bodens as her huſband by a prior marriage. On this Bodens makes off, and is found by accident confined to his bed, in a delirious fever, on the Canterbury road. Here he dies, but firſt diſcovers his prior marriage, and that Charlotte Gaſton's real name is Bodens; that ſhe is his couſin, and that her eſtate was in his poſſeſſion. Hence ariſes a general ſcene of diſtreſs; old Mrs. Menel had died in the courſe of theſe afflicting diſaſters, and her huſband now follows. Sir George renews his courtſhip to the deluded unhappy widow, whoſe fortune as well as that of Charlotte Bodens is recovered. But Emily dying broken hearted of her diſtreſs, he once more addreſſes Fanny, whoſe ſcruples and her father's maledictions, are obſtacles he cannot overcome in theſe volumes; though in all probability he does in thoſe that follow. Young Menel is however united to Miſs Bodens.

Such are the outlines of this ſtory, and if any improbabilities appear in it, they are conſiderably increaſed, to render the narrative intereſting and affecting. We now attend to the ſecond part.—

True enough: Fanny Menel conſents to become Lady Freemore. Sir George has a ſon who is intended for his niece; but during his travels, he contracts another engagement, and young Miſs Emily is prevailed on to accept another offer. Love at croſs purpoſes however, according

cording to the title, ſtill continues to diſtract the young people introduced in theſe two volumes; but our room will not allow us to follow the intricate maze: ſuffice it therefore to ſay, that the neceſſary obſtacles dying conveniently out of the way, the croſs purpoſes are at laſt rectified, to the great relief of the reader if he does not anticipate the event. N.

RELIGIOUS *and* CONTROVERSIAL.

Art. 38. *Duæ Diſſertationes: in quarum priore probatur, variantes lectiones et menda, quæ in ſacram ſcripturam irrepſerunt, non labefactare ejus auctoritatem in rebus, quæ ad fidem et mores pertinent: in poſteriore vero, predeſtinationem* Paulinam *ad gentilium vocationem totam ſpectare.* A Thoma Edwards, S. T. P. Aul. Clar. Cantab. nuper Socio. 8vo. 2s. Beecroft, &c. 1768.

The learned Author of theſe diſſertations clearly proves the points which he undertakes to prove, as fully expreſſed in the above title; but this has been ſo often done already, in the moſt unexceptionable manner, and beyond all rational contradiction, that we cannot ſee what end can be anſwered by repeating what has been ſo often repeated. R.

Art. 39. *Lettres ſur l'etat preſent du Chriſtianiſme, et la conduite des Incredules;—(i. e.)* Letters concerning the preſent State of Chriſtianity, and the Conduct of Infidels. By A. J. Rouſtan, Miniſter of the Swiſs Church in London. 12mo. 3s. Elmſley. 1768.

Theſe Letters are written in a ſenſible, ſprightly, and agreeable manner: the Author appears, through the whole of them, to be a man of judgment and candor. R.

Art. 40. *Letters to the Author of* A Free Inquiry into the Nature and Origin of Evil. *To which are added Three Diſcourſes. 1. On Conſcience. 2. On Inſpiration. 3. On a Paradiſiacal State.* By the Rev. R. Shepherd, Fellow of C. C. C. Oxford. 12mo. 3s. ſewed. Flexney. 1768. *A ſecond Edition.*

As we gave an account of theſe Letters at the time of their firſt publication, we have now only to mention the additional diſcourſes. In the firſt of them Mr. Shepherd takes occaſion, from Rom. ii. 14 and 15, to enquire into the nature of the principle called *conſcience*; and to conſider how far it is or is not a full and ſufficient rule of action.—Conſcience, he thinks, implies ſomething more than the uſual explications attribute to it; ſomething, that acts in concert with right reaſon, but is nevertheleſs independent of it. Reaſon, he ſays, is the inveſtigation of truth; conſcience, as the word ſeems etymologically to imply, an innate knowledge of it. Reaſon acts by making compariſons, forming judgment upon them, and by a long train of thought: conſcience operates inſtantaneouſly; without any laborious deductions of reaſon, directs, approves, and chides. It is as it were a ray of intuitive knowledge, that image of the deity, after which man was originally created; a particle of divine light, which by the great and general depravation of human nature has ſince the firſt fair original been much obſcured, but is not yet entirely extinguiſhed. The ſecond diſcourſe, on inſpiration, was preached on Whitſunday, and is a plain, ſenſible diſcourſe; containing, however, nothing but what has been often repeated. In the third, which is written in Latin, Mr. Shepherd endeavours

deavours to anſwer the objections of thoſe who alledge that moral evil neceſſarily ariſes from the conſtitution of human nature.

Art. 41. *The Contraſt: or the Rev. Dr. Thomas Nowell, Public Orator of the Univerſity,—againſt Dr. Nowell, Principal of St. Mary Hall, concerning the Doctrine of Juſtification; in his Letter to the Author of* Pietas Oxonienſis. By one who is *not* a Maſter of Arts. 8vo. 6d. Dilly, &c.

The Author reviles the univerſity for expelling the ſix young methodiſts, although, in his view of things he has little reaſon, as their friend, to regret their being driven from Oxford: for he obſerves, that 'tho' they are expelled ſtudents of an univerſity, yet they are not too mean to be the objects of the love and care of the moſt high God.' Still, adds he, 'it is hoped, they are ſtudents in the ſchool of Chriſt, and that the God they ſerve, will make all grace abound in them, and cauſe all things to work together for good to them.'—As to what he advances, concerning the doctrine of juſtification, we refer to the pamphlet.

SERMONS.

I. *England's Warning-piece*; ſhewing the ſupreme and indiſpenſible Authority of the Laws of God, and the Impiety of ſcreening and abetting Murder.—Occaſioned by the untimely Death of Mr. William Allen the younger, who was moſt inhumanly murdered near his Father's Houſe, by an arbitrary military Power, on Tueſday the 10th of May, 1768. Preached at the Requeſt of his Friends, in the Pariſh church of Newington Butts, and publiſhed in Compliance with the *Demand* of the Public. By John Free, D. D. 8vo. 1s. Bingley.

II. *Concio ad Clerum habita Cantabrigiæ in Templum Beatæ Mariæ, xi. Cal. Apr.* 1768. *Pro Gradu Doctoratus in Sacra Theologiæ. Auctore Roberto Sumner, Col. Regal. olim Socio.* Bathurſt.

III. At the Aſſizes at Newcaſtle upon Tyne, Aug. 2, 1768. By Robert Thorpe, M. A. Vicar of Chillington in Northumberland, and late Fellow of St. Peter's Coll. Camb. Robinſon and Roberts.

IV. *The Excellency of the Spirit of Chriſtianity*:—Preached before the Society in Scotland for propagating Chriſtian Knowlege, at their anniverſary Meeting, in the High-church of Edinburgh, June 5, 1767. By Dr. William Leechman, Principal of the College of Glaſgow. Edinburgh printed, by Balfour and Co.

An admirable diſcourſe! worthy the high reputation of Dr. Leechman, for compoſitions of this kind.

ERRATA *in our laſt.*

Page 397, l. 6, for 'lightening the bonds of ſubjection,' read *tightening.*

406, l. 23, for 'the labour,' read '*his* labour.'

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the THIRTY-NINTH.

FOREIGN LITERATURE.

Hiſtoire de l'Academie Royale des Inſcriptions et Belles Lettres, &c. —The Hiſtory of the Royal Academy of Inſcriptions and Belles Lettres; with the Literary Memoirs extracted from the Regiſters of that Academy, from the Year 1761 to 1763, incluſive. Vols. XXXI. and XXXII. 4to. Paris, 1768.

IN our laſt Appendix we gave a ſhort account of what is contained in the firſt of theſe curious and entertaining volumes; we now proceed, according to our promiſe, to give a general view of the pieces contained in the ſecond. It is introduced with four memoirs, viz. the 7th, 8th, 9th, and 10th, concerning the actuating principle of the univerſe, by Abbè Batteux.

The ſeventh memoir is divided into three parts; in the firſt we have an account of the ſentiments of Socrates concerning the actuating principle of the univerſe; the ſecond contains a tranſlation of Timæus the Locrian, Περὶ ψυχῆς, with notes and obſervations; and in the third we have the ſentiments of Plato. The eighth memoir contains an account of Ariſtotle's doctrine upon this ſubject, together with a tranſlation of his book *de mundo*, and notes upon it. In the ninth, our learned and ingenious Abbè gives us the notions of the Stoics, and in the tenth and laſt memoir, thoſe of Strato and Epicurus.—The learned reader, who is converſant with the philoſophical writings of the ancients, will ſee that our Author has carefully ſtudied, and is well acquainted with them; the reflections wherewith he concludes his memoirs are very pertinent and judicious.

After giving a ſhort view, towards the concluſion of his tenth memoir, of the ſeveral opinions which he has had occaſion to explain and illuſtrate in the courſe of his memoirs, he goes on thus:

'Such is the general plan of the labyrinth in which the antient philoſophers bewildered themſelves during ſeveral centuries, in order to find the firſt and fundamental principle of truth and happineſs.

'Thoſe great men, thoſe lights of the world, to whom the ſecrets of nature were truſted, have taught us nothing. Inſtead of the antient tradition, which till their times had been the rule of human conduct, they have given us nothing, according to Socrates himſelf, but *air* and *vapour*.

'Thales, who lived in the intermediate period between tradition and philoſophy, laid down excellent principles; which he did not think it neceſſary to prove at a time when nobody entertained any doubts concerning them. The natural philoſophers, who ſucceeded him, formed a world without the aſſiſtance of divine power, nay ſome of them actually excluded it. The world of Epicurus was a machine which was formed and regulated by chance; that of Strato a mere vegetable; that of Zeno, an intelligent animal without liberty; that of Plato, a fiery ungovernable ſteed. Were ſo many learned labours, ſo many volumes, ſo many diſputes neceſſary, during a ſeries of ages, to give us ſuch inſtructions as theſe?

'The world knew, before Thales, that there was an univerſal intelligent Cauſe, attentive to the conduct, and concerned for the welfare of mankind; it knew that the human ſoul was eſſentially related, and ſubordinate, to this cauſe. Was it neceſſary that philoſophers, labouring upon theſe two principles, which are the foundation of life and manners, ſhould do nothing but weaken them, or render them problematical, without ſubſtituting any uſeful or ſatisfactory principle in their ſtead?

'They refer every thing to a kind of uncreated matter. Had they a clear and adequate idea of this matter, its attributes, and eſſence? According to the divine Plato, it was a being, which was *neque quid, neque quale, neque quantum*, but yet exiſted. What a foundation was this for ſublime ſpeculations concerning eternal order and its laws? They have written concerning motion, I do not ſay without knowing the nature of it, but even without having the leaſt idea of its cauſe. Nay, ſome of them have gone ſo far as to deny its exiſtence; becauſe they choſe to appear ridiculous, rather than adopt the language of Socrates upon any occaſion, and ſay, *I know not*. What ſhall we ſay of the doctrine of the ancient philoſophers concerning the ſpecific organization of individuals, the reſpective poſition of the different parts of the world, the deſcent of ſouls from the

the planets into human bodies, and their return after a certain fixed period, which Pythagoras knew to a minute?

'All theſe, and many other of their opinions, were ſo ſtrange, to ſay nothing more; and explained and illuſtrated in a manner ſo abſurd and whimſical, that the wiſeſt of theſe philoſophers, at the head of whom we may juſtly place Socrates, looked upon them as the preſent age does upon the diſputes of the ſchools. Such were the ſubjects, however, which were warmly diſputed both in Aſia and Europe during four centuries. The concluſion which Socrates drew from them was, that their object was not philoſophical, that is, that they were of ſuch a nature as placed them beyond the reach of the human mind. Plato, writing *pro* and *con*, and under fictitious names, has made it very evident that ſuch opinions, though they might ſerve to amuſe idle and ingenious men, were unworthy of being adopted by perſons of ſenſe and judgment. Arceſilas carried this ſyſtem of uncertainty ſtill farther, and Pyrrho went ſuch lengths as even to deny his own exiſtence. Syſtematic philoſophy, indeed, whatever courſe it purſued, always landed in ſome palpable abſurdity.

'What ideas of virtue could ariſe from ſuch confuſion of opinions? What principles of conduct for ſocieties and individuals? Accordingly, all the fine treatiſes of wiſdom, all the ſplendid precepts, which are explained and illuſtrated with ſuch pomp of eloquence in the celebrated writings of the ancient philoſophers, are not the reſult of their metaphyſical views, but rather a collection of the dictates of that internal voice of juſtice and equity which ſpeaks ſo clearly in every breaſt; a ſyſtem flowing from that innate love of beauty and virtue, of truth and juſtice, which, though it eſcaped the notice of our philoſophers in the courſe of their abſtract ſpeculations, was ſo diſtinctly perceived by their ſentiments and feelings, as to be made the law of conſcience, and the code of every ſociety. What, alas! would become of mankind, if their morality were only the reſult of ſuch ſyſtems as we have been contemplating? Our wiſdom in its higheſt degree, would be only a refined ſyſtem of perſonal intereſt, and that too confined to the ſole pleaſure of the ſenſes.——But I go no farther; this is not the place for making reflections, or drawing conſequences.'

We now proceed to give ſome account of two memoirs concerning Plato, and the Socratic philoſophy, by Abbè Garnier.

Several academicians, viz. *Maſſieu*, *Fraguier*, *Sallier*, &c. had, before our Author, written concerning Plato, but their view was rather to explain and illuſtrate his doctrine, than to anſwer the objections that are uſually brought againſt him, and which may be reduced to three claſſes. The firſt article of accuſation that is brought againſt him, is, that he has altered the

philoſophy of Socrates, either by blending foreign and incompatible doctrines with it, or by ſpreading doubt and uncertainty over the clear principles of morals: the ſecond relates to the form of his Dialogues, which is ſaid to be confuſed, embarraſſed, tedious, and full of repetitions, not to mention the inequality of his ſtile, the ſimplicity of which ſometimes degenerates into meanneſs, and its boldneſs ſometimes riſes to enthuſiaſm: laſtly, he is charged with the abuſe of logic; he makes Socrates reaſon with more ſubtlety than ſtrength; he is not ſufficiently delicate in the choice of his proofs, and in his diſputes with the ſophiſts, he is frequently but a more refined and dextrous ſophiſt himſelf. Our Author, without propoſing to be either the panegyriſt or apologiſt of Plato, intends, in a ſeries of diſſertations, to examine theſe ſeveral articles of accuſation, as a proper introduction to the ſtudy of his works. He begins with the firſt article, which he ſtates in the following manner:

'Plato, at firſt, gave himſelf up to the ſtudy of poetry, and being born with a lively imagination and a pliable genius, he had all the talents that are neceſſary to ſucceed in it; but deſpairing, it is ſaid, of ever equalling Homer, he quitted this career, and purſued another wherein he flattered himſelf he ſhould appear with more advantage. Philoſophy began to engage the attention of Greece; accordingly he devoted himſelf to the ſtudy of philoſophy, and attached himſelf to Socrates: as it is very difficult, however, and perhaps impoſſible, to ſubdue nature entirely, by commencing philoſopher, he did not ceaſe to be a poet. Fiction, which is the ſoul of poetry, animated his dialogues, in which he affected never to appear himſelf, always ſubſtituting his maſter and his hero in his place: it was eaſily perceived, however, that he lent his own ſentiments to his maſter; and any reader, who has the ſlighteſt acquaintance with the hiſtory of antient philoſophy, may eaſily diſtinguiſh what belongs to Socrates from the ſtrange ideas of his diſciple. Socrates himſelf, it is ſaid, was the firſt who complained of this liberty, and Xenophon ſays expreſsly that Socrates turned his thoughts entirely to morality, and that thoſe who aſcribe to him long reaſonings upon nature, manifeſtly impoſe upon their readers. It is not doubted but that in this paſſage he had Plato in view, who attributes ſuch converſations to Socrates; and all this is grounded upon the particular circumſtances of Plato's life. It is well known that after the death of Socrates he went to the ſchool of Cratylus in order to learn the principles of the philoſophy of Heraclitus, that from thence he went into Italy to converſe with the Pythagoreans, and from thence into Egypt, in order to be acquainted, by conferring with the prieſts of that country, with all the ſecrets of their philoſophy. Upon his

return

return to Athens, he formed the project of melting theſe heterogeneous ſubſtances into one maſs, and making a new ſyſtem of philoſophy out of them. But it being impoſſible to connect them together, the principles of one ſect deſtroying thoſe of another, in order to ſave the appearance of contradiction, he threw a veil of doubt and uncertainty over all human knowlege, and demoliſhed the whole fabric, without erecting any thing in its ſtead. The conſequences ariſing from ſuch a conduct are obvious, viz. an obſcurity often impenetrable, endleſs reaſonings from uncertain and precarious principles, a feeble light which glimmers for a moment, and then plunges us again into the thickeſt darkneſs. Xenophon, it is ſaid, is very different from this: as he contented himſelf with the doctrine of Socrates, he has explained the principles of it with preciſion and perſpicuity; he preſents the moſt important truths to his readers with all that ſimplicity which is their greateſt ornament; in a word, he leaves no doubt in the mind, but fills it with the moſt ſolid and delightful nouriſhment. Thoſe therefore who are deſirous of an acquaintance with the real Socrates, muſt have recourſe to this author, and only admit the teſtimony of Plato when it does not contradict that of Xenophon. This is the advice given by the learned Brucker, and which he himſelf followed in his critical hiſtory of philoſophy: *quia majorem fidem mereri Xenophontem demonſtravimus, rejecto, niſi concordet, Platone ad priorem illum potiſſimùm in delineanda philoſophia Socratis reſpiciemus, &c. Hiſt. Phil. t.* 1. *p.* 523. Such are the proofs that are made uſe of to prove that Plato has altered the doctrine of Socrates.' In order to form a juſt eſtimate of them, and to anſwer them in a ſatisfactory manner, our Author thinks it neceſſary, firſt, to aſcertain the idea that ought to be annexed to the words *preſerving* and *altering* any doctrine whatever.

Two ſorts of perſons, he ſays, have applied themſelves particularly to the ſtudy of the public good, viz. legiſlators and philoſophers. 'The former, when they have had to do with a giddy and credulous people, incapable of reaſoning, and fond of the marvellous, have, in order to perſuade them, employed the fitteſt means to make a deep impreſſion upon them. Accordingly, without taking much pains to prove the truth or goodneſs of their eſtabliſhments, they have generally introduced ſome Divinity, and conſtituted themſelves the miniſters and organs of this Divinity. Not ſatisfied with engraving his oracles on braſs, and binding, by ſolemn oaths, thoſe whom they wanted to render ſubmiſſive and obedient, th y have armed two ſtrong and impetuous paſſions, viz. hope and fear, to guard the ſacred *depoſitum*; and prohibiting, under the ſevereſt penalties, all manner of alteration in their laws, they have generally eſtabliſhed an order of magiſtrates to interpret them; they have

permitted commentaries, but have decreed that the text ſhould remain ſacred and inviolate.

'Philoſophers, on the contrary, having to do only with a particular claſs of men, by whom they may eaſily make themſelves underſtood, have, in order to perſuade, employed no other method but that of conviction. They have never deſired to be believed on their word only, and have always been leſs deſirous of communicating their diſcoveries, than of making new ones. One is not, ſay they, a philoſopher like Heraclitus or Anaxagoras, nor even a diſciple of theſe great men, merely by learning their opinions: he muſt be animated with the ſame genius, connect the relation of objects with the ſame penetration, reaſon with the ſame ſtrength, and by walking in their ſteps, add ſomething to their doctrine. It is thus that Theophraſtus was the diſciple or follower of Ariſtotle, Metrodorus of Epicurus, and Chryſippus of Zeno. None of them were ſatisfied merely with knowing the doctrine of their maſter; they all endeavoured to extend and enrich it by new diſcoveries.

'Wherein then does the *preſerving* of a doctrine, in matters of philoſophy, properly conſiſt, and what entitles a perſon to the character of a diſciple or follower? It is not, as we have juſt ſhewn, a reverential reſpect for the opinions of one's maſter, without daring to diſcuſs them and examine the foundation on which they are built. This method is only proper for legiſlation.—True philoſophers began with ſetting the mind free from every kind of prejudice, and never wanted to overwhelm it with the weight of their authority. When thoſe who attached themſelves to them, were convinced, after a long and careful examination, of the truth of their fundamental principles, and that they ought to adopt the ſame method of philoſophizing, they were called diſciples. If, on the contrary, they diſcovered, in the courſe of their examination, any error or miſtake in the doctrine of their maſters, or if a different turn of mind led them to a different method of philoſophizing, in that caſe, they opened to themſelves a new path, and became the leaders of a ſect in their turn.

'There are two things, therefore, which ought to be attended to, in order to determine whether a philoſopher has *preſerved* the doctrine of his maſter or not, viz. the fundamental principles of his doctrine, and what we ſhall here call his manner of philoſophizing. Each ſect had its peculiar manner, and differed no leſs from one another in this reſpect than by their opinions; one affected ſprightlineſs and pleaſantry, another ſubtlety and ſtrength; one adopted a myſterious manner, another a bold and ſatirical one. An example will explain my meaning; I ſhall take it from the ſect of the Cynics. Antiſthenes was the founder of it; Diogenes, Crates, and Menippus his chief

chief followers. Can it be ſaid that they taught nothing but what they had learned from Antiſthenes? that their works contained nothing but what was to be found in his? The contrary appears by the unanimous teſtimony of all antiquity. Wherein then do they reſemble one another? in the original and fundamental principles of the ſect, viz. that virtue alone is a good, and vice an evil; that health, beauty, riches, pain, and death, are things merely indifferent; that pleaſure is a dangerous poiſon; that all the ſciences, without philoſophy, are childiſh amuſements, which deſerve no regard; that philoſophy is confined entirely to morals, or the knowledge of our duty. They agreed beſides in their manner of philoſophizing; they went up and down the ſtreets, almoſt naked, with ſticks in their hands, exclaiming at vice, and purſuing the vicious wherever they found them, without any reſtraint or regard to decency. Zeno had been a diſciple of the Cynics, and he preſerved all the principles of their morality; but he did not approve of the too narrow limits which they aſſigned to philoſophy, and the ſmall value which they ſet upon every other branch of knowlege; he did not approve of their being mendicants, of their contempt for decorum, of their paſſionate and ſatirical manner. In a word, by adding logic and phyſics to their morality, by qualifying ſome of their fundamental principles, and changing their manner, he became the head of a new ſect, which took the name of Stoics, in which, however, there was ſtill to be found a great reſemblance to that of the Cynics, from which it ſprung:

——— *et Stoica dogmata tantum*
A Cynicis tunica diſtantia. Juv.

'Let us now apply theſe principles to Plato.—If thoſe who reproach him with having altered the doctrine of Socrates mean only to ſay, that all the reaſonings of this philoſopher which he has tranſmitted to us did not really proceed from his mouth; that he has often mixed his own ideas with thoſe of his maſter; they are in the right, and there are none, as far as I know, who deny it. It is not to be conceived that any perſon, without an aſtoniſhing memory and a total want of imagination, can repeat a converſation, of two hours, upon moral ſubjects which are univerſally intereſting, without mixing ſomething of his own with it. Xenophon himſelf, whoſe fidelity and exactneſs, in what he relates concerning Socrates, no body calls in queſtion, makes no ſcruple of adding to his ideas many things which he had learned elſewhere. And he, indeed, muſt be unacquainted with the privileges of dialogue, who is offended with ſuch liberties. Cicero extends them much farther: he thinks it ſufficient, for the truth of the dialogue, that the ſentiments which are aſcribed to the interlocutors be agreeable to what we know of their characters. Accordingly, he has obſerved this method in his philoſophical

compoſitions, imitating, in this reſpect, the moſt celebrated Sophiſts of Greece, who publiſhed their works under the names of Neſtor, Ulyſſes, and Palamedes.——In order to accuſe Plato, therefore, with any ſhadow of juſtice, it is neceſſary to prove, by a compariſon of his writings with thoſe of the other diſciples of Socrates, and even with thoſe of his enemies, that he has ſometimes altered the real and fundamental principles of his maſter, and that he has not exhibited a true picture of him; till this be done, it may be always replied, with juſtice, that Plato has not, indeed, preſerved the doctrine of Socrates in the manner wherein the doctrine of a legiſlator ought to be preſerved, but that he has preſerved it very well as a philoſophical doctrine, which is ſufficient to clear him from every ſhadow of reproach.'

Our Author now proceeds to the ſecond character of *preſervation* in point of philoſophical doctrines, viz. the manner of philoſophizing: now as this manner, in a philoſopher like Socrates, who devoted himſelf to the welfare of his country, is ſtrongly connected with the manners and cuſtoms of the times he lived in; in order to be well acquainted with him in this reſpect, it is neceſſary, our Author ſays, to caſt an eye, for a moment, upon the ſtate of Athens, when Socrates appeared.

'Athens had then reached the ſummit of glory. The ever-memorable victories ſhe had gained over the Perſians; the evident ſuperiority ſhe had acquired over the other cities of Greece, which gratitude or fear had rendered her allies or her tributaries; the ſudden affluence of all the good things which can render a people happy; the form of her government, which allowed every citizen to take what part he pleaſed in public affairs; all theſe advantages, I ſay, had ſwelled the courage of the Athenians to a wonderful degree, and given a powerful ſpring to their haughty and ambitious ſpirits. Every citizen conſidering himſelf as a truſtee for the glory of his country, thought he was born to give laws, or to ſerve for an example to the reſt of the world. Every thing ſeemed to favour the illuſion; the liberal arts, together with riches, embelliſhed Athens, and made it the ſeat, as it were, of their empire; and whilſt Pericles was thundering in the aſſemblies of the people, Sophocles and Euripides were producing thoſe immortal works, which ſucceeding ages have been always deſirous of imitating, though with little hopes of being ever able to equal them.

'But from theſe very advantages there aroſe great diſadvantages. Riches had introduced a taſte for pleaſure, and cooled their warlike ardor; the arts had only ſerved to multiply their wants, and they became every day leſs delicate and ſcrupulous in regard to the means of ſupplying them; their allies, being treated with little regard, became their ſecret enemies. Exceſſive liberty had produced licentiouſneſs; more generals were

to

to be found than ſoldiers; every one wanted to command, and no one knew any longer how to obey. Preſumption is the uſual attendant of talents; if they excelled in one art, they thought themſelves perfectly wiſe, and neglected inſtruction. The poets, who in every country have looked upon themſelves as public inſtructors, though it was in Athens only perhaps that they were really ſo, were not ſufficiently attentive to the choice of their maxims; they frequently blended with their inſtructions a poiſon, which was ſo much the more dangerous, as it was prepared with great art. The orators had nothing elſe in view but to render themſelves agreeable to the people; they flattered their prejudices and kept them in a dangerous ſecurity. The philoſophers erected ſyſtems of natural philoſophy, and either neglected or corrupted morals: but the moſt dangerous ſect of them was that of the Sophiſts, who being both philoſophers and orators, boaſted of teaching the art of perſuaſion at the expence of truth, and of ruling in the aſſemblies of the people. They maintained this deteſtable principle, that there is no ſuch thing as *real* truth and falſhood, but only *apparent*; that wiſdom conſiſts in knowing how to make every ſubject appear true or falſe according to our intereſts, and that virtue is only a beautiful name fit to impoſe upon the people.

'Such was the ſtate of Athens when Socrates appeared: he ſaw with concern that if any one was deſirous of making a proficiency in any art whatever, there was a great number of excellent maſters in this city, which rendered the choice difficult, whilſt there was no perſon to be found who profeſſed to form good men and virtuous citizens. This ſcience, the only important and the moſt difficult one, was left to the people, who are always bad inſtructors.—Socrates propoſed to cure men of their ignorance in this reſpect, and to form them to the knowlege and practice of virtue.

'As the Athenians had a great deal of preſumption and ſelf-conceit, Socrates had reaſon to expect many obſtacles to the execution of his deſign. If there are ſome ſubjects of which men are willing to confeſs their ignorance, there are others, in regard to which this confeſſion would coſt them too much; and ſuch preciſely are the ſubjects which Socrates employed his thoughts upon. He was very ſenſible of this truth, and found himſelf under the neceſſity of taking an oblique method, in order not to offend the ſelf-love of thoſe whom he wanted to inſtruct: this method conſiſted in pretending to be ignorant of thoſe ſubjects on which he ſpoke, and, apparently, conſulting thoſe from whom he imagined he might derive ſome knowlege. Accordingly, he only diſcovered a ſtrong deſire of receiving inſtruction, and openly declared, that he was entirely ignorant of every thing, but one, which was, *that he knew nothing*. Thoſe

who

who have taken occaſion from this to rank him among the Sceptics, are ſufficiently refuted by the whole ſyſtem of his morality, as we find it in the writings of his diſciples; by the whole of his conduct; by the manner in which he defended himſelf before his judges; by his refuſing to make his eſcape from priſon; by his anſwer to Crito, and by his death. We always find him firm and immoveable both in his words and actions. We muſt be careful therefore not to take, in a literal ſenſe, what he ſaid concerning his own ignorance, eſpecially in regard to morality. This was only, as we have already obſerved, a dextrous turn which he made uſe of, that he might not offend the ſelf-love of others, a tribute which he paid to envy; beſides, this concealment of his own ſtrength, or this irony, aſſumed different forms according to the different conditions and characters of thoſe with whom he converſed.

'When he converſed with perſons of his own age, or with thoſe who were older than himſelf, he ſhewed great deference for their opinions, and always beſtowed ſuch commendations upon them as he knew would touch them moſt ſenſibly; he then modeſtly propoſed his doubts, and gave ſo dextrous a turn to the converſation, that he obliged them to give him an account of their real conduct and ſentiments. In oppoſition to that ſpecies of falſe ſhame which makes us conceal our faults and imperfections from others and even from ourſelves, he ſucceſsfully employed another ſpecies of ſhame, which is equally natural and ſtrong, viz. that of refuſing to liſten to the counſels of friendſhip and reaſon. He forced them to confeſs their own weakneſs and ignorance, how painful ſoever the confeſſion was, and to form ſchemes of amendment and reformation.

'His conduct, with the Sophiſts, was ſtill more dextrous. It was chiefly in his converſations with them that he employed irony. If he had attacked them openly, he would never have ſucceeded: by means of their eloquence, they would eaſily have eluded his blows; and as they were great maſters of the art of perſuaſion, they would at leaſt have had an equal number of ſuffrages in their favour. Great dexterity, therefore, was neceſſary to force them from their ſtrong holds, and to oblige them, if we may be allowed the expreſſion, to fight foot to foot. His method was generally this. He was preſent at all their harangues, and was one of the firſt to expreſs the great ſatisfaction he had in hearing them: there was only one ſmall matter, he ſaid, which ſtill puzzled him; he propoſed it, and the queſtion was generally ſo clear, that it did not ſeem capable of forming any difficulty. The Sophiſt offered to explain it; and indeed he could not, with any degree of decency, refuſe this, as one of the things which the Sophiſts boaſted of, was, to anſwer every queſtion that could be put to them. When this point was once gained,

gained, Socrates aſked him, if he was not as profound a logician as an able orator, and whether it was not as eaſy for him to explain a ſubject in a few words, as to ſpread it out and embelliſh it? The Sophiſt declared that it was. He then begged him to reſerve the riches and pomp of his eloquence for ſome other occaſion, and only employ a cloſe and conciſe ſtyle with him, for I am naturally apt to forget, ſays he, and have the misfortune not to be able to follow a long harangue without having my ideas confounded. When the Sophiſt agreed to what Socrates aſked of him, he ſoon found himſelf embarraſſed, and was not long before he contradicted himſelf. Then Socrates artfully complained, that, after having promiſed ſo ſolemnly to inſtruct him, he had ſtill the cruelty to conceal his knowledge from him, and give him up to the deluſions of error. He generally committed ſome ſmall miſtake on purpoſe, which the Sophiſt greedily laid hold of; but it only ſerved to plunge him into freſh contradictions, which ſhewed his preſumption and ignorance in the ſtrongeſt light.

'The principal advantage which Socrates promiſed himſelf in his diſputes with the ſophiſts, was to cure the Athenians of their fooliſh prejudices in their favour, and to preſerve young people from the infection of their dangerous doctrines. Socrates attached himſelf to young perſons above all others, becauſe he expected more from minds that were tender and flexible, and which had not as yet contracted inveterate habits. There were two things only which oppoſed his deſigns, and diverted youth from the ſtudy of philoſophy, viz. flattery and ambition. As ſoon as a young Athenian began to reflect upon his ſituation, an immenſe career preſented itſelf to his view; the cry of the public hero, that is, the voice of his country, which invited all thoſe, who thought themſelves capable of aſſiſting it with their counſels, to the management of public affairs; the domeſtic and recent examples of thoſe whoſe talents raiſed them to public conſideration, and the higheſt honours of the ſtate; all theſe objects were capable of kindling the fire of ambition in the breaſts of youth; to which we may add the ſolicitations of parents, who are naturally deſirous of the advancement of their children, and prejudiced in their favour; the exhortations and the credit of a great number of friends, who, in a popular ſtate, were looked upon as the moſt valuable part of an inheritance.

'Socrates frequented all the places of exerciſe, all the aſſemblies of young perſons; he ſtudied their characters, and attached himſelf eſpecially to thoſe in whom he obſerved the ſtrongeſt paſſions. He pointed out to them the glory which awaited them, if they anſwered the idea which was already formed of their merit, and at the ſame time ſhewed them, what

what ſhame would infallibly cover them, if they diſappointed the expectations of their fellow-citizens and friends. Don't you think, ſays he, that it would be proper, whilſt it is not yet too late, to enquire attentively into our own characters, and conſider what thoſe things are which really deſerve blame or approbation? He ſcarce begun this enquiry, when the young men, who could no longer conceal their weakneſs and ignorance, being abaſhed and confuſed, found it difficult to refrain from tears. Some were ſo much mortified, that they ever after avoided the ſight of him; thoſe of a more generous turn, however, were the more eager to court his acquaintance and converſation. He continued to examine and probe them carefully; cleared their minds of thoſe pernicious weeds which muſt have prevented the growth of reaſon and virtue; accuſtomed them to reflect and think for themſelves; opened their minds by degrees to enlarged views and generous ſentiments; and it is well known how fond they were of his converſation, and what eminent advantages many of them derived from it.

'If we were now to examine whether Plato or Xenophon has given us the juſteſt picture of Socrates in this reſpect, it would be no difficult matter to ſhew, by an enumeration of particular inſtances, that Plato applied himſelf principally to paint Socrates in every poſition, and under every different aſpect, without ever turning his eye from his model. After the example of Socrates, he never dogmatizes; he examines, refutes, and diſcuſſes the opinions of others, and very ſeldom diſcovers his own.—Plato poſſeſſed, in the higheſt degree, the art of animating his compoſitions, of treating the drieſt ſubjects in the moſt pleaſing and agreeable manner, of blending all the different tones and ſpecies of eloquence together, and of joining to the moſt ſimple and natural graces the ſtrongeſt and moſt ſublime imagery. On the contrary, Xenophon never riſes above an elegant ſimplicity; he ſays every thing gracefully, indeed, but ſays every thing in the ſame tone. As his memoirs of Socrates are only a continuation of his apology, it is obvious to perceive that he has been leſs deſirous to paint Socrates in them, than to vindicate him; we neither find the irony of Socrates, nor his diſputes with the Sophiſts: in a word, we meet with the great principles of the Socratic philoſophy in Xenophon, but, if I may venture to ſay it, we look in vain for Socrates in them; it is in Plato only that he lives and breathes, that he warms and tranſports us.'

This is a general view of what is contained in the firſt of Abbè Garnier's memoirs; in the ſecond he conſiders the uſe which Plato made of fables. It is divided into three articles; in the firſt our Author conſiders Plato's poetical fables, in the

ſecond his thelogical, and in the third his political fables. Thoſe who are converſant with the writings of Plato will be pleaſed with what he advances under each of theſe articles; they will not always agree with him indeed, but they will find that he ſupports his opinions very ingeniouſly and plauſibly, and writes in an agreeable and ſprightly manner.

The ſecond memoir is followed by a diſſertation on Plato's Cratylus, wherein our Abbè endeavours to prove that Plato never intended in this dialogue to give a philoſophical treatiſe upon grammar, nor to defend the ſyſtem of Heraclitus; but that his ſole view in it was to overturn the ſyſtem of Prodicus, a famous Sophiſt who taught rhetoric in Athens, in regard to the *inherent truth of words*.

This diſſertation is followed by ſome general reflections upon the reſemblance between the Egyptian, Phenician, and Greek languages, by Abbè Barthelemy.—In the memoir following theſe reflections, M. Bejot takes a great deal of learned pains to prove that the Επαριτοι of Xenophon and Ἐπαρεοντοι of Heſychius, concerning whom the critics have been ſo much at a loſs, were not, as ſome learned men have imagined, a people of Arcadia, but a body of Arcadian infantry, conſiſting of five thouſand men.

The next memoir contains an enquiry concerning the family of Gallienus, in regard to which there is ſo much confuſion and uncertainty among hiſtorians. This enquiry is followed by the eighth, ninth, and tenth memoirs concerning the Roman Legion, by M. le Beau. Theſe memoirs throw great light upon many paſſages of the Roman hiſtory, but it would far exceed the bounds of our *Appendix*, to give a clear and diſtinct view of what is contained in them.

Le Beau's memoirs are followed by ſome general remarks on the connections which the Romans had with the Tartars and Chineſe, by M. de Guignes; and theſe remarks are ſucceeded by an hiſtorical and critical memoir concerning the Lombards, by M. Gaillard.

This laſt ingenious writer intends to trace the Lombards from their origin to the ruin of the kingdom which they eſtabliſhed, to mark the ſucceſſion of their chiefs and kings, as far as it can be known, and to give an account of the principal events that happened under their government. 'I ſhall give little attention, ſays he, to known and certain facts, but ſhall confine myſelf to the diſcuſſion of what is uncertain, and endeavour to fix the preciſe point of each difficulty, without pretending always to reſolve it.'

He reduces to three principal epochs all that he intends to ſay concerning them, and propoſes to make each epoch the ſubject of a memoir. In the firſt, he traces their progreſs and their exploits in Germany, till the time they left it in order to

go and ſettle in Italy: this is a part of their hiſtory, which, he ſays, is very little known, and which the learned Sigonius has not ſo much as touched upon. In his ſecond memoir he intends to view them in the height of their power, the promulgation of their laws, and, in a word, in their moſt flouriſhing ſtate; and in the third, to point out the ſource and gradual progreſs of their declenſion.

We have only the firſt memoir in the volume now before us, which contains an account of what antient and modern authors have ſaid concerning the origin, name, exploits, migrations, &c. of the Lombards, with our Author's obſervations, which, how accurate or judicious ſoever, can afford little entertainment or inſtruction to the generality of readers: the ſubject itſelf is both intricate, and, in a great meaſure, unintereſting. The ſecond and third memoirs, conſidering the abilities of the Author, will, we have great reaſon to think, be both agreeable and uſeful.

The ſubject of the next memoir in this volume is, the eſtabliſhment of the religion and empire of Mahomet; it is divided into two parts: the firſt contains an enquiry concerning the hiſtorical and religious antiquities of the Arabs, as far as they relate to Mahomet; the ſecond gives a view of the life of Mahomet, as far as it relates to the eſtabliſhment of his ſect and empire.

M. de Brequigny, author of the memoir, introduces it with obſerving, that Mahomet is generally conſidered as a perſon of obſcure deſcent, as a ſucceſsful impoſtor, who had the courage and the addreſs to introduce into his country a new form of religion, which he himſelf invented, and loaded with abſurd and inconſiſtent fables. If we have recourſe to the Arabian writers, he ſays, we ſhall form very different ideas concerning him: we ſhall ſee, that if Mahomet arrived at ſovereignty, his family, from time immemorial, held the firſt rank in their country; that if he called himſelf an ambaſſador from God to extirpate idolatry, he only imitated the example which was often ſet him by his anceſtors; that he never thought of introducing a new religion, but only of reforming the abuſes of the original worſhip of the Arabs, the care of which had been always truſted to his anceſtors, who, for many ages, had united in their perſons the ſupreme authority both in religious and civil affairs, as he himſelf did after them.

The private life of Mahomet our Author does not enter into, though it contains, he ſays, many curious particulars, the greateſt part of which are but very imperfectly known.—He was deſcended, we are told, in a direct line from Iſmael: this is a tradition conſecrated among the Arabs, who have tranſmitted to us the names which enter into this long genealogy;

and though we ſhould treat it as a fable, yet when fables are adopted by a whole nation, the families, which compoſe that nation, found their rights and privileges upon them, no leſs than upon real facts. Beſides, it is well known how careful the antient oriental nations were to preſerve the memory of their families: their genealogies were their hiſtory.

According to the tradition of the Arabs, Iſmael when he was driven into the deſert, together with Hagar, ſettled in that part of Arabia where Mecca is ſituated, and where Hagar miraculouſly diſcovered the well which is mentioned in Scripture. Here he built the famous KAABA, or ſquare houſe, which was a temple in honour of the God of Abraham. No ſooner was this temple built than the Arabs flocked to it from all parts, conſidering themſelves as under a peculiar obligation to worſhip God in a place where he had given ſuch viſible proofs of his goodneſs. The well of Hagar too, now called *Zemzem*, was an object of their adoration, and continues to be ſo to this day.

The fame of this temple and well drew a great number of ſtrangers to it, who, together with the family of Iſmael, rendered it a conſiderable ſettlement. The deſcendants of Iſmael were the firſt princes of it, and the firſt prieſts of the temple.—Mecca became the center of the ancient religion of the Arabs, of that of Abraham, and the Patriarchs. But this religion changed, by inſenſible degrees; idolatry made great progreſs in Arabia, and ſeduced a great number of tribes.—The deſcendants of Iſmael, who, to the title of Princes of Mecca, ſtill added that of Guardians of the Temple, were looked upon as the depoſitaries of the primitive worſhip, and conſtantly employed in endeavouring to re-eſtabliſh the original of it. This was one of the principal functions of their ſtation, and one of the firſt maxims of their policy, which was intereſted in ſupporting a worſhip, of which they were the miniſters. Hiſtory makes frequent mention of their attempts, but we ſeldom hear of their ſucceſs.

Kaab, who was prince of Mecca about the year 372 of the Chriſtian æra, was very zealous in this reſpect: he inſtituted a weekly aſſembly, wherein he diſcourſed upon the foundations of the ancient worſhip, and this cuſtom was continued by his ſucceſſors, ſubſiſted till the times of Mahomet, and Mahomet himſelf adopted it. It is ſaid that Kaab propheſied that one of his deſcendants ſhould be a reformer, and that he ſhould meet, in his own family, with many obſtacles to his ſchemes of reformation: this propheſy was of uſe to Mahomet.

Haſchem, one of the deſcendants of Kaab, and great grandfather to Mahomet, was one of the greateſt princes that ever governed Mecca. He rendered his ſmall ſtate a flouriſhing one, by methods which none of his predeceſſors had ever attempted.

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He did not neglect the well-known reſource of pilgrimages, and took care to provide a good table for the pilgrims; but, beſides this, he opened a new ſource of riches, by eſtabliſhing regular caravans, which went every ſummer into South Arabia, and every winter into Syria. Accordingly Mecca, by his means, became the center of the commerce as well as of the religion of the Arabs. He himſelf conducted his caravans into Syria, and died at Gaza, in the year 547.

We are not to imagine that this office of conducting the caravans diminiſhed the dignity of the prince of Mecca. There was a neceſſity of defending them againſt the Arabs of the deſarts, who frequently attacked them; ſo that when Haſchem conducted a caravan, he was taking care of his finances, ſecuring the freedom of his trade, and repelling its moſt dangerous enemies; in a word, he was performing the nobleſt and moſt eſſential duties of ſovereignty.

Abdolmotalleb, Haſchem's only ſon, ſucceeded his father, and, like him, employed himſelf in raiſing the reputation of his temple, and protecting his caravans. Being engaged in a war with his neighbours, in the year 572, he could not conduct his caravan to Syria in perſon, but ſent it under the care of his eldeſt ſon Adollah, who, in his return, died at Yatreb in the flower of his age. He had lately married one of his own relations, by whom he had a ſon, and this ſon was MAHOMET.

Mahomet was at firſt brought up by his mother, who died when he was only ſix years of age. Upon her death, his grandfather, Abdolmotalleb, took the care of him, and he too died about two years after. Abutaleb, the eldeſt of his ſurviving ſons, ſucceeded him as prince of Mecca and miniſter of the temple; he charged himſelf with the education of his nephew the young Mahomet, and took him along with him when he went at the head of his caravans, and in all his wars which he carried on with his neighbours. Such was the life of Mahomet till he arrived at the age of twenty; when he was five and twenty, he married one of his own relations, according to the cuſtom of his country; ſhe was forty years of age, but ſhe was rich. She ſent caravans into Syria in her own name, and Mahomet, before his marriage, had undertaken to conduct them, which has given occaſion to repreſent him as a mean trader. But we have ſeen how noble an employment that of conducting the caravans was among the Arabs: trade was looked upon by them as a very honourable profeſſion: beſides, the office of head of a caravan was as much military as commercial.

Notwithſtanding the active and enterprizing life which Mahomet had led, his thoughts always ſeemed to have been principally turned to religion; from his tendereſt years he had diſtinguiſhed himſelf by his zeal againſt idolatry: he was called *the faith-*

faithful, and the ſeeds of a reformer were diſcerned in him very early. The monk Neſtorianus Sergius obſerved this, when Mahomet was only thirteen years of age. Now this monk knew nothing of him, till he ſaw him at Boſra, where Mahomet, accompanying his uncle at the head of a caravan, happened to lodge in a monaſtery where Sergius lived.

From the time of his marriage, his zeal greatly increaſed, and he gave himſelf up to a myſtic and contemplative life: he ſhut himſelf up every year, during a whole month, in a cavern of mount Hera, about a league from Mecca, in order to meditate upon religious ſubjects. His charity and frugality, virtues highly honoured in Arabia, had long procured him general reſpect; and ſuch was his reputation for piety, that when the famous black ſtone was to be placed in the wall of the temple, this honour was conferred upon him; his retiring, regularly, to mount Hera, had, indeed, procured him a kind of veneration.

This manner of living was very proper to kindle fanaticiſm in an imagination which was naturally warm; and he nouriſhed it, during fifteen years, with pious practices and ſolitary meditations. When he arrived at the age of forty he raiſed his voice, and declared himſelf a prophet ſent by God, to re-eſtabliſh the religion of Abraham and Iſmael in its original purity.—Was this pure fanaticiſm, or ambition, concealed under the maſk of it? The ſeeds of fanaticiſm had appeared in his early years, and it would have been difficult for ambition to conceal itſelf, without making ſome efforts, during the ſpace of fifteen years, employed principally in the offices of devotion.

Beſides, when Mahomet left his retreat, and loudly declared that God had choſen him to be the prophet of Arabia, every circumſtance ſeemed to lead the Arabs to believe him. According to their prejudices, the miſſion of prophets was never declared till they were forty years of age, and Mahomet was now arrived at the age of forty: prophecy, according to them, was the reward of a retired life, ſuch as that of Jethro and Balaam had been; now ſuch had been the life of Mahomet for fifteen years. There was likewiſe, at Mecca, a general expectation of a prophet from the family of Mahomet; one of his anceſtors, as I have already mentioned, had foretold this; and Mahomet, after all, when he ſet up as a reformer of the abuſes which debaſed the religion of his country, only did, through zeal, what his anceſtors, from time immemorial, had done from a ſenſe of duty.

He declared that he had nothing elſe in view but to re-eſtabliſh the antient worſhip, which conſiſted in adoring one ſupreme ſpiritual Being, the Author of rewards and puniſhments, and the ſole object of prayer and homage. The ceremonies of

this worſhip conſiſted, in a great meaſure, in viſiting the temple of Mecca, where ſeveral objects were ſhewn that were proper to renew the religious traditions of the Arabs, viz. the pretended well of Hagar, which was miraculouſly diſcovered to ſave the life of Iſmael, who was looked upon as the father, the king and legiſlator of the nation; the famous ſtone on which they thought they ſaw the print of Abraham's feet, &c.

Mahomet only propoſed two fundamental articles of faith, viz. that there was but one God, and that he was his ambaſſador. He pretended that he was the ſucceſſor of our prophets, in regard to whom he always expreſſed himſelf with reſpect. He pronounced or fixed up his pretended prophecies in public places, and publiſhed them, one after another, in detached chapters, and without any connection. Theſe chapters, collected after his death, and very badly ranged, form, we know, the book which is called the Koran. We muſt not imagine that the Koran is filled with all thoſe abſurdities with which Mahometaniſm has ſince been loaded; they are almoſt all of them derived from that collection of pretended traditions, which is called *Sonnah*, and which is to the Mahometans what the Talmud is to the Jews.

It is alleged that the monk Sergius aſſiſted Mahomet in compoſing the Koran: if Mahomet had conſulted any Chriſtian, he would never have confounded Chriſtianity with idolatry. He had the moſt abſurd and falſe ideas of the religion of the Jews and that of the Chriſtians: he looked upon them as corruptions of the religion of Abraham, and mounting higher than the times of theſe pretended corruptions, confined himſelf to the law of nature and the traditions of the patriarchs. It was impoſſible for him to ſeduce either Chriſtians or Jews, who were both convinced of the divine original of thoſe revelations on which their faith was founded: but what objection could the Arabs make to him, who acknowledged Abraham only as the Guardian of their faith? his ſcheme of reformation therefore had a reaſonable foundation. Fanaticiſm was joined to it; Mahomet looked upon the zeal with which he felt himſelf actuated, as a particular miſſion. I have ſhewn the origin of this fanaticiſm, and how many circumſtances there were in the hiſtory of his own family, and the prejudices of his nation to favour it.

Our Author now proceeds to ſhew, how this fanatical ſpirit diſplayed itſelf in Mahomet's public conduct, what paſſions were blended with it, and the great events it produced. He gives a very ſhort account of Mahomet's life; but ſhort as it is, the narrow limits of this *Appendix* will not admit of our inſerting what he advances. What we have inſerted, however, as it gives a ſomewhat different view of Mahomet's character,

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from that which has been given by other writers, and as the ſubject is curious, it will, we hope, be agreeable to our Readers. He concludes his memoir in the following manner:

'Fanaticiſm, therefore, was the real character of Mahomet. He had ambition, undoubtedly; it eaſily riſes out of fanaticiſm, becauſe both theſe powerful principles of action require nearly the ſame diſpoſition and temper of mind. But how violent ſoever the principle of ambition was in Mahomet, it was only an accidental and ſecondary paſſion, produced by circumſtances, and which even ſeemed for a long time to open and diſplay itſelf with great difficulty.

'Mahomet only wanted to be the reformer of the religion of the Arabs; and by a ſeries of events which he could not foreſee, he became at the ſame time their ſovereign. He did not produce the means; the facility of employing them tempted him, and gave riſe to his ambition: his policy, which was not of the moſt ſcrupulous or delicate kind, made no difficulty of laying hold of them; the prejudices of his country were favourable to his fanaticiſm, and the political ſtate of Arabia was ſtill more favourable to his ambition, and he knew how to avail himſelf of both. When we conſider the matter attentively, and compare his advantages with the difficulties and obſtacles he met with, we cannot, I think, be ſurprized at his ſucceſs.

'This idea, which I have given of the eſtabliſhment of Mahomet's empire and religion, if it was only founded on conjectures, would be at leaſt probable; but notwithſtanding the narrow limits to which I have been neceſſarily confined, I flatter myſelf that I have ſufficiently ſupported it by facts, which are all taken from the moſt reſpectable and beſt informed hiſtorians of his nation.'

The memoir concerning the empire and religion of Mahomet is followed by a diſſertation on the Greek accents, by Abbè Arnaud. Much has been written upon this ſubject, the very nature of which renders it extremely difficult, if not impoſſible, to treat it in a ſatisfactory manner. What our Author ſays upon it ſhews him to be a man of taſte and genius; his obſervations, or rather his conjectures, are very plauſible, but it is to be remembered that conjectures, whilſt they explain every thing, teach nothing.

There is no language, he obſerves, that has not its accents; it would be as impoſſible to ſpeak always in the ſame tone of voice, as to annex the ſame idea or the ſame ſentiment only to all our expreſſions. But in modern languages, and particularly in ours, the changes of voice differ only by almoſt imperceptible ſhades. In the words which compoſe it, there is nothing that determines the lowering or raiſing one ſyllable rather than another. It was not ſo in the Greek language; there was not a

word in it, which, conſidered by itſelf only, and independent of its ſignification, had not its peculiar accent or tone, as well as its peculiar time. But what was the preciſe nature and value of theſe accents? were they as ſtrictly obſerved as the times were? was their energy the ſame in proſe and in verſe, in common converſation and in declamation? what uſe was made of them in muſic, properly ſo called?

Theſe are the points which our Author examines in this diſſertation. Thoſe critics and grammarians, he ſays, who have treated of the pronunciation of the Greek language, have only explained the mechanical part of it; and, far from throwing any light upon that, which, by its importance and its ſingularity, ought to have engaged their particular attention, they have not even conſidered it in its true point of view.

This diſſertation is followed by a diſcourſe concerning Pindar, and on lyric poetry, by M. de Chabanon.—Of all the writers of antiquity, he obſerves, Pindar is one of the moſt eſteemed and the leaſt known; his works are little read, and little underſtood; he is only praiſed, in a manner, upon the teſtimony of Horace, and it is no rare thing to find learned men who pay no regard to the teſtimony of the Latin poet. This difference of ſentiments is never ſurpriſing with reſpect to writers of very remote ages; it is ſtill leſs ſo in regard to an enthuſiaſtic poet, becauſe there is a very conſiderable number of frigid geniuſes, who judge of every thing with great coolneſs and tranquillity, and look upon the ſallies of genius as abuſes of reaſon. Such were ſome of Pindar's critics of the laſt age; nor can we wonder at the judgment they formed of him, when we conſider that they only read him in tranſlations, which deprived him of all the beauties of his ſtile, and only preſented to their view, without any of the ornaments of dreſs, ſubjects, which, to modern readers, are very little intereſting. The merit of a poet, in general, conſiſts leſs in the ſingularity of what he ſays, than in the happy turn he gives it: this turn, this poetic dreſs and form, are the only things now to be conſidered in Pindar. His poems were written in praiſe of conquerors, who are now but little regarded; and this ſhews how dangerous it would be to tranſlate him, with a view of giving the public a work ſuited to the preſent taſte: accordingly, this is not the point of view in which I conſider him; it is only as a poet, as a maſter of his art, and as one formed to teach it to others. It is to poets, principally, that I addreſs myſelf, and to them I ſay, with Quintilian, *Pindarus novem lyricorum princeps.* This prince of lyrics, I have always thought, is but little known in this country; and it is from a perſuaſion that great advantages, in regard to the practice of his art, may be derived from reading him, that I have been deſirous of pointing out theſe advantages,

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and of exhorting artiſts to have recourſe to the great maſter of the art. I might juſtify my deſign by ſhewing how the beſt lyric poets of all nations have imitated Pindar, but the notes wherewith I ſhall accompany my tranſlation of ſome of his odes, will be a more proper place for ſuch compariſons. At preſent, let us conſider Pindar ſuch as he really is; let us acknowledge his beauties and confeſs his faults; and in order to form a proper judgment of him, let us attend a little to the nature of that kind of poetry in which he excelled.

Poetry, among the Greeks, was divided into ſeveral ſpecies, which were diſtinguiſhed from one another by fixed and invariable limits, and none of theſe ſpecies, perhaps, was more diſtinctly marked than the lyric ſpecies. Its peculiar character is clearly diſcerned, eſpecially in dramatic poetry, whenever the poet quits the tone of converſation to riſe to that of ſong; then his ſtile changes with the form of his verſe; harmony aſſumes another *rythmus* and a different cadence; the diction no longer flows like a gentle ſtream, but becomes, as it were, more vigorous and ſubſtantial, and ſeems to reſt upon a ſolid baſis; the expreſſion is more elevated; metaphors more frequent; images are heaped upon images; in a word, every thing ſhews the lyric character, which it is much more eaſy to conceive than to expreſs. But were theſe attributes of the lyric ſpecies, which are ſo univerſally acknowledged, beſtowed upon it by chance; or rather did not the ſame diſcernment, which aſſigned iambic verſe to tragedy, as beſt fitted to dialogue, make choice likewiſe of thoſe ornaments which were beſt ſuited to the poetry of ſong? To ſay all in a few words, what eſſentially characterizes this ſpecies of poetry is, that more boldneſs, irregularity, and harmony prevail in it than in any other; but theſe properties, if we conſider them attentively, are connected with thoſe of muſic.

Muſic is an art which produces ſenſations. Its combined ſounds convey no diſtinct and preciſe ideas into the mind; muſic neither inſtructs nor perſuades; it moves, diſorders, and tranſports. To eſtabliſh an analogy therefore between muſic and poetry, and to render the union of theſe two arts more intimate, the poetry of ſong muſt be a poetry of harmony, irregularity, and enthuſiaſm. Let us illuſtrate this by an example: let us take a man in the intoxication of ſong, or drawing thoſe ſounds from his lyre, if you will, the combination of which acts powerfully upon his ſoul. In the firſt place, if he is to expreſs any ideas, they certainly will not be reaſonings; his mind is too much agitated to conceive or purſue them; he will perceive, or rather he will figure to himſelf, certain objects, and he will deſcribe them; hence the frequent uſe of images in lyric poetry. In the ſecond place,

theſe objects will be great or terrible, at leaſt, they will be uncommon, becauſe the mind which conceives them is in an uncommon ſituation; hence the choice of great and ſublime ſubjects, which the antients aſſigned to lyric poetry. Thirdly, a pomp of words will ariſe from a magnificence of ideas; *rem verba ſequuntur*. In the laſt place, the objects or images will ſucceed one another, without any ſtrict connection between them, either becauſe the flow of ideas is rapid in a mind that is heated, or becauſe the different turns of the muſic produce them in greater diſorder, or, laſtly, becauſe the imagination, which is the only active power of the mind at this time, may, likewiſe, take a view of diſſimilar objects, different from that faculty of the mind which combines and connects our ideas. Theſe reaſons, whether we admit them in whole or in part, are ſufficient to juſtify and explain the diſorder of the *ode*. But in the rapid train of the emotions, wherewith our enthuſiaſt, who is both poet and muſician, is agitated, if he happens to caſt an eye upon himſelf, he muſt be highly pleaſed with the ſituation he is in, and this pleaſure and ſelf-ſatisfaction naturally adds to his enthuſiaſm; hence that *hauteur* and pride that are obſervable in all the lyric poets, from Pindar to Rouſſeau. M. Racine, in one of his diſcourſes before this academy, calls poetic enthuſiaſm *the effect of ſome paſſion wherewith the writer is agitated*; according to this ingenious ſyſtem, I ſhould call pride the paſſion of lyric poets: other poets, in general, have only those paſſions which belong to the characters which they repreſent.—In the ſhort view I have given of lyric poetry, we have ſeen it, as it were, in its cradle; we have ſeen it bring into the world with it the ſeeds of thoſe beauties which are peculiar to it. If there are thoſe among us who detract from this ſpecies of beauty, the reaſon is, perhaps, becauſe it is now deprived of that additional charm which contributes to the illuſion which it naturally produces, and becauſe what are called lyric poems are no longer ſung.

Our Author now proceeds to ſhew the advantages which Pindar's poems derived from the muſic which accompanied them, and then endeavours to anſwer the principal objections that have been made to them.—The anſwer he gives to the objection made to Pindar, ariſing from his extravagant and licentious uſe of imagery and metaphor, is very ingenious.

Figurative language, he ſays, is the language of a ſoul under ſtrong emotions, and paſſion generally ſpeaks to the ſenſes. The rule which good ſenſe preſcribes to images is, that they repreſent their objects diſtinctly, and that theſe objects be intereſting. The perfection of images conſiſts, undoubtedly, in obſerving this rule, which, however, is not ſo eſſential, but that the image may ſtill pleaſe, though it be violated. The mind of a

often ſeizes an almoſt imperceptible point of agreement between two objects; and though they are different in other reſpects, the one ſerves for an emblem to the other. During the derangement of the imagination, likewiſe, objects paſs ſo rapidly before the mind, that it may be ſaid rather to have a glance of than to ſeize them. In the laſt place, in harmonious language, and conſequently in poetry eſpecially, words ſometimes impoſe upon the mind, or if you will, they dwell agreeably upon the ear, like ſome ſounds of a muſical inſtrument which the organ is pleaſed with, whilſt the mind is ſcarcely, if at all, affected with them. If theſe obſervations appear too bold, they do not proceed from any love of paradox; the following examples, in my opinion, ſhew them to be juſt; but this I ſubmit to the judgment of my readers. We ſay familiarly in poetry: *le ſein de Flore emaillé de plus belles couleurs:* Flora being thus perſonified, 'tis with difficulty the image is conceived; in like manner, the author of Telemachus ſays after Homer, *l'aurore aux doigts de roſes.* What is meant by theſe words? Is it a hand filled with roſes? the French words ſay no ſuch thing: do they repreſent fingers of the colour of a roſe? the image is contrary to our ideas of beauty. I ſhould rather be inclined to think that theſe words are like harmonious ſounds which preſent no diſtinct nor preciſe forms to the mind, but, if I may be allowed the expreſſion, they make a light and gentle vapour paſs before it, of a colour analogous to the object of its thoughts. Thus in the laſt mentioned image, the colour of the roſe, placed as it were by chance, is always a proper attribute of a young and ſmiling divinity; this colour is like that wherewith ſhe paints the heavens: the imagination ſeizes, in a confuſed manner, this new relation, and by means of it, unites the two objects together. Let us not blame this uſe of ideas, it is one of the principal charms of poetry. The girdle of Venus is one of Homer's fictions, and a very beautiful one it is: but what is this wonderful girdle? the ſeat of deſire, the reſting place of love, the habitation of gentle converſe and ſeduction. Now what eye can ſeize this image and unite theſe objects. If this example is badly choſen; if it appears inſufficient; every attentive reader may find a thouſand others to prove the truth of what I have advanced. From theſe obſervations two conſequences ariſe; the firſt is, that we ought to be very careful how we blame, in ſo bold and daring a poet as Pindar, the uſe of thoſe figures which can ſcarce aſſume a body and become the object of the ſenſes; the ſecond is, that a word is ſufficient to make us adopt or reject a metaphor: this conſideration may be uſeful to thoſe who read the antients, and ſtill more ſo to thoſe who imitate or tranſlate them.

The diſcourſe concerning Pindar and lyric poetry is followed by a tranſlation of four of Pindar's odes, with notes upon them, by M. de Chabanon.—The other memoirs in this volume relate chiefly to geography, topography, chronology, medals, inſcriptions, &c. by M. D'Anville, Abbè Belley, Abbè Barthelemy, Count Caylus, &c. The names of theſe authors are ſufficient to recommend their memoirs to ſuch readers as are fond of the ſubjects they treat of; the memoirs themſelves we muſt not attempt to abridge:—from the very nature of them, indeed, they are ſcarce capable of being abridged. R.

Theſaurus Diſſertationum, Programmatum, aliorumque Opuſculorum ſelectiſſimorum, &c. i. e. A Theſaurus of inaugural Diſſertations, Theſes, and other the moſt ſelect pieces, relating to the whole Circle of Medicine. Collected, publiſhed, and ſupplied with the neceſſary Indexes. By Edward Sandifort, M. D. &c. Vol. the 1ſt. 4to. Rotterdam, 1768.

THE intention of this work, is to ſelect from the great number of academical diſſertations which are yearly publiſhed, ſuch as are the beſt worth preſerving.—This collection will likewiſe include thoſe leſſer works which tho' they have ſingular merit, are in danger of being loſt, from their being only little detached pieces.

The firſt volume, which is the only one as yet publiſhed, begins with the year 1760, and ends with 1761.—It contains twenty diſſertations.

I. *A diſſertation on the ſeparation of the epiphyſes from their bones.*

The Author, Dr. Reichel, is now profeſſor extraordinary at Leipſic.—He gives an anatomical account of the formation, ſtructure, and connection of the epihyſis with its correſponding bone; points out the diſeaſes to which it is ſubject, and which, he ſays, ariſe either from accident or a bad habit of body. He then gives the diagnoſis, prognoſis, the ſubſequent evils, and the method of treating a ſeparation of the epiphyſis from its bone.—Our Author's obſervations on this ſubject, are confirmed and illuſtrated by hiſtories, taken from Ludwig's *Theſaurus Oſſium Morboſorum.*

II. *A diſſertation on the amputation of the humerus from its articulation*, by P. H. Dahl.

This difficult, tedious, and painful operation, becomes neceſſary, whenever the head of the humerus is affected with ſuch a diſeaſe as muſt prove fatal without this aſſiſtance.—The great difficulty is the ſecuring the brachial artery.

Our Author gives an account of the methods which have been recommended and practiſed by ſeveral celebrated ſurgeons, viz.

viz. Morand, le Dran, Petit, Garengeot, Heiſter, Platner, Sharp, le Faye.—He likewiſe deſcribes the manner in which he ſaw this operation ſucceſsfully performed by Bromfield in St. George's hoſpital.—We then have a full account of our Author's own method; the principal part of which is the application of a tourniquet of a particular conſtruction, to the brachial artery, at the place where it comes out between the clavical and firſt rib; by which the artery may be eaſily and effectually ſecured.—We do not find that Mr. Dahl has had an opportunity of putting this method in practice.

III. *Petit's machine for compound fractures improved.* By J. T. Adolph.

The improved machine is very minutely deſcribed and illuſtrated by engravings; but is much too complex, we apprehend, to be uſeful.

IV. *A letter from Dr. Tiſſot to Dr. Zimmerman.*

This letter begins with ſome uſeful obſervations on the *morbus niger* of Hippocrates. We have two hiſtories of the diſeaſe, with the curative indications delivered by our Author. The firſt of theſe caſes was attended with an happy, the other with an unhappy, event. In the patient who died, the viſcera were found, but the ſtomach and inteſtines were filled with black blood.—The next ſubject in this letter, is the hiſtory of a caſe, in which there was a moſt acute, conſtant, and excruciating pain, between the navel and the *cartilago enſiformis*: on diſſection, this was found to be a ſcirrhus of the pancreas.

A worm-caſe; a very ſevere and long-continued head-ach; a defence of inoculation, againſt the objections of Roncallus and De Haen; and ſome obſervations on irritability, make up the remaining part of the letter.

V. *The medical hiſtory of an epidemical petechial fever, which raged at Vienna from the year* 1757 *to* 1759. By J. G. Haſenöhrl, M. D.

After ſome general and uſeful obſervations on endemic and epidemic diſeaſes, our Author proceeds to the hiſtory and manner of treating the epidemic in queſtion.—The bark in ſubſtance, and adminiſtred in large doſes, was found the moſt efficacious medicine, both for checking the malignancy of the fever and preventing a relapſe.

VI. *An inaugural diſſertation on the caſe of a ſtupor, which was cured by the inoculation of the itch.* By J. N. Toggenburger.

We ſhall give our Readers a tranſlation of the very extraordinary hiſtory which is the ſubject of this academical diſſertation.

A young man of 28 years, of a melancholy temperament, a ſhoemaker by trade, was ſo deeply affected with the misfortunes of his father, and the ill conduct of his ſiſter, neither of which evils he could remedy, that he was ſeized with exceſſive grief.

grief.—He was so distressed by the melancholy ideas which constantly preyed upon him, that he became less disposed to his usual employment; looked upon his companions with a stern countenance; and when spoke to, either gave indirect answers, or kept an obstinate silence.—Hence his friends looked upon him as beside himself. A number of empirical remedies were tried:—he was still worse; very pale, and greatly emaciated.—In the year 1754 he was taken into the royal hospital at Berlin, called the *Charity*, and was under the care of the celebrated Dr. Mutzell.—He then was a most extraordinary spectacle.—Inattentive to every thing about him, he sat upon the bed fixed like a stake, his eyes bent upon the ground, and without taking the least notice of those who spoke to him.—His pulse was slow and weak. He was so much a stranger to hunger and thirst, that he took neither meat nor drink, unless he was urged to it: neither did three or four days continued abstinence excite him to seek for food. Threatened, whipped, or pricked with needles, he hardly gave the least sign of pain: and was quite insensible to any of those things which attract the attention of others. Thus he remained for two years, though during this time very powerful remedies had been tried. Internal or external *stimuli* had little or no effect. Tartar emetic given in the dose of 25 grains, produced only one fit of vomiting: the sharpest blisters were no more to the purpose. Plunged into cold water, and kept under till there was even danger of his being suffocated, he exhibited but a little degree of sensibility. A stream of cold water, or plates of ice, upon his naked new shaved head, occasioned only a momentary uneasiness: as soon as they were removed, he sunk again into his former stupor.

At last it was determined to try a more efficacious and continued stimulus. The itch was inoculated in the following manner. Deep incisions were made in the arms and legs; the wounds were filled with itchy-matter pressed out from the pustles, and secured by lint and proper bandages.

He paid not the least attention to the operation: but on the second day the pulse was stronger; the third, the fever was still higher; and on the fourth, was encreased to such a degree, as to make Dr. Mutzell doubtful whether he had ever examined a quicker pulse. The fever continued with the same vigour, the fifth and the sixth days; accompanied with great restlessness, anxiety, frequent sighing, and laborious respiration.—On the seventh and eighth, the fever abated, the skin was moist, and a number of small red pustles were thrown upon the surface. On the ninth, his speech and reason returned: and it appeared, that he was entirely ignorant of what had passed during the time of his being in the hospital. The fever still abated, the pustles

puſtles dried away, and he was reſtored to perfect health in three weeks after the time of inoculation.

The commentator on this caſe, gives a learned and very conciſe phyſiology and pathology of the nerves; and then proceeds to the analyſis of the caſe itſelf.

The matter of *exanthemata* in general, he ſays, is of ſuch a nature, that, (1.) when it is received into the blood, it excites a fever, and on the remiſſion or ceſſation of this, it is determined to the ſurface of the body. (2.) It is ſo ſubtile, that it penetrates the moſt minute veſſels. (3.) When inoculated, or received by contagion, it is abſorbed by the ſmall veſſels, and carried to the heart: hence a ſtronger pulſe, and fever. (4.) And from this febrile motion, there is an eruption of *exanthemata*.—From the fever and its conſequences, our author deduces the cure which was effected in this very ſingular diſeaſe.

VII. *An inaugural diſſertation on the palſy, and the great efficacy of a ſeaton in its cure. By C. Cramer.*

There are prefixed to this diſſertation two hiſtories of the palſy, in which a large ſeaton in the neck, made a complete cure.—In the firſt of theſe, the patient was very old, the diſeaſe hereditary, and a variety of powerful remedies had been uſed to no effect.—In the ſecond, the patient was young, and the palſy occaſioned by a fall from a horſe. There was a true hemiphlegia of the right ſide, with the loſs of ſenſe, motion, and ſpeech.

As to the diſſertation, it is ſenſibly written, and contains ſome uſeful obſervations.

VIII. *An inaugural diſſertation on the medical virtues of the phoſphorus of urine. By M. A. Marchewitz.*

The caſes in which our author recommends the internal uſe of phoſphorus, are, eruptive fevers of every kind, where the eruption ſtrikes in, and convulſions, anxiety, and other nervous ſymptoms come on: in peripneumonies; in paralytic, epileptic, melancholic and maniacal affections.—The doſe is one grain, made up with a little conſerve of roſes, theriaca, &c. It may likewiſe be given in a liquid form, diſſolved in any appropriated fluid.—Our author's caſes are taken from Vaterus, Mentzius, &c. but principally from thoſe which have been communicated to him by Hartmann.

IX. *An inaugural Diſſertation on the Peruvian bark.* By J. F. Mautt.

We have here the natural and medical hiſtory of the bark, collected from the ſeveral authors who have written on this ſubject. We have likewiſe ſome tables of experiments on the comparative antiſeptic virtues, of the bark in ſubſtance, and the vinous and aqueous infuſions.

X. *A chemico-medical diſſertation on amber. By J. G. S. de Nauforn.*

Dr.

Dr. Neufotn appears to be a learned and indefatigable chemist. In the specimen before us, we have a number of useful experiments, by which the chemical history of amber is rendered considerably more complete. From our author's experiments he concludes, that amber is a fossil, and not either an animal or vegetable production. From these experiments likewise it appears, that the salt of amber, is an *acid sui generis*. Many chemists have considered this acid, as of the same nature with the vitriolic acid; for which there seems to be very little foundation: and still less for considering it as of the same nature with the acid of nitre. Bourdelin supposes that he has proved this acid to be the same with the acid of sea-salt; this is also disproved by Dr. Neufotn's experiments, as well as Mr. Pott's supposition, that it is the same with the vegetable acid.

This salt, our author says, is to be placed in the table of acids after the vitriolic, and before the vegetable; but what is to be its situation with respect to the acids of nitre and sea-salt, is not yet determined. For the particulars of these experiments, as well as for our author's observations on the phlegm, oil, and caput mortuum of amber, we must refer our Readers to the Dissertation itself.

XI. *Dissertatio de infestis viventibus intra viventia.*

It is certain from a great number of facts, that animalcules, worms, and even perfect insects, have been found nested and nourished within almost every part of other living animals. The *primæ viæ* indeed are the parts in which they are most frequently lodged.

The design of Dr. Pallas, the author of this dissertation, is to enumerate the several species of these noxious guests, and the various parts in which they have been found. This he does in a very brief and scientific manner. Dr. Pallas then confines himself to the class of worms, gives a more full history of the varieties of these, and the animals which they infest. These parts shew our author's great learning in natural history. The observations on the generation and origin of worms, which make the last part of this dissertation, are very unsatisfactory.

XII. Dr. Huber relates some anatomical observations, beginning with the brain, and descending through the thorax and abdomen.

XIII. *A dissertation on a fœtus born with the intestines quite naked, and hanging without the abdomen. By G. A. Fried.*

After the history of the delivery, and the dissection of this fœtus, our author makes a collection of similar observations, and divides them into three classes. The first, includes those which are exactly the same with that which is here related: the second, those in which the viscera were covered with the *peritonæum*: and the last, those in which there was only an hernia of the

the inteſtines. This diſſertation concludes with ſome corrolaries reſpecting the obſtetric art.

The next three articles are chiefly anatomical. The firſt, is a diſſertation *de nervo ſpinali ad par vagum acceſſorio.* The next, *de naribus internis.* And the laſt, *de aquæductibus auris humanæ internæ.*—Theſe diſſertations however are not merely anatomical; for beſides the very accurate and minute deſcriptions of the parts, their uſes are alſo pointed out.

XVII. *A practical diſſertation on the incyſted dropſy of the peritonæum, confirmed by a ſingular Caſe. By P. P. Deſbans. And publiſhed by Dr. Vogel.*

This dropſy, our author ſays, is not formed within the peritonæum itſelf, for this is a ſimple membrane: but the peritonæum is ſeparated from the muſcles of the abdomen, and the cyſt is formed by the ſeparated peritonæum on one ſide, and the muſcles of the abdomen on the other. In confirmation of this, we have twenty one hiſtories collected from a variety of authors. Nothing very ſatisfactory has been advanced with reſpect to the diſtinguiſhing characters of this diſeaſe: and we do not find the characters more diſtinctly marked in this inquiry.

XVIII. *A medical diſſertation on drowned perſons, and the means of their recovery, deduced from experiments. By J. Gummer.*

There have been a variety of opinions with reſpect to the cauſe of death in drowned perſons. The firſt and the moſt erroneous was, that the water ruſhed into and penetrated the whole body, and thus put a ſtop to all its motions. 2. Platerus and others maintained, that as in the natural ſtate of reſpiration air is drawn into and expelled from the lungs, ſo when the animal is ſurrounded with water, this element inſtead of air is forced into the breaſt, and an immediate ſuffocation enſues. 3. Camerarius, Waldſchmid, and their followers, aſſert that the quantity of water admitted into the lungs is either none at all, or very inconſiderable; that the paſſages into the ſtomach, and lungs are firmly cloſed. That death is produced by the excluſion of the external air, and the conſequent defect of reſpiration: hence the circulation through the lungs is impeded, the blood is forced back upon the brain, and from the compreſſion of the brain, the unhappy ſufferer dies apoplectic.

In the diſſertation before us, our author firſt relates the different opinions of other writers.

2. He gives an account of reſpiration, ſo far as the knowlege of this is requiſite to the ſubject in queſtion.

3. He makes a number of experiments to aſcertain the dubious and diſputed points.

4. He adopts the idea of ſuffocation from the ingreſs of water into the lungs; and defends this in oppoſition to the other opinions.

5. He

5. He points out the means which are to be uſed with the beſt proſpect of relief. Of this laſt we ſhall give our Readers a ſhort account.

The means of promoting the recovery of drowned perſons.

To free the body as ſoon as poſſible from the water with which it is loaded. This is done by placing it in a proper poſition, and other obvious means. To excite heat and motion; by taking away the cold wet cloaths; by putting the perſon in a warm place; by powerful friction, either with the hand or with flannels impregnated with hot aromatics or volatile ſubſtances; by the warm bath. To reſtore the ſenſibility and irritability; by proper applications to thoſe parts which have naturally the greateſt degree of ſenſibility and irritability; volatile ſpirits to the mouth and noſtrils; the active fumes of tobacco forced into the aſpera arteria, or into the inteſtines by the anus; the actual cautery to the feet, or other the moſt painful ſtimuli to the moſt ſenſible parts of the body; bleeding, eſpecially in the jugular vein.

We cannot quit this ſubject without mentioning one very efficacious means of relief, and which ſeems not to have been noticed either by our author or others, viz. the opening the *temporal artery*. In all caſes where the circulation of the blood is ſuddenly ſtopped, whether by ſtrangulation or ſuffocation, the brain is the part which principally ſuffers. The blood is thrown upon it in an unuſual quantity, it is compreſſed, and the patient becomes apoplectic. What remedy then can promiſe ſo expeditious and effectual a relief, as the opening the diſtended veſſels of this part?

XIX. *A medical diſſertation on chalky urine. By J. S. Pilling.*

A caſe in which the patient had for three years paſſed a large quantity of chalky or calcareous matter by urine, is the foundation of the preſent theſis. This perſon, who at the time of his death was ſixty years of age, had from his earlieſt infancy been educated in the moſt tender and effeminate manner. When grown up he was ingenious, delicate, luxurious, and little accuſtomed to the exerciſes of the body, though much to thoſe of the mind. In his fifty-ſeventh year, without any previous complaint, the urine became foul and turpid; at firſt reſembling the whey of milk; and after ſome time acquiring the appearance and conſiſtence of milk itſelf. The urine was paſſed without pain, and in about half an hour depoſited a white thick matter of the colour of powdered chalk, lime, or gypſum. On pouring off the clear urine and drying this matter, it concreted into a hard earthy maſs, rather ſmooth than gritty; amounting to ſix drachms in weight, and at laſt to one ounce in the twenty-four hours. This continued for three years without any ſenſible injury or loſs of ſtrength.

At

At length by ſome evil advice he took a quack medicine which operated with great violence as a cathartic, exhauſted his ſtrength and ſpirits, and threw him into a malignant fever, which proved fatal on the ninth day. On examining the body, contrary to expectation, all the viſcera (except the liver) were ſound, a little relaxed indeed, but in other reſpects natural. The liver was in ſome parts hard and ſcirrhous, not however as might be ſuppoſed from an accumulation of the calcareous matter, but from a firm adheſion of the veſſels to each other: the inteſtines, both ſmall and great, were remarkably diſtended with wind. The pelvis and papillæ of the kidnies were unuſually large, and here and there was to be ſeen the ſame chalky matter which had been diſcharged in ſuch large quantities before the fever, but had ceaſed from the time that this commenced.

In the diſſertation on this ſubject, Dr. Pilling, after relating a number of ſimilar caſes, and the opinions of their reſpective authors as to the nature and ſource of this chalky matter, lays down and defends the following doctrine. That the matter thus depoſited from the urine is truly chalky and calcarious, and would moſt certainly have produced either obſtructions of the viſcera with a conſequent anaſarca, or the gout with chalk-ſtones on the joints, or the ſtone in ſome part of the body, particularly in the kidnies or bladder, had it not been evacuated in this manner.

The XXth and laſt diſſertation in this volume is, *On the various preparations of mercury, and their operation on the blood. By J. F. Ehrman.*

Our author, after giving the hiſtory of this mineral and its firſt application to the uſes of medicine, proceeds to enumerate the ſeveral methods by which mercury may be ſo prepared as to enter the courſe of the circulation: he traces out the effects of the ſeveral preparations, and draws this general concluſion; that thoſe, in which the mineral is united with ſaline bodies in the greateſt proportion, are the moſt efficacious. Hence he gives the preference to the *ſublimate* as directed by Baron Van Swieten. This, he ſays, judiciouſly adminiſtered, is not only an excellent remedy in the *lues venerea*, but likewiſe in the ſcrophula, indurated glands, itch, gout, and other very obſtinate diſeaſes.

From the abſtract which we have given of this work, our Readers will be enabled to judge of its nature and utility.

A ſecond volume is in the preſs, and will be publiſhed this year.

D.

Alberti V. Haller, &c. Operum Anatomici Argumenti minorum, &c. The minor anatomical Works of Albert Haller, &c. 4to. 3 Vols. Lauſanne, 1768 *.

THESE three volumes are compoſed of ſeveral leſſer works, which have been already publiſhed at different times, and in different languages, and which relate to ſuch ſubjects as are determinable by anatomical reſearches.

Our very learned, accurate and indefatigable Author, has here collected, improved and methodized theſe detached pieces; tranſlated into the Latin thoſe which had appeared in other languages; and thus formed them into one work.

A conſiderable part of the ſecond volume is taken up with a very minute deſcription of the proceſs of incubation, or

The formation of the chick.

This ſubject has engaged the attention of many acute phyſiologiſts, from Hippocrates down to Haller. The moſt diſtinguiſhed of theſe are, Ariſtotle, Aldrovandus, Fabricius, Harvey, Steno, Malpighi, Lancifi, Wolfius, &c. Our excellent Author, unwearied in his inquiries into the operations of nature, and determined, as far as poſſible, to ſee every thing with his own eyes, and thus either to confirm or correct the obſervations of others, has gone through a moſt laborious ſeries of experiments, from the firſt rudiments of the embryo, to the perfect formation and excluſion of the chick. Our limits will not permit us to give any thing more on this curious ſubject, than the following very brief abſtract:

The appearances on the firſt day of incubation.—At the 12th hour the embryo was one tenth of an inch in length, with a round head and a cylindrical tail. At the ſame time the rudiments of the amnios were diſcovered: and at the cloſe of this day, the amnios was perfected.

The ſecond day.—At the 38th hour, the heart was viſible: ſoon after, the tail, which was extremely ſlender, was here and there marked with the ſtamina of the vertebræ. The eyes and aorta began to appear: the tail was now forked, the firſt indication of the lower extremities. At the 48th hour, the heart was firſt ſeen to move.

The third day.—The jugular veins are red: the aorta is divided and diſtributed through the forked tail: the eyes are black. The rudiments of the wings and feet, and the veſicula umbilicalis, appear.

The fourth day.—The chick plunges itſelf into its nidus, and preſents its back to the anatomiſt. Some veſſels are diſtinguiſhable in the brain. The liver appears, and the *inteſti-*

* This date relates only to the laſt volume of the three.

crum

crum of the breaſt. The ventricles of the heart are diſtinctly marked.

The fifth day.—A ſort of membrane now covers the breaſt, which is ſoon to be converted into muſcles and ribs. The rectum appears, and the primordia of the other inteſtines. The ventricles of the heart are compleat.

The ſixth day.—The ſtomach, lungs, kidneys, and gall-bladder, appear. The chick ſtirs itſelf. The inteſtines are more diſtinct: and the upper diviſion of the beak appears.

The ſeventh day.—The great arteries are ſeen ſpringing from the heart. Veſſels and muſcles are diſtinguiſhed in the extremities. The brain puts on a mucous appearance.

The eighth day.—The ribs begin to ariſe from the ſpine. The membranes and muſcles of the breaſt appear. The chick opens its beak.

The ninth day.—The rudiments of the ſternum are ſeen. The ribs and beak are almoſt perfect.

The tenth day.—The bill is green. The chick is briſker in its motions. The cranium appears cartilaginous. The ſtamina of the feathers are diſtinguiſhed.

The 11th, 12th, 13th, 14th, and 15th days.—The eyes are very large. The ribs entirely incloſe the lungs. The mouth is opened and ſhut, as though it made an effort to take in air. The cellular-membrane more diſtinctly appears, and binds the liver and lungs to the neighbouring membranes. About the 18th it is heard to chirp; and the 21ſt is the day on which it is uſually freed from the ſhell.

After making various obſervations, and drawing many Corollaries from theſe very numerous experiments, our Author proceeds to a ſimilar anatomical inquiry into the formation of the fetus in a variety of quadrupeds. He then gives a ſeries of experiments on the formation of the bones, and fully refutes the doctrine of Du Hamel.

In the third volume we have a complete hiſtory and phyſiology of monſters. Some remarks on Buffon's Theory of Generation. And anatomical obſervations on the brain and eyes of a variety of quadrupeds, birds and fiſhes.

To this work are ſubjoined the *opuſcula pathologica* of Haller; in which are comprehended the diſſections of the morbid bodies. Theſe were firſt publiſhed at Lauſanne, in the year 1754; and are here conſiderably enlarged by the addition of a number of new hiſtories.

As the account of the formation of the bones, which is delivered by Haller, is different from that which is defended by Du Hamel, and received by others, we ſhall give our Readers a ſhort abſtract of this ſubject.

Of the formation of the bones.

The celebrated Du Hamel obſerves that the growth of trees is from the inner bark, which in ſucceſſive layers is changed into wood. The formation and growth of bones he ſuppoſes to be analogous to this. The perioſteum, which is a thin membrane immediately ſurrounding the bones, he ſays, ſerves the ſame purpoſes with the inner bark of the tree: the perioſteum is the organ in which the fluid deſtined for oſſification is prepared: this perioſteum is the very bone itſelf as yet in a ſoft ſtate, but gradually to be hardened into callus, and thence into bone. Du Hamel ſupports this doctrine by a variety of experiments.

Our very accurate and ingenious Author, Dr. Haller, maintains, that the bone, in its original ſtate, like every other part of the animal body, is a mere gluten: that this gluten is changed into callus, cartilage and bone: and that in this proceſs, the perioſteum is no way particularly engaged: for in fractures, this gluten is obſerved to iſſue from the ends of the fractured bone, and even from the medullary part of the bone. The firſt ſeries of experiments produced by our Author in ſupport of this doctrine, are thoſe made by his diſſector, Detlef.

It is well known, that the bones of thoſe animals which are fed upon madder, are by this changed red; Detlef, therefore, fed a number of animals with this root; fractured the bones of the animals thus fed; and made a ſucceſſion of obſervations on the formation of the callus and bone by which a fracture is united. As a ſpecimen of this part of the work, we ſhall tranſcribe Detlef's ninth experiment.

Four pigeons were fed with madder for ſixteen days; they were then killed, a number of fractures having been previouſly made at ſuch different times during theſe ſixteen days, as to have the oſſifying matter of all ages, from one hour to ſixteen days. The following were the appearances. All the bones were red. The fractures of twenty four hours date or under, were moiſtened with a reddiſh ropy fluid, coagulable by ardent ſpirits: this fluid was poured out between the ends of the fractured bone, round the bones, and into the interſtices of the neighbouring muſcles: and as it was of a viſcid nature, it adhered to all the parts it touched. In a fracture of an hour, it was the moſt fluid, and became of a more viſcid conſiſtence in proportion to the age of the fracture. I diſtinctly ſaw this fluid iſſue from the extremities of the broken bone, and in greater quantities from the medullary part.

In the thigh-bones, that which was laſt broken, had the gluten ſufficiently fluid; thoſe of two, three, or four days, had it more viſcid; and in one of five days, it trembled like jelly; and in thoſe of ſix or ſeven days, ſtill firmer, and entirely white.

The

The left humerus, a fracture of nine days age, had a complete cartilaginous ring, white without, but within variegated with bony ſpecks or *nuclei*. After the tenth day, theſe nuclei were larger, and of a red colour. On the eleventh day, the callus was ſtill white on the ſurface, but ſo as to tranſmit the red colour of the bony nuclei; theſe were larger and more in number; ſome of them appeared to be running into one another, others to be ſtill ſeparated by the interpoſing parts of the cartilage not yet transformed into bone. By the fifteenth day, the callus was changed into a ſpungy bone, and there only remained ſome ſmall cartilaginous ſpecks.

From Detlef's experiments, our Author draws the following concluſions. That no part of the perioſteum goes to the reunion of a broken bone; that the perioſteum forms no part of the callus; that it does not adhere to the callus; that the formation of the callus is not preceded by the perioſteum; but that the perioſteum is ſometimes even formed after the callus is perfect. That the perioſteum is not tinged by the madder: nor even the callus itſelf till it acquires a bony nature; hence the red ſpecks, ſo long as the callus is part cartilage and part bone. That neither the milk of the mother, nor the bones of the fetus are changed, though the madder be given during the whole time of pregnancy.

Our Author having thus attentively traced out the manner in which nature repairs the injuries of the bones, he next proceeds to a ſet of experiments, in which he likewiſe obſerves the proceſs of nature in their original formation. This may eaſily be done in the chick, where the ſubject may be purſued from the tendereſt gluten to the hard and perfect bone. Here follows a very ſhort abſtract of theſe experiments.

On the ſixth day of incubation.—The bony matter as yet is a mere gluten.

Seventh day.—It is now flexile and pellucid.

Eighth day.—The bony matter now begins to be elaſtic; in the middle part it is opake, of a reddiſh colour, and ſo firm as to ſupport itſelf.

Ninth day.—Brittle; longitudinal, cartilaginous ſtreaks appear; and bony fibres are extended along the cartilage.

Tenth day.—Pores, and a kind of net-work, are to be ſeen.

Eleventh day.—The arteries which ſerve for the nutrition of the bone; and ſuperficial, ſanguineous ſpecks appear.

Twelfth day.—The vaſcular texture is diſcovered: the whole bone is able to ſupport itſelf.—The medullary part, and the bony layers, are diſtinguiſhed.

Thirteenth day.—The alveola begin to be formed.

Fourteenth day.—Bony ſtreaks interſperſed with veſſels. Cellular membrane, and fat.

Fifteenth day.—Veſſels between the bony layers. Cellular membrane accompanying the medullary veſſel. During the ſix ſucceeding days all theſe parts become gradually more complete. So that on the

Twenty-firſt day, there is a white and ſolid bone.

It would be ſuperfluous to commend theſe volumes; 'tis ſufficient to ſay they are the works of Haller.

Thoſe of our Readers who are acquainted with the poetical abilities of Dr. Haller, may be curious to ſee how he acquits himſelf as an orator. In the *minutiæ* of anatomy, attention and induſtry are the requiſites. In declamation, fancy and vivacity. The following is

An eulogium on anatomy, delivered by Dr. Haller in the univerſity of Gottingen, at a commencement in the year 1742.

After a ſhort introductory harangue reſpecting the univerſity, our orator thus proceeds:

'The intention of this addreſs, is to prove, that anatomy is not only uſeful and neceſſary, but even pleaſurable and delightful.

'To thoſe who think only ſuperficially on the ſubject, this may appear a difficult undertaking. Nature has ſtrongly impreſſed upon us the horror of death: and in our offices about the dead, we meet with a ſorrowful memento of our approaching diſſolution.

'The moſt refined nations, with almoſt an unanimous voice, religiouſly enjoined, that the bodies of the departed ſhould be committed to the earth, whole and unviolated. They likewiſe ordained ſevere puniſhments to be inflicted on thoſe impious wretches, who neglected theſe duties of humanity. Nay even GOD himſelf, in that republic which was fenced about with divine laws, ſtrictly commanded, that thoſe who touched a dead body ſhould be held unclean. Hence the ſurviving, to avoid the neceſſity of repeated ablutions, delayed not to perform the funeral rites.

'But it may be further objected, that an unavoidable fœtor and offenſiveneſs accompanies putrid bodies. Can it be poſſible then, that perſons of delicacy ſhould take pleaſure in an employment, which is at once attended with filth and horror?

'We muſt confeſs, that each of the above cauſes has done much to hinder the progreſs of our art. The Chineſe, the Malabars, the Jews, choſe that the healing-art ſhould remain in the moſt inſignificant and futile ſtate, rather than permit the diſſection of human bodies. And the more daring Greeks, with a genius the moſt inquiſitive after truth, either never or very rarely engaged in the human anatomy, till the time of Ptolomey Philadelphus.

'The

'There is a ſevere and well known ſentence of the Athenians, by which they capitally puniſhed ten of their commanders, returning from a victory gained over the Spartans, becauſe, inſtead of collecting the dead bodies of their fellow-citizens, floating upon the ſea, and ſolemnizing their funeral rites, they vigorouſly purſued the advantages of their victory. Such were the ſentiments and diſpoſitions of the Greeks. With what indignation then would they have beheld a philoſopher, who, to indulge an inquiſitive turn of mind, ſhould defer that funeral, with which even the advantages of war, or the public ſafety, were not to be brought in competition!

'The Ptolomies, however, eſpecially Philadelphus, according to the teſtimony of Pliny, were animated with the love of arts; and ſearched for the cauſes of death, in the dead bodies themſelves. The Ptolomies, poſſeſſed of the ſupreme power, gave liberty to Herophilus and Eraſiſtratus, (a boldneſs hitherto unheard of!) to diſſect human bodies. Nor is there any other foundation for the report, by which Herophilus, from the authorities of Celſus and Tertullian, is charged with having anatomized thoſe who were alive.

'Short was this happy æra of our art. The diſciples of Herophilus, inclining to the empiric ſect, had little occaſion for anatomy: and Galen, (but how great a man!) ſo ſparingly examined the human body, that it would be difficult to prove he ever diſſected a ſingle ſubject.

'From the time of Galen, without the interdiction of law, and entirely depending upon the averſion which phyſicians had to anatomy as a ſordid employment, there is not one inſtance of the exertion of this art for eleven centuries.

'For the ſpace, therefore, of five thouſand three hundred years, there was ſcarcely half a century, and not more than two men who had been engaged in the human anatomy. A ſure proof it may ſeem, from this general ſenſe of mankind, that there is ſomething in the employment, horrid and diſguſting.

'With ſuch prejudices am I now to encounter. Neither am I to produce arguments from the neceſſity and extenſive uſefulneſs of anatomy; but it is to be demonſtrated, that our labours are agreeable and even honourable.

'And firſt let me obſerve, that the vulgar are terrified with many things; that many things appear baſe and ignoble; which either cuſtom or better information render not only tolerable but honourable.

'Eclipſes, thoſe terrors of the ignorant, might eaſily be brought in proof of this. Neither are the ſcenes of war leſs to our purpoſe. What can be more cruel, more terrible, than the ravages of war! To kill the unhappy, but inoffenſive citizens: to raze their walls, and at once to ſweep away both towns

and their inhabitants: to burn the country: to ſcatter miſery through every corner of the land: and to delight even in wounds and blood. Theſe are things, which we feel beyond every degree of barbarity, as ſoon as we diveſt ourſelves of the influence of cuſtom. And yet the profeſſion of arms, ſo horrid in itſelf, and ſo contrary to our natural benevolence, becomes the moſt noble, the moſt dignified; nay, in this profeſſion are we to look for the HERO. Neither is this turn for war to be attributed to a thirſt for glory, or a concern for the ſafety of the ſtate: for the thing itſelf, the diſcipline, the engagements, are what are agreeable. Hence, when there is peace at home, the eagerneſs to run into foreign wars.

'But I need not inſiſt upon this argument. We may proceed. Galen long ago obſerved, that to thoſe who have a taſte for true beauty, infinite delights are to be derived from anatomy. Here we examine machines, made by the hand of God; in which every thing is the moſt exquiſitely adapted to its end: every thing the moſt mathematically perfect. Exalted, indeed, muſt be this pleaſure, to thoſe who conſider that the principal part of our future bliſs, will conſiſt of pleaſures of this kind: when the happy ſpirits ſhall be conſtantly employed in examining the intimate nature of things, and in tracing out the councils and laws by which they were created. Theſe intellectual pleaſures, anatomy more particularly affords; for where elſe do we ſee the ſtructure and the end more happily correſponding!

'The aſtronomer watches through cold nights, to form an auguſt theatre, illuminated with innumerable ſuns: but how ſmall a part of this heavenly hoſt is in ſuch a manner known, as to aſcertain its uſefulneſs either to the aſtronomer himſelf, to others, or to the univerſe! As to geography, it is literally the knowledge of unknown countries; no part of which is our own.

'But the anatomiſt, not led by an idle curioſity, ſearches into the ſtructure, examines the functions, and often determines with the greateſt exactneſs, what good is to be derived from every atom of the living body, either to the individual or the community. This is not a place to enter into particulars. But it is generally known that all the coats, all the humors of the eye, with their dimenſions, denſities and diſtances, are ſo formed, as to throw an inverted picture on the *retina*: we are likewiſe acquainted with contrivances, in which the ſtructure and offices of the eye are imitated. Our employment, therefore, immediately leads into the footſteps of the divinity, and gives place to none either in pleaſure or dignity.

'If we enter upon the anatomy of other animals, a new theatre is opened in which the divine wiſdom is amply diſplayed. The

CREATOR

CREATOR ſhines through the whole: the hand of GOD is viſible in every part.

'The variety is infinite: beginning with man, the moſt perfect of thoſe works, and deſcending to quadrupeds, birds, fiſhes and inſects; ſome of the laſt of which have ſo much the character of vegetables, that, from their mixed nature, they have, by the moderns, been termed Zoophytes. The number of the ſeveral ſpecies is without end: and yet there is appointed to each its own archetype or model; and from which it can make only very limited departures. Each poſſeſſes the power of continuing the ſpecies, with the peculiarities of ſtructure, whether in the bones, muſcles or viſcera, which are the beſt adapted for the purpoſes of digeſtion, their rank in the creation, or the ſervices of man. Thoſe of the north, have the thickeſt ſkins, and the cloſeſt and fulleſt plumage. Thoſe which live upon vegetables, have four ſtomachs, by the ſucceſſive action of which their more indigeſtible food is aſſimilated: while, in the carnivorous animals, one ſtomach is found ſufficient.

'The horſe, the aſs, the dromedary, have the ſpine ſo placed, as to afford a convenient ſeat for the ſupport of man. The camel, which is of all animals the moſt unwearied in labour, has a kind of callous cuſhion on its breaſt and knees, that it may the more eaſily kneel down to receive its burden. Boundleſs is the ſurvey! and as beautiful as it is boundleſs! Every living thing praiſeth the hand which made it: and the divine ſignature is fully impreſſed upon every part of the creation.

'Pleaſurable then and honourable muſt be that art, which directs the eye to ſuch ſublime contemplations!'

D.

Encyclopedie, ou Dictionnaire Raiſonne des Sciences, des Arts, et des Metiers, par une Société de Gens de Lettres. Mis en Ordre et Publié par M. Diderot, de l'Académie Royale des Sciences et des Belles Lettres de Pruſſe; et quant a la Partie Mathématique, par M. D'Alembert de l'Académie Royale des Sciences de Paris, de celle de Pruſſe, et de la Societé Royale de Londres.

THIS laborious work, of which the firſt volume was publiſhed in the year 1751, is at length completed in 17 volumes folio, excluſive of the volumes containing the plates, &c. Few publications, we believe, have occaſioned greater diſputes among the learned, more eſpecially on the continent: and indeed few, if any, ever afforded greater ſcope for diſputation. The vaſt variety and extent of the ſubjects treated of in theſe volumes, muſt neceſſarily occaſion a contrariety of opinions among readers of different caſts and education. Add to this, that the characters of the principal writers engaged in this

great work, together with the characters of thoſe whoſe aſſiſtance was rejected, has contributed not a little to render it more publickly noticed and contraverted. Some of the Jeſuits, it ſeems, made application to have had a ſhare in this production, and as they were always ſyſtematically attentive to diſſeminate ſuch principles and opinions as moſt immediately tended to narrow and enſlave mens minds, and of courſe ſtrengthen and extend their own influence, ſo no doubt they would have moulded the articles committed to their care, in ſuch a manner as might beſt anſwer the ſelfiſh views of that ſubtle and overbearing body. But the writers whoſe names appear in the titlepage as the principal conductors of this undertaking, were men of ſentiments, too liberal to admit of the aid of ſuch deſigning and ſelfiſh coadjutors: no wonder, therefore, at being *rejected*, they exerted their efforts to calumniate the authors, and depreciate the work. Their malice, however, proved *ineffectual*, and only recoiled on themſelves. The bold ſpirit and acknowledged merit of the writers, againſt whom they directed *their* attacks, triumphed over their oppoſition: and though it might be too much to ſay, that it occaſioned, yet it certainly contributed, to accelerate their ruin.

Among the authors, whoſe names are ſubjoined to the preface, as having been contributory to the execution of the work, we meet with ſeveral of approved reputation; and among the moſt diſtinguiſhed ſtands the elegant and pathetic, but fanciful, Rouſſeau. Voltaire, likewiſe, though his name does not appear in this liſt, is ſaid to have employed his lively and maſterly pen about ſeveral parts of the work. The article *Hiſtory*, in particular, is pointed out as the production of this celebrated writer, and is not unworthy of its author. The names of many others, likewiſe, appear at the end of their reſpective articles, though they do not occur in this liſt.

With reſpect to the merit of theſe volumes, upon the whole, it is, as might be expected from the very nature of the undertaking, extremely unequal: and many articles are ſo exceedingly diffuſive as to become tedious. This, in ſome degree, will always be the caſe, in a work compiled by ſo many different hands. Each man is partial to his own particular *purſuit*; and concludes, that however other articles may require conciſeneſs, yet thoſe which relate to his favourite ſubject cannot be too much enlarged. But, in truth, the work is not only tedious ſometimes from a redundance of needleſs matter, but the far greater part of the whole abounds too much with words, inſomuch, that after having peruſed two or three columns of well turned periods, we often cloſe the book without being able to recollect one ſingle point of information. But this is a

general objection which lies againſt too many productions of that ingenious and lively nation.

It muſt be acknowledged however, that there is a great deal of ſolid merit in the preliminary diſcourſe to this work. The gradual progreſs of human knowledge is there traced with great judgment and accuracy, and the plan of the work reſulting from the analyſis there exhibited, is explained in a very methodical and perſpicuous manner. Nothing can be more truly philoſophical and liberal than this diſcourſe, in which, with an amiable candour, the higheſt eulogiums are paid to Engliſh writers of diſtinguiſhed merit, ſuch as *Bacon*, *Newton*, *Locke*, &c.

We muſt obſerve likewiſe, to the honour of the authors who have had the conduct of the Encyclopedie, that the ſame manly freedom of ſentiment which is obſervable in the philoſophical and other departments of this work, is eminently conſpicuous in the political. In ſhort, whoever takes the trouble of combining the ſeveral political articles, will find that they form a noble ſyſtem of civil liberty; and however, as Engliſhmen, we may have no reaſon to rejoice at the proſpect of a gradual eſtabliſhment of ſuch a ſyſtem among our rivals, yet as friends to the rights of mankind, we are delighted to ſee ſuch a generous ſyſtem every where expanding its influence.

We purpoſely forbear giving any extracts from this voluminous work. The articles of any conſequence run to a great length, though they can be only conſidered as abridgments of what has been ſaid on each ſubject: and for us to give an abridgment of an abridgment, would afford little ſatisfaction to the reader. Add to this, that to give two or three articles from a work of ſuch extent, might be deemed partial, and to do more would require an appendix of itſelf.

We do not ſcruple however to recommend it, with all its imperfections, as one of the moſt extenſive and valuable treaſures to be found within the whole circle of literature. L—d.

Hiſtoire philoſophique & politique de Lacédémone, & des Loix de Lycurgue, &c. i. e. The philoſophical and political Hiſtory of Lacedæmon, and the Laws of Lycurgus; containing an Inquiry into the Cauſes and Steps by which thoſe Laws were gradually altered, till they were entirely aboliſhed: By M. l'A. D. G. [a Performance which gained the prize from the Royal Academy of Inſcriptions and Belles Lettres.] Printed at Nancy, and ſold at Paris. 8vo. 1768.

THIS ingenious little tract plainly appears to be the reſult of a cloſe attention to the ſubject, and diſcovers a thorough acquaintance, with what hath been written upon it both

both by the antients and moderns. The narrow limits to which it is confined will not indeed admit of much enlargement: but the reader will meet with many curious and uſeful hints which he may eaſily purſue for himſelf; eſpecially as he is continually referred to the paſſages in the original authors, from whence the facts are taken.

It is introduced with a ſlight ſketch of the Spartan conſtitution and laws, as eſtabliſhed by Lycurgus; of the wiſdom of whoſe inſtitutions the author ſpeaks with the higheſt admiration: and, indeed, when we conſider how great a change they produced in the manners and circumſtances of a whole people, raiſing them from a low and obſcure condition, and placing them at the head of all Greece, we are ready to look upon them as the utmoſt effort of human wiſdom and ſagacity. But on the other hand, when we attend more cloſely to the ſpirit of theſe laws, and the genius of this boaſted conſtitution, and obſerve what a tendency they had to nouriſh pride and ambition, and, under pretence of raiſing men above the infirmities of their ſpecies, to exclude all the ſofter affections and finer feelings of human nature, we are more diſpoſed to cenſure than commend; and cannot help preferring the humane, polite, good natured Athenian, to the ſtern, ill bred, and haughty Spartan.

The author, having finiſhed his general ſurvey of the laws of Lycurgus, proceeds to enquire into the *cauſes* that produced thoſe *changes* in them which by degrees took place, till they were at length totally aboliſhed. Theſe he divides into *internal* and *external*, and conſiders each diſtinctly. By the *former* he means thoſe cauſes which are founded in the laws themſelves: by the *latter*, the different events which have concurred to effect their ruin.

At the head of the internal cauſes he places, what he obſerves is peculiar to this ſyſtem of laws, and is indeed a ſignal honour to them, *their too great perfection*, and their being diſproportioned to the weakneſs of human nature. 'Lycurgus, ſays he, in drawing up his laws, not only conſulted the natural diſpoſition of his countrymen, which was bold, hardy, and capable of the utmoſt efforts of heroic conſtancy and reſolution; but endeavoured to give his citizens new manners and new paſſions, by teaching them to value no advantages or diſtinctions but thoſe of valour and virtue,—removing at the utmoſt diſtance all the means of luxury and indulgence, and preſcribing to every individual the life of philoſophers and heroes.—He went ſtill farther.—By leaving his citizens no other paſſion than the love of glory and their country, he attempted to make them ſuperior to intereſt, pleaſure, and pain; to extinguiſh, in a manner, the dictates of nature, and as it were to cancel the tender names of father, ſon, wife and huſband. The PATRIOT and the SPARTAN ſwallowed up every other diſtinction. Sports and recrea-

tions,

tions, which in other countries are eſteemed ſo neceſſary, were abſolutely diſcarded. No one, whether king, magiſtrate, or private perſon, was for one moment at his own diſpoſal, or not under ſubjection to the general diſcipline. They were the only people to whom the hardſhips of a military campaign afforded relief.

'Lacedæmon did, indeed, maintain this ſeverity of manners for ſeveral ages; but if the legiſlator had paid more regard to the rights of nature, and had yielded ſomething to human infirmity, his ſyſtem would without doubt have been more ſolid and durable. It would not have had an enemy to contend with, which ſooner or later never fails to triumph over all oppoſition. I mean nature herſelf.

'Lycurgus, by accuſtoming the Lacedemonians to pain, taught them to deſpiſe it. But being debarred all pleaſures from their earlieſt years, they had not learnt to taſte them with moderation, and were therefore in the utmoſt danger of being overcome by them, whenever they were expoſed to their influence. Lycurgus is but too juſtly reproached with having carried the virtues to an exceſs. The reſolution diſcovered by parents, at the news of their childrens death, when they were ſlain in the ſervice of their country, or at ſeeing their blood ſhed in compliance with the moſt abſurd ſuperſtitions, degenerated into inhumanity. Their juſtice was cruelty, and their virtue had ſomething fierce and ſavage in it.'

Such is the account our author gives of the extravagant and romantic pitch to which this celebrated law-giver carried his ideas of public and patriotic virtue: and if this be a juſt repreſentation, it is no wonder that laws, ſtrained ſo far beyond reaſon and nature, ſhould, in proceſs of time, loſe their force: it is much more aſtoniſhing, that they ſhould preſerve it through ſo many ages, as thoſe of Lycurgus did, in Lacedæmon.

Another internal cauſe to which this author aſcribes the alterations in the conſtitution, was, that warlike ſpirit, that paſſion for military honour, which Lycurgus inſtilled into all his people, from their earlieſt years. It ſeemed as if his ſole intention had been to form a nation of warriors, inſtead of teaching them the arts of peace. Our author obſerves here, and the remark is certainly very judicious, that there ſeems a kind of contradiction in the inſtitutions of Lycurgus upon this head: 'For at the ſame time that his whole plan of education tended to inſpire his countrymen with ambition, and a deſire of military glory, in the higheſt degree, he rendered them incapable of gratifying that deſire, by aboliſhing gold and ſilver, without which, conqueſts could never be carried to any extent; by prohibiting them the ſea and all intercourſe with ſtrangers; forbidding

ding them to purſue an enemy, or to make war often upon the ſame nation. The deſign of Lycurgus was by no means to make his people conquerors, but rather to make them reſpectable to their neighbours, and to ſecure the obſervance of his laws by keeping them within the bounds of the Peleponeſus. Yet ſo ſagacious a law-giver could not but ſee the danger attending the martial education he had given the youth, and how inconſiſtent it was with the plan he had with ſo much wiſdom contrived. He was perfectly ſenſible of this, and endeavoured, by his laws, to reſtrain that warlike ardor which he had himſelf kindled: but it was not likely that a nation of warriors would long ſubmit to any reſtraint.'

The Lacedæmonians, immediately after Lycurgus's death, fell upon their neighbours: one conqueſt ſucceeded another, till they aſpired to the dominion of all Greece. In conſequence of this ambitious enterprizing ſpirit they were ſoon obliged to depart from the ſtrictneſs of their original inſtitutions: they found the neceſſity of eſtabliſhing a naval power, and of laying up large treaſures for the public uſe, which by degrees came into the hands of individuals. Their foreign wars corrupted the ſimplicity of their manners. Their connections with Perſia, in particular, introduced luxury and the love of pleaſure, and thus brought on their ruin.—Theſe obſervations the author confirms by the opinion of the moſt conſiderable writers of antiquity, from whom he has made ſome quotations, which would entertain the reader, if we had room to inſert them.

A third internal cauſe aſſigned by this ingenious writer for the changes in theſe laws, is the different manner in which the preſumptive heirs to the crown were educated from the reſt of the youth; they being excuſed from the uſual rigour of the Lacedæmonian diſcipline, and treated with tenderneſs and indulgence. This defect in their education, which ſeems ſo utterly inconſiſtent with the reſt of Lycurgus's plan, our author conjectures might be ſecretly intended to leſſen the regal power by giving the ſubjects this great advantage over their ſovereigns. This ſuppoſition he thinks is confirmed by that jealouſy which Lycurgus always diſcovered with reſpect to the peculiar privileges attending his inſtitutions, to which it was owing that he would never ſuffer his laws to be eſtabliſhed in any conquered countries, or even in their own colonies, and ſcarce ever admitted aliens to the right of citizens. Other circumſtances, which are mentioned here, tend to ſhew how jealous he was of the power of kings, and how careful to reſtrain their authority. But too many inſtances occurred in their hiſtory of the unhappy effect of this policy. Their kings had not virtue and reſolution to reſiſt the temptations which the luxury

and

and effeminacy of the Perſians threw in their way; and being corrupted themſelves, they but too eaſily introduced the infection amongſt their countrymen. On the other hand, it is remarkable that Ageſilaus, who ſhewed himſelf ſuperior to all the temptations of the Perſian court, and, amidſt all the ſoftneſs and luxury of the eaſt, retained all the ſimplicity of the primitive Spartans, had been educated in the ſame ſevere and rigid manner with the reſt of his fellow citizens, being a younger branch of the family, and not intended therefore for the throne.

A fourth cauſe was, that the equality which had been at firſt obſerved in the diſtribution of the lands, could not long ſubſiſt. The number of ſhares was fixed, and was never to be altered. The number of citizens, therefore, ought always to have continued the ſame; otherwiſe, either ſome citizens would want lands, or too large a proportion would center in ſome individuals: and either way, that equality in property muſt be deſtroyed, which Lycurgus had as much in view as equality in reſpect of liberty.* Accordingly we find that this did in time produce diſſentions in the ſtate, while the poor inſiſted upon a new diſtribution, and the rich oppoſed the motion as factious and unjuſt.

As a fifth cauſe, the author reckons the enormous abuſe of the power lodged in the Ephori. Theſe magiſtrates were inſtituted (whether by Lycurgus himſelf, or after his time, is uncertain) in order to curb the authority of the ſenate and the kings, and (like the Roman Tribunes) to guard the liberties of the people. But they by degrees abuſed their power. 'They became the terror of the nobles, and the tyrants of the ſtate. They not only aſſumed a ſuperiority to kings and ſenators, but trampled upon the laws themſelves. Till at length they ſwallowed up all the other powers: and after having been one cauſe of the fall of Sparta, they prevented its re-eſtabliſhment. It being their intereſt more than that of any other citizen that the laws of Lycurgus ſhould never revive, they, by an attempt at that time perhaps without example, put to death the king, who would have reſtored them, Agis, the laſt of the Lacedæmonians.'

A ſixth cauſe, our author apprehends to have been the abſolute prohibition of all intercourſe with ſtrangers. This to a certain degree he allows to have been a wiſe proviſion in ſuch a ſtate as the Lacedæmonian, and neceſſary to preſerve the inhabitants from being infected by the bad examples and principles of other nations. But when carried to the extent in which it prevailed in Sparta, it could not fail of drawing after it the moſt fatal conſequences; ſince they were by this law rendered incapable of ſupplying the loſſes which they muſt neceſſarily ſuſtain

ſuſtain from the continual wars in which they were engaged: in this reſpect they fell very far ſhort of the policy of the Romans, who, by conferring the right of citizens on ſtrangers, found a conſtant reſource even after the moſt bloody wars, and thus became always invincible. 'But Sparta, he remarks, had nothing but her own citizens to depend upon. Her loſſes, therefore, were irreparable. If ſhe maintained her glory till the fatal battle of Leuctra, it was becauſe her method of education and her conſummate ſkill in the art of war had rendered her ſuperior to the Greeks as well as the Barbarians: it was becauſe the name alone of Spartans had ſtruck her enemies with ſuch an awe, that they had never ventured to approach the banks of the Eurotas, or to attack them with equal numbers. But that battle, which for ever deprived them of the empire of Greece, and brought their liberty itſelf into the utmoſt danger, coſt only 1000 Lacedæmonians and 400 Spartans. Long after this, Lacedæmon, having loſt at Selaſia leſs than 6000 men, her power, her liberty, her laws, were all buried together in the ſame grave with theſe valiant warriors.' The author very juſtly obſerves, how much wiſer as well as more humane and generous it would have been, if inſtead of ſo cruelly oppreſſing the brave Meſſenians, and treating with ſuch inhuman ſeverity the Helotes their ſlaves, they had incorporated them into their community, and made them ſharers with themſelves in all the peculiar advantages of their conſtitution. Inſtead of this, the barbarous manner in which they behaved towards theſe wretched people, made them ſeek opportunities of revenge, and as it was natural to expect, they joined the enemies of Sparta, and were the means of haſtening her ruin.

The laſt internal cauſe of the corruption which took place in the Lacedæmonian laws, we are told, was the want of due ſtrictneſs in the education of their women. On this head, however, the author obſerves, the antients are very much divided: for while many writers repreſent the Spartan women as no leſs eminent for their magnanimity, fidelity, and other virtues than the men; others, particularly Plato and Ariſtotle, aſſign the neglect of their education as one cauſe of the ruin of Lacedæmon. Plato in particular finds fault that they were not obliged to eat in public, as the men were, while Ariſtotle exclaims againſt their intemperance, luxury and love of riches, which vices they did not fail to communicate to the other ſex, and thus introduced an univerſal corruption. Plutarch endeavours to refute this charge, proves that the education of daughters was by no means neglected by Lycurgus, and ſays, in particular, that the ſame exerciſes were appointed for them as for the young men. It is true, indeed, as our author obſerves, that this part of Plutarch's anſwer will furniſh a diſtinct and yet more heavy

heavy charge; for it may eaſily be imagined what an effect thoſe public exerciſes, in which the laws of decency were ſo notoriouſly violated, muſt have had upon the morals of both ſexes.—However, our author is ſo complaiſant as to allow, that the greater part of theſe Spartan ladies might deſerve the high encomiums which Plutarch and other writers have beſtowed upon them, and that in theſe the ſpirit of Lycurgus's inſtitutions appeared in all its force; at the ſame time that there were but too many of an oppoſite character, in whom the ill effects of thoſe freedoms which he allowed were too plainly diſcovered, and who muſt have had their ſhare in haſtening the diſſolution of the whole ſyſtem; for the Lacedæmonians, devoting their whole time to their exerciſes and the ſtudy of war, left the direction of their domeſtic affairs, and a conſiderable ſhare in the management of thoſe of the ſtate, to their women. To which may be added, that Plutarch himſelf acknowledges, that the vaſt riches which that ſex had acquired, was the principal obſtacle, which Agis (that ſecond Lycurgus) found to his deſign of reſtoring the laws to their original force, and bringing back the republic to its antient ſplendor.

Our author, having thus pointed out the ſeveral *internal* cauſes of the decay and final diſſolution of this ſyſtem of laws, proceeds to inquire into thoſe *external* cauſes which concurred in producing the ſame effect: and under this article he follows, more exactly than the former would admit of, the order of time, in which the ſeveral corruptions took place, thereby marking out more diſtinctly the ſteps by which Lacedæmon tended to her ruin.

This part of the work conſiſts ſo much of hiſtorical facts, and contains ſo many particulars, that it would be difficult to give the reader a juſt idea of it in an abridgment: we ſhall therefore do little more than mention the ſeveral heads under which the author has ranged his obſervations on this ſubject.

Amongſt the *external* cauſes then, which by degrees brought on the deſtruction of the Lacedæmonian polity and laws, he ſingles out the following—Firſt, That pitch of greatneſs to which the ſtate was raiſed, and the ſignal victories it gained over both the Athenians and Barbarians. After the battle of Platæa, the vaſt treaſures which then fell into their hands began to introduce a taſte for luxury, and taught them to break through thoſe reſtraints which the wiſdom of their legiſlator had laid upon them. At the ſame time, as their power encreaſed, their deſire of dominion and their natural haughtineſs and pride grew in proportion, which led them to extend their conqueſts and to eſtabliſh a fleet in direct oppoſition to the injunctions of Lycurgus. This, by degrees led the way to the open violation of one of his moſt eſſential laws, by the introduction of gold and

ſilver

ſilver money, which our author reckons another of his external cauſes.—It was Lyſander who made this fatal change, after the compleat victory he had gained over the Athenians, when they loſt their walls and their liberty. By the immenſe ſums he brought into the city from the plunder of Athens, he broke down the fence which had ſo long oppoſed the entrance of luxury and avarice, and deprived his countrymen of the honourable diſtinction they had ſo long borne of being ſuperior to the temptations by which the reſt of mankind were enſlaved. All writers agree, that from this fatal period Lacedæmon declined both in power and virtue; though, it is true, there were, for a conſiderable time after this, ſome remains of their antient frugality and contempt of riches, and particularly in the character of Ageſilaus, who (as it has been already obſerved) continued uncorrupted even amidſt all the luxury of the Perſian court.—Our author mentions here, as one remarkable inſtance in which they appear to have loſt their national ſpirit, their ſubmitting, after the battle of Leuctra, to receive thoſe who had fled from the field, though by the laws they had loſt their right to the privileges of citizens, and ought to have been treated with the greateſt infamy.

This condeſcenſion, however expedient it might then ſeem from the neceſſity of their affairs, he obſerves was ſuch a precedent for relaxing their diſcipline, as could not fail of producing in the end very pernicious effects. To confirm his ſentiment, he compares their conduct with that of the Romans on ſimilar occaſions, who after the defeat of Regulus and the battle of Cannæ, though the laſt action had proved ſo fatal to them, abſolutely refuſed to treat about the ranſom of their priſoners, and even choſe to enliſt a number of their ſlaves, rather than truſt thoſe citizens who had ſhewn themſelves ſo unworthy of their confidence.

A third external cauſe, according to our author, was the abolition of the law for the equal diſtribution of lands. This change was made according to Plutarch ſome years after the taking of Athens by Lyſander, and conſequently after gold and ſilver was introduced. Epitades, one of the Ephori, who is ſaid to have been the author of this new regulation, to gratify his revenge againſt his ſon, made a law which empowered every citizen to diſpoſe of his ſubſtance as he pleaſed, either after his death, or during his life.

Soon after this, another attack was made upon the laws of Lycurgus, by aboliſhing the cuſtom of eating in public, which had been one great means of preſerving the national character of temperance and frugality. But by degrees this practice, like others, degenerated, till it was at length quite laid aſide: and with

with it the Lacedæmonians ſeem to have loſt all their ancient hardineſs and valour.

'It was ſoon after, that, in defiance of the moſt expreſs injunctions of their lawgiver, they began to fortify their city. According to Juſtin, this was done to defend it againſt Caſſander, who invaded Peloponeſus, towards the year 317 A. C. But according to Pauſanias, it was not till they were attacked by Demetrius Poliorcetes, about the year 299, and by Pyrrhus king of Epirus, in 269. And thus Sparta, after having remained without walls near 800 years, during which time it was never taken, and but once attacked, by Epaminondas; when it was encompaſſed with fortifications on every ſide, became a prey to every invader; firſt to the Achæans, and at length to the Romans.'

The invaſion of theſe foreign powers, and the uſurpation of domeſtic tyrants, who entirely overthrew the conſtitution, are reckoned by our Author as ſo many additional cauſes of the final ruin of the laws and policy of Lycurgus. One fact, mentioned by him in his account of the conqueſt of the Achæans, is indeed remarkable, and ſhews the high eſteem in which theſe laws were held by the reſt of Greece. Philopœmen, general of the Achæans, being determined, in the moſt effectual manner, to humble the Lacedæmonians, and keep them in a ſtate of ſubjection, obliged them to renounce the laws and education of their own country, and to adopt thoſe of the Achæans. At the ſame time he directed the Achæan youth to be inſtructed in the ſame exerciſes which he had forbid the Lacedæmonians.

During the ſeveral periods of declenſion, and after they had long been ſubject to the Roman power, ſome ſparks of their ancient ſpirit often broke out, and there were particular perſons to be found amongſt them, even in their loweſt ſtate, who emulated all the virtues of their anceſtors. 'And it is obſervable, ſays our Author, in his concluſion, that while all the reſt of Greece, once ſo diſtinguiſhed for their love of liberty, have long ſince been reduced to ſo abject a ſtate, under the dominion of the Turks, that they are utterly inſenſible of their calamity, having loſt all remembrance of their ancient virtue and ſplendor, there are ſtill ſome traces of the fierceneſs and courage of the old Spartans to be diſcerned, in a ſmall canton inhabiting the mountains of Laconia, who live upon plunder. Though they do not exceed 12000 in number, all the forces of the Ottoman empire have never been able to deprive the Maniotes (as they are called) of their independence, of which they are as jealous as were their illuſtrious forefathers: and the Venetians, while they were maſters of Peloponeſus, ſucceeded no better in their attempts to reduce them under their ſubjection.'

Memoires pour la vie de François Petrarque, tirés de ſes Oeuvres & des Auteurs Contemporaines, &c. Memoirs for the Life of Petrarch, extracted from his works, and the writings of cotemporary Authors. To which are annexed, Notes, Diſſertations, &c. 4to. Vol. 3d. Amſterdam, 1767.

IN the Appendix to our thirty-ſecond volume, we gave a very ſhort account of the two firſt volumes of this work, and intimated that, when the third volume ſhould be publiſhed, we might poſſibly give a farther account of the whole. Now that the work is completed, and is, in our opinion, a work of very conſiderable merit, we think it incumbent upon us to give our Readers ſuch a view of what is contained in it, as may enable them to form a proper judgment of its value.

At firſt ſight, the generality of readers will, no doubt, be ſurpriſed at three large quarto volumes, containing memoirs only for the life of Petrarch; but their wonder will ceaſe, when they find that theſe memoirs, beſides what relates to the life of Petrarch, exhibit a picture of the literary, eccleſiaſtical, and political ſtate of the times in which he lived. As he not only correſponded with the firſt ſcholars, but likewiſe with the greateſt princes of the age; and, in his letters to his friends, gave a very full and diſtinct account of almoſt every event of his life; our Author inſerts in his memoirs part of theſe letters, many of which were never publiſhed before: he likewiſe inſerts many other of Petrarch's compoſitions, ſuch as his odes, ſonnets, &c. with a very particular account of the time when they were written, and the occaſion of writing them. This neceſſarily ſwells the work very conſiderably, and in ſome places, it muſt be acknowledged, renders it ſomewhat diffuſe and languid; it enables the reader, however, to enter more thoroughly into the ſpirit of Petrarch's writings, and to be more ſenſible of his beauties. Our Author, likewiſe, to the great entertainment as well as inſtruction of every reader of taſte and curioſity, gives generally a ſhort but diſtinct view of the characters of the principal perſons with whom Petrarch was connected, and interweaves an account of the moſt remarkable events in the hiſtory of Italy during the period wherein he lived. The work abounds, indeed, with literary and political anecdotes, many of them not generally known; nay, there is no claſs of readers, we may venture to affirm, that will not find ſeveral things in it both curious and intereſting, which are entirely new to them. To mention but one thing; our Author gives a more diſtinct and ſatisfactory account of the revival and progreſs of literature in Italy than is to be met with any where elſe, together with many curious particulars relating to it.

An air of impartiality and love of truth appears through the whole of his work; he ſeems to have ſtudied with great care, and to be perfectly well acquainted with, the hiſtory of Italy in the fourteenth century; and though his ſtyle is not ſo ſprightly and animated as that of many modern French writers, yet there is an eaſe and dignity in it well ſuited to his ſubject, and it is impoſſible to read him attentively without having a high opinion of his taſte, judgment, exactneſs, and modeſty.

Though the Italians look upon Petrarch, and deſervedly too, as one of the fineſt geniuſes their country has produced; though letters, in general, and the Italian language and poetry, in particular, are under ſuch obligations to him; though public monuments have been erected to his honour in ſeveral of their cities; though academies have been founded for the ſole purpoſe of reading and explaining his poetry; though a degree of reſpect, bordering upon adoration, has been paid him; though his life has been written by upwards of twenty Italians; and though the libraries of Italy contain the beſt materials for writing his life, yet, ſtrange as it may ſeem, the principal events of the life of ſo admired a writer have not been known till the publication of the memoirs now before us, nor the occaſions on which ſome of his poems were written, nor the ſubjects of them. This French writer, therefore, has reaſon to ſay, what Cicero ſaid, when he diſcovered the tomb of Archimedes at Syracuſe; *one of the nobleſt cities of Greece, and once likewiſe the moſt learned, had known nothing of the monument of its moſt deſerving and ingenious citizen, if it had not been diſcovered to them by a native of Arpinum.*

In France, our Author tells us, the beaus and belles of the literary world, look upon Petrarch in no other light but that of a tender and elegant poet, who wrote very pretty love-ſonnets; they know nothing more of him than this. Perſons of a graver caſt have a contemptible idea of him, as having trifled away, with his lyre in his hand, and with tears in his eyes, the beſt part of his life, at a lady's feet. Thoſe who affect to be rigid moraliſts, declaim warmly againſt him as a man ſunk in debauchery, as a vain and trifling eccleſiaſtic, who violated the decorum that ought to be obſerved by thoſe of his profeſſion, &c. Men of learning and taſte, though they are ſenſible of the great obligations letters are under to him, are yet ignorant, in general, that his talents were not merely confined to letters: they know not that Petrarch was a ſtateſman, a profound politician; that he was truſted by the greateſt princes of the age with negociations of a very delicate and difficult nature; and conſulted by them upon matters of the greateſt importance. This is the point of view, however, in which our Author exhibits Petrarch, in a very conſiderable part of his memoirs, wherein he appears in a much higher light than that of an

amorous poet, ſinging, ſighing, and whimpering at the feet of his Laura. After having ſpent the beſt years of his life in the ſervice of love, and diſtinguiſhed himſelf in the fields of gallantry, he riſes, all at once, to a much ſuperior character; exchanges his ſoft, languid, and effeminate tone, for a manly, vigorous, and noble one; appears as a genius of a ſuperior claſs, as a friend to mankind, teaching princes the great art of rendering their ſubjects happy, encouraging them to peace and harmony, talking to them on points of the greateſt importance with that freedom and confidence which is inſpired by ſuperior talents and a diſtinguiſhed reputation; endeavouring to extinguiſh the flames of diſcord, to put an end to the horrors and miſeries of war, and to reſtore the bleſſings of peace to his diſtreſſed country.

This point of view, though ſo honourable for Petrarch, has been almoſt entirely neglected by ſuch of his countrymen as have written concerning him. A very ingenious French writer, (Mem. of the Acad. of Bel Let. V. 15th.) M. de la Baſtie, has touched upon it, but in a very general and ſuperficial manner: the Author of the memoirs now before us is the only writer, indeed, who has ſet this part of Petrarch's character in its full light.—The generality of his readers, thoſe eſpecially of a grave and ſerious turn, will probably diſapprove of his having inſerted ſo large a part of Petrarch's Italian poetry, odes, ſonnets, madrigals, &c. which contain only ſome frivolous circumſtances relating to his paſſion for Laura, which the author himſelf calls *nugellas meas vulgares*, which he was aſhamed of when the warm ſeaſon of youth was over, and wiſhed it had been in his power to have withdrawn them from the public eye. Our Author is very ſenſible of this, and, in anſwer to thoſe who may be diſpoſed to make this objection to his work, he obſerves, that it is to theſe *nugellæ* Petrarch is indebted for the high degree of reputation he enjoys. If he had written nothing but his Latin verſes, he would ſcarce have been known even to the learned. It is to his Italian poetry alone he owes the public monuments that Italy has erected in honour of him, the glorious titles of Prince of Lyric Poetry, and Father of the Italian Language; in a word, that kind of religious veneration which his country has paid him. Our Author obſerves farther on this occaſion, that it is principally on account of Petrarch's manner of treating love, that the Italians gave him the preference to all the Greek, Latin, and Tuſcan writers. The antients were ſtrangers to that pure and delicate language of the heart, of which Petrarch, in their opinion, has furniſhed a perfect model. In the polite ages of antient Rome, poets talked of nothing to their miſtreſſes but the favours they deſired, or thoſe they had received from them; were utterly unacquainted with thoſe veils which

which decency lends to love, in order to render its pleaſures more intenſe and durable, and repreſented it in ſuch coarſe and vulgar terms, as a lady of virtue and delicacy muſt bluſh at.

It has long been a queſtion in Italy, and is ſtill undetermined, whether Petrarch's love of Laura was that pure and heavenly flame which Plato has ſo well deſcribed in his dialogues. Our Author, in one of his notes at the end of the ſecond volume of his memoirs, ſhews that Petrarch himſelf has clearly decided this queſtion, and proves, in our opinion, unanſwerably, from ſeveral paſſages of his ſongs and ſonnets, that he deſired ſuch favours of Laura, though he never obtained them, as lovers of all ages and nations have deſired. Be this, however, as it may, it is certain that Petrarch expreſſes himſelf upon the ſubject of love in the pureſt and moſt delicate terms, which gives him a great advantage over the antients Panigarole, biſhop of Aſti, the moſt celebrated preacher of the age he lived in, ſaid of him, and with juſtice too, upwards of two centuries ago, *that the moſt ſcrupulous and delicate young lady might read him from one end to the other without a bluſh.* - Our Author acknowledges that the *Provençal* poets may juſtly diſpute with Petrarch the honour of being the firſt who treated the ſubject of love in this manner, but he obſerves that Petrarch has ſo far ſurpaſſed the *Troubadours*, that he may ſtill be conſidered as an original in this reſpect.

His memoirs are divided into ſix books, anſwering to ſix epochs or periods in the life of Petrarch. The firſt book contains an account of his birth, education, and ſtudies, till his firſt interview with Laura; the ſecond reaches from this period to the time of his receiving the poetical crown; the third, to the death of Laura; the fourth, till his ſettlement at Milan; the fifth, till his ſettlement at Venice and Padua; and the ſixth, till his death.—This is a general view of our Author's plan, and the manner in which it is executed; we are ſorry that the nature of our undertaking does not admit of preſenting the Reader with any conſiderable extracts from ſo curious a work: as a ſmall ſpecimen, however, of the entertainment to be expected from it, we ſhall inſert a remarkable anecdote concerning Boccace, and the account our Author gives of the *Decameron*.

In a letter to Petrarch, written in the year 1362, Boccace relates the following ſingular adventure.——A Carthuſian of Sienna came to my houſe in Florence, and deſired to ſpeak with me in private. I come, ſays he, from the bleſſed Father Petroni, of the order of Carthuſians at Sienna, who, though he never ſaw you, yet, by the permiſſion of God, knew you thoroughly. He charged me to repreſent to you the danger you are in, unleſs you reform your manners and your writings,

which are the inſtruments the devil makes uſe of to draw mankind into his ſnares, to tempt them to the ſinful luſts of the fleſh, and to promote the general depravity of manners. Ought not you to be aſhamed of making ſuch an uſe of the talents which God has beſtowed upon you in order to advance his glory? What a glorious recompence would you have received if you had made a proper uſe of the genius and eloquence wherewith he has endowed you? On the contrary, what have you not to fear for abandoning yourſelf to the purſuits of love, for waging war with modeſty, for giving leſſons of libertiniſm both in your life and writings? The bleſſed Petroni, a man renowned for the ſanctity of his life, and for his miracles, ſpeaks to you by my voice. He charged me in his laſt moments, to exhort and beſeech you in the ſtrongeſt manner, in his name, to change your courſe of life, to renounce poetry and the reading of profane authors, which has hitherto been the delight of your life, employed the whole of your time, and hindered you from diſcharging your duty as a Chriſtian. If you refuſe to comply with my requeſt, be aſſured you have very little time to live, and that eternal torments ſhall be the puniſhment of your diſobedience. God revealed this to Father Petroni, who expreſly charged me to come and acquaint you.

The Carthuſian, who ſpoke in this manner to Boccace, was called Joachim Ciani: he was the intimate friend of Father Petroni, who died on the 29th of May, 1361, and who, it ſeems, wrought ſeveral miracles both before and after his death. Father Ciani was with him at the time of his death, and, we are aſſured, heard him utter ſeveral prophecies concerning different perſons, of whom Petrarch was one.

Boccace, frightened at what the good father ſaid to him, aſked him how his friend came to know any thing of him or of Petrarch, as neither he nor Petrarch knew any thing of his friend? The Carthuſian replied,—Father Petroni had determined to undertake ſomething for the glory of God; but ſeeing himſelf prevented by death, he earneſtly prayed to God to point out ſome perſon to him for the execution of his enterprize. God was pleaſed to hear his prayer: Jeſus Chriſt preſented himſelf to his view, and he ſaw upon his countenance whatever paſſes upon earth, the preſent, the paſt, and the future. Then caſting his eyes upon me for the execution of his good work, he ſtrictly charged me to tell you what you have juſt heard. I have commiſſions of the ſame kind to execute at Naples, in France, and in England, after which I ſhall go to Petrarch.

In order to convince Boccace of the truth of what he ſaid, he told him a ſecret which Boccace imagined none knew but himſelf. This diſcovery, and the declaration that he had not long

to live, made ſo ſtrong an impreſſion upon Boccace, that he was no longer the ſame perſon: he imagined that he ſaw death every moment at his heels, he reformed his manners, renounced the purſuits of love and gallantry, bid adieu to poetry and the ladies, and reſolved to ſell his library, which was now almoſt entirely compoſed of poets and profane authors.

In this ſituation of mind he wrote to his friend Petrarch, gave him an account of what had happened to him, acquainted him with his deſign of reforming his manners, and offered him his library. Petrarch returned him a very ſenſible anſwer, which reſtored his mind to its uſual tranquility; he kept his books, and continued to proſecute his ſtudies, but he reformed his manners. Before that time, he had led a very debauched life, but afterwards, his biographers obſerve, he was very regular in the whole of his conduct. He did every thing in his power to ſuppreſs his Decameron; but this was impoſſible, too many copies of it having got abroad.

It was certainly, our Author ſays, on account of the Decameron, that Boccace received the ſevere reprimand, and prophetic notice that were given him by the order of Father Petroni.—Though every body, continues he, knows this book, of which we have ſeveral tranſlations in our language, I thought it incumbent on me to embrace this opportunity of ſpeaking of it; perhaps I ſhall give a juſter idea than people, in general, have of it in France, or even in Italy.

In the year 1348, when the plague began to abate at Florence, ſeven young ladies, the oldeſt of whom was not thirty years of age, being one day at maſs in the Church of St. Mary, made a party with three young gentlemen, to go and ſpend a few days in the country, in order to be out of the reach of the bad air and dulneſs of the town.

This ſcheme was no ſooner propoſed than it was carried into execution. The party, conſiſting of ten perſons only, determined to amuſe themſelves agreeably, and went into a pretty country-houſe, pleaſantly ſituated at about two miles diſtance from Florence, where they ſpent ten days moſt deliciouſly. Every afternoon they amuſed themſelves with telling of ſtories, and every perſon was daily obliged to tell a ſtory; hence come the hundred tales which compoſe the *Decameron*, which is a Greek word, ſignifying ten days.

Several of theſe ſtories are true; Boccace had been witneſs to part of them; and the reſt are only what he had heard in converſation or read in books. It muſt be acknowledged that he poſſeſſed the talent of ſtory-telling in the higheſt perfection; nothing, in this reſpect, can be conceived more natural, perſpicuous, or elegant; his words ſeem made on purpoſe for what he deſcribes. The generality of the *beaux eſprits* in Italy agree

that the Decameron is the beſt book in their language, at leaſt in point of ſtyle. It is very remarkable, that Boccace ſhould carry a barbarous language to its perfection all at once; a language, left entirely to the people, and which had only a ſmall part of its ruſt rubbed off by the immortal Dante.

Boccace acknowledges that he wrote the Decameron with no other view but that of amuſing the fair ſex,—*per cacciar la malinconia delle femine.* When it was finiſhed, he allowed copies of it to be taken, as every body was deſirous of having it. Nay it appears that copies were taken of part of it, before the whole was finiſhed; for in a ſhort preface to the fourth day, he replies to thoſe who had already begun to criticize it.

No book, perhaps, ever had ſo many readers and cenſurers as the Decameron. Some ſaid it was unworthy of a man of Boccace's age to quit the muſes, and to think of nothing but pleaſing the ladies, and writing upon frivolous ſubjects for their amuſement. The devotees exclaimed loudly againſt it, and ſaid it deſerved to be burnt. But the moſt violent and moſt dangerous of Boccace's cenſurers were the monks, becauſe he had taken great part of his gayeſt and moſt licentious tales from the convents: now to attack the monks, is to attack religion; to publiſh their infamous conduct, is to be guilty of impiety. Accordingly, they fell furiouſly upon Boccace, and repreſented him as a man who had not a grain of religion, nay as a downright atheiſt. Boccace did not give himſelf the trouble to make a ſerious reply to his adverſaries, but contented himſelf with turning them into ridicule in a very pleaſant manner, at the end of the Decameron.

The work had coſt him very little pains; it was only an amuſement to him, and he was far from looking upon it as the chief ground of his reputation. What would have been his aſtoniſhment, if he had been told,—your Latin and Italian works will remain buried in the duſt of libraries, whilſt your Decameron, printed upwards of two hundred times, tranſlated into all the languages of Europe, read by every body, ſhall procure you the title of the Cicero of Tuſcany, and the Father of the Italian Language! Boccace ſet ſo ſmall a value upon this work, that he did not even mention it to an intimate friend from whom he concealed nothing. Petrarch knew nothing of the Decameron till a few years before his death, and by mere accident.

There were many things which Boccace might have ſaid in anſwer to thoſe who had criticiſed his book. When he wrote it, he had not reached that period of life, when, in the opinion of this writer, it was *neceſſary* for him to relinquiſh ſuch amuſements. Beſide, why ſhould it not be lawful, at any age, to unbend the mind, after ſerious ſtudies, with gay and ſprightly compoſitions? In writing tales, it ſhould ſeem that an author may

may aſſume a livelier air, and take ſome liberties, which would be improper in ſerious works. The language in which he wrote was that of the people, which is far from being ſo chaſte and ſevere as that of men of letters and politeneſs, and admits of phraſes and turns of expreſſion which would be inſufferable in the other.

But the beſt apology for Boccace may be drawn from the time when he wrote. A change both of manners and cuſtoms had been introduced by the plague. The few women who were left, having, moſt of them, loſt their huſbands, their parents, and all thoſe who had any influence or authority over them, thought themſelves no longer obliged to obſerve that rigid decorum which formerly regulated their conduct. Not being able to find perſons of their own ſex, they were obliged to employ men as ſervants, which rendered them more free and leſs reſerved in their manners. The laws of modeſty were violated, and thoſe veils which it makes uſe of in converſation, when certain ſubjects are ſtarted, were now removed.

In regard to the convents, it is not at all ſurpriſing that Boccace ſhould find proper ſubjects in them for his moſt licentious tales. The plague had opened their gates, and the religious, of both ſexes, going into the world, and living in it without any kind of reſtraint, had loſt the ſpirit of their profeſſion. When they were obliged to return to their retreats after the plague had ceaſed, they ſtill continued the ſame courſe of life, and obſerved no kind of regularity in their conduct. The hiſtorians of thoſe times draw frightful pictures of their debauchery, and the eccleſiaſtical writers look upon the plague of 1348 as the true epoch of the relaxation of monaſtic diſcipline.

It may ſeem ſtrange that the Decameron, appearing in ſuch circumſtances, ſhould make ſo ſtrong an impreſſion as it did, and excite ſuch a clamour againſt the author. But notwithſtanding all that can be alleged in its juſtification, the book is certainly a very dangerous one, and very improper for young perſons to read, eſpecially in a hot climate. The more artfully the poiſon is prepared, the more reaſon there is to fear pernicious conſequences from it.—The Decameron muſt have done a deal of miſchief in Italy, ſince the wiſe fathers of the council of Trent thought it incumbent upon them to forbid the reading of it till ſuch time as it ſhould be corrected.

In conſequence of this prohibition, the Decameron has been ſeveral times corrected under different Popes, and publiſhed with the corrections. What has been the conſequence? Men of genius in Italy are highly provoked to ſee their favourite author mutilated and enervated. The monks and devotees call out loudly for having it ſtill farther mutilated, and allege that, notwith-

notwithſtanding all the corrections and alterations that have been made, the book ſtill does a great deal of miſchief. The opinion of perſons of the beſt judgment is, that it ſhould be printed as it came from the Author's pen, or not printed at all. Is not this ſomething like the anſwer which the general of the Jeſuits made, when it was propoſed to him to make ſome alterations in the inſtitutions of his order? *Sint ut ſunt, aut non ſint.*

It is not at all ſurpriſing that a book of this kind ſhould have inflamed the zeal of Father Petroni, and that he ſhould have looked upon the converſion of the author as a very important enterprize for the glory of God. Beſides, Boccace was conſidered as a libertine of the firſt claſs; now the converſion of ſuch perſons is the triumph of thoſe who are zealous for the ſalvation of ſouls: what ſurpriſed us is, that Father Ciano's viſit and converſation ſhould have occaſioned ſo great a revolution in the mind of ſuch a philoſopher as Boccace. He not only wanted to renounce poetry and the reading of pagan authors, but there was even a report that he was going to turn Carthuſian. This is the ſubject of a ſonnet that was addreſſed to him by Fr. Sacchetti, one of the beſt poets of thoſe times.

Such is the account our Author gives of the Decameron, and we hope we need make no apology for inſerting it. If our Readers are pleaſed with this ſpecimen, they will find many things of the ſame kind in the ingenious and entertaining work from which it is taken. R.

Oeuvres de Jean Racine, avec des Commentaires, par M. Luneau de Boisjermain.

The Works of John Racine, with Commentaries, &c. 8vo. 6 Vols. Paris, 1768.

THIS work is elegantly printed, and adorned with cuts which ſhew how much inferior we ſtill are to our neighbours on the continent, in the art of deſigning.

It contains a general preface, a preliminary diſcourſe, the life of Racine, his dramatic works, his other pieces in verſe and proſe, and an account of the parts which he has been ſuppoſed to have written in the works of others. To all theſe pieces there is ſeparately prefixed a ſhort hiſtorical preface, giving an account of the motives from which Racine undertook them, the little events that gave birth to them, or were produced by them, the time when they were exhibited or publiſhed, and the manner in which they were received: to each tragedy there is alſo added a critical examination of its merit, in which all that has been ſaid upon the ſubject is brought into one point of view, and

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the Author's plan, the manner of its execution, and the general effect of the whole, are again conſidered.

The ſenſe is often illuſtrated, alluſions are explained, and particular beauties and imitations pointed out in notes; and where fiction has been blended with hiſtorical facts, the facts are ſuccinctly related, and the fiction diſtinguiſhed.

In this work the Author has received aſſiſtance from ſeveral perſons of conſiderable eminence in the literary world, in conſequence of a public and general invitation; he received alſo many contributions which he found it neceſſary to reject, either wholly or in the greateſt part: for which however he acknowledges his obligations.

He obſerves, very juſtly, that it is not uſual to trace the improvement of a poet through his works, like the improvement of a painter, but that he has notwithſtanding collected the variations and retrenchments in the works of this Author from all the editions that were publiſhed during his life; printing the text from the laſt edition, and the variations in a note.

Theſe variations are very numerous in his firſt pieces, when his ſtyle was not perfectly formed, nor his genius regulated by habitual exertion.

M. Boisjermain has alſo reſtored many little prefaces which originally ſtood at the head of the tragedies, and which, for particular conſiderations, Racine afterwards ſuppreſſed; they are in themſelves eſtimable, and the reaſons for ſuppreſſing them, being temporary, are now of no force.

He appears to have conſidered his author like a man of judgment and taſte, not like a bigotted enthuſiaſt, labouring to convert defect into excellence, and, inſtead of comparing his works with truth and nature, falling down and worſhipping the image as a god. He obſerves that Racine has been frequently attacked, and more frequently ill defended, but that he has notwithſtanding triumphed alike over his competitors and critics: ſome of the cenſures however that have been paſſed upon Racine he acknowledges to be juſt, and thoſe he has preſerved; particularly ſome grammatical criticiſms on the Thebaid, by the Abbe Olivet, whom he mentions with honour, and whoſe remarks, he ſays, ſhew him to be a man of genius and taſte, and may greatly contribute to perfect the French language: Mr. Boisjermain has preſerved all that he thought worthy of attention in the *Racine Vengé* of the Abbe des Fontaines, the two volumes publiſhed by Louis Racine the ſon of the poet, and whatever elſe he could procure, either in print or manuſcript.

He obſerves that though the ſtyle of Racine is in general pure, yet the phraſe is ſometimes too familiar, and ſometimes obſolete; ſometimes the conſtruction is vicious, and ſometimes the tranſpoſition of the words is forced and diſagreeable.

Racine,

Racine, ſays Boisjermain, had *Homer*, Eſchylus, Euripides, and Sophocles by heart, and had as it were blended their ſublime ideas with his own, ſo that when they were expreſſed together they appeared to be metal of the ſame font. Ideas which are thus imbibed, and, if the expreſſion may be allowed, incorporated with the mind, ſeem to be as much one's own, as any ideas can be, ſuppoſing no ideas to be innate: they are not indeed drawn from nature, but from repreſentations of nature exhibited by another, and in this, M. Boisjermain ſays, Racine reſembled *great painters, who made uſe of antique ſtatues, to perfect themſelves in their art.*

It may, however, upon this occaſion, be obſerved, that ſtatuary as well as painting is an imitative art; that its object is, at leaſt general nature, if not a particular object; and that reflections of reflections, are neceſſarily fainter and fainter, in proportion as they are multiplied. The only particular in which a ſtatuary or painter can inſtruct a *genius* in ſtatuary or painting, is the manner of applying the chiſſel and the pencil, the mere mechanical operation neceſſary to execute the deſign: to rival the ancients in theſe arts we muſt copy the ſame originals; to copy ſtatues and paintings is at beſt to imitate ſome manner in which others thought fit to expreſs nature, or perhaps, more frequently, to deviate from her; it is an idle and ridiculous affectation to conſider either painting or ſtatuary as a creation, upon principles peculiar to themſelves; as producing not repreſentations of what exiſts, or can exiſt, upon earth; but new objects exiſting only upon canvas or marble, a world of art, ſubject to laws of its own, and deriving excellence from capricious and fanciful deviations not only from particular but general nature.

Boisjermain, however, has tranſlated ſuch paſſages of the Greek poets as ſeem to have produced ſimilar paſſages in Racine. He ſays, upon this occaſion, that if the ſtudy of the Greek language was as general in France as that of poetry and other amuſements, he would endeavour to draw a parallel between that language and his own, but that ſuch an attempt would excite little attention in a country where the love of inſignificant curioſities, and trifling moral tales, (*Bagatelles Morales*) is inſenſibly extinguiſhing all taſte and regard for ſcience.

It is perhaps, notwithſtanding the ſolemnity of M. Boisjermain's remark, very difficult to fix upon any amuſement more trifling than the ſtudy of old words; there is no ſcience that Greek words convey, which may not be learnt without the knowlege of Greek words, and the beauty and force of mere proſody, in any language, cannot ſurely be ranked higher than poetry, one of the amuſements which this Editor condemns: as to his *Bagatelles Morales*, if he has Marmontel's Tales in

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view, he may fairly be aſked whether Marmontel was not as worthily employed in the exhibition of repreſentations of nature ſo elegant and ſtriking, ſo well adapted to move our paſſions, and correct our follies, from the fruitful ſtores of his own fancy, as Boisjermain in collecting notes and variations, for an edition of Racine, in illuſtrating his beauties, remarking his defects, and tranſlating paſſages that he is ſuppoſed to have imitated. What are the works of Racine upon which he has beſtowed this labour, but fiction and poetry, tales in dialogue, moving the paſſions and correcting the manners?

Racine was not leſs familiarly acquainted with the Latin claſſics than the Greek, and his editor has alſo traced his reſemblance to theſe; he has beſides brought together the paſſages of ſcripture which ſeem to have been diffuſed in his Athalia.

He has ranged the pieces of his author according to the dates of their firſt repreſentation, the comedy called The Pleaders will therefore be found in the middle of the ſecond volume, its repreſentation having been ſubſequent to that of Andromache; in this comedy, he ſays, Racine brought together all that he had borrowed from Ariſtophanes.

The preliminary diſcourſe contains an hiſtorical and critical account of the riſe and progreſs of the drama in Greece, and a comparative view of the genius and abilities of Æſchylus, Sophocles, and Euripides; the art is alſo traced into Rome; a particular account is given of Seneca, who was the only model which the firſt tragic poets of France thought fit to imitate; and the improvement of the French drama, by an imitation of the Greek maſters, is aſcertained with great appearance of preciſion, but perhaps with too ſcrupulous a regard to the unities, and ſome other rules, which antiquity only has made venerable, and which, in the language of our own Shakeſpeare, would be

"More honour'd in the breach than the obſervance."

With regard to the life of Racine, he ſays it conſiſts wholly of *anecdotes* which he collected from the books he had read, and the *memoirs* publiſhed by his ſon: it is ſtrange that a man ſo converſant in Greek ſhould not recollect that an anecdote is ſomething *unpubliſhed:* he has however made the moſt of his materials, having been diſappointed in his hope of more, for Racine's family refuſed to acquaint him with any particular of his life not generally known, and to put into his hand any book that he had uſed, in which, ſays M. Boisjermain, it was reaſonable to ſuppoſe there were many things worthy the publick curioſity.

This edition of Racine's works is without competition the beſt extant in every reſpect; the Editor has diſcovered both abilities and diligence that have ſeldom been exerted upon ſimilar occaſions: he propoſes to publiſh an edition of the dramatic

works

works of Crebillon, and a commentary upon thoſe of Moliere, which cannot but be valuable acquiſitions to the literary world.

The following particulars of the life of Racine, which are no where elſe brought together, are extracted from this work for the entertainment of our Readers.

'John Racine was born at Ferté-Milon, on the 21ſt of December 1639. His father had a poſt under the government, and his mother was the daughter of Peter Sconin, who was alſo in a public employment: Racine was born during the firſt year of their marriage: his mother died when he was about two years old, and his father when he was about four, leaving him, and one ſiſter, orphans, who were brought up, during their infancy, by their mother's father; after his death * they were taken care of by Mary Deſmoulins, his widow. He learnt the firſt rudiments of the Latin language at Beauvais, but left the college of that city, upon his having received a blow on the forehead with a ſtone; from Beauvais he went to an abbey called *La Maiſon des Granges*, near Port-royal, which was then a very good ſchool for youth.

'He made a rapid progreſs in the languages, under Anthony Lemaiſter, and M. Hamon, who alſo took care of his morals, and inſtructed him in the principles of religion. He became very fond of the Greek language, and read with great avidity and delight Homer, Æſchylus, Sophocles, Euripides, Pindar and Theocritus, wandering alone about the woods of Port-Royal, in a kind of pleaſing delirium, that realized the images and events, which theſe authors exhibited to his mind.

'But Racine did not read merely for amuſement, he accuſtomed himſelf very early to make extracts, and the books which he read are reported by his ſon, into whoſe hands they came, to be full of marginal notes and obſervations, particularly his Plato and his Plutarch; and the author of this Life ſaw his Sophocles in the king's library, which abounds with marks of the ſame ſagacity and attention. When he had been about three years at Port-Royal he went to Harcourt, being then about eighteen, to ſtudy logic; he found this extreamly unpleaſant, but his diligence ſurmounted his diſguſt. He had indulged his natural propenſity to poetry at Port-Royal, in ſome French odes full of forced conceits, and falſe ornaments, and ſome Latin verſes that were but little better; and in the year 1660 he entered the liſts with the poets who celebrated the marriage of Lewis the XIVth, and had the good fortune to bear away the

* M. Boiſermain ſays that Sconin died in 1670, that his widow took care of the Racines *afterwards*, and that ſhe died in 1663: the firſt date therefore is manifeſtly a miſtake. In 1670 Racine was thirty years old.

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bell; this ſucceſs, and the reward it procured him, determined him to poetry, as the principal object of his purſuit. His friends would fain have attached him to the law as a profeſſion, but as this ſtudy would wholly have reſtrained his imagination, and by degrees have extinguiſhed his paſſion for poetry, he rejected the propoſition: he was then offered one of thoſe places under the government, which, though they do not lead to a fortune, do yet put the poſſeſſor in a ſtate of eaſe and convenience, that, in the general eſtimation, well atones for the irkſomeneſs of his employment; this alſo he refuſed; and ſeemed to decline every offer of advantage that did not coincide with his predominant paſſion.

'About this time Father Sconin, one of Racine's uncles, who had conſiderable eccleſiaſtical preferments in Languedoc, but was of too reſtleſs a diſpoſition to acquieſce quietly in the execution of a plan which others had formed, was prevailed upon to promiſe that he would reſign ſome of his benefices in favour of his nephew: Racine therefore went to him into Languedoc in 1661, took the eccleſiaſtical habit, and ſtudied divinity; but it ſoon appeared that his uncle had no thoughts of keeping his promiſe.

'Racine therefore became weary of his ſituation; he was afraid of loſing the purity of the French language which he had taken great pains to acquire, and of learning a provincial dialect in its ſtead: for this reaſon he ſhut himſelf up in his room with his books, and avoiding all ſociety, read at the ſame time Aquinas, and Virgil and Arioſto, and all the poets that had given him ſo much pleaſure in the earlier part of his life.

'He at length determined to attempt a tragedy; and after having alternately choſen and rejected many ſubjects, he at laſt fixed upon that of Theagenes and Chariclea, as he had read it in the Greek romance. When he had nearly finiſhed this piece he quitted Languedoc and came to Paris.

'Moliere being then in high reputation, Racine went to ſee him, under pretence of conſulting him about an ode which he had juſt finiſhed: Moliere expreſſed ſo favourable an opinion of the ode, that Racine ventured to ſhew him his tragedy. Moliere, who had an honeſt conſciouſneſs of ſuperiority which ſet him above envy, was not ſparing either of praiſe or of counſel: his liberality carried him ſtill farther; he knew that Racine was not in eaſy circumſtances, and therefore lent him an hundred Louiſdores: he thought the honour of producing a genius to the public, whom he foreſaw would be the glory of the ſtage, a ſufficient recompence.

'Theagenes and Chariclea was not a ſubject proper for the ſtage; Moliere therefore adviſed him to lay it aſide, and recommended the Thebaid: in the mean time he publiſhed his ode

De la Renommè aux Muſes, which was very well received by the publick, and yet better by the court.

'Encouraged by the applauſe he received on this occaſion, he formed the plan of his tragedy called *La Thebaide* or *Les Freres Ennemis*: it was finiſhed in leſs than five weeks, and did not ſuffer by the diſpatch. The ſucceſs of this piece inſpired ſuch confidence in his abilities, that he ſoon after conceived the plan of his *Alexandre*.

'This play was written and performed in about a year; and, in the exhibition, appeared to be of a new genus, ſo different from all other pieces of the ſame claſs, that St. Evremont told one of his friends, in a letter, *he could now ſee Corneille grow old with tranquility, being no longer afraid that tragedy ſhould die with him.*

'Racine's attachment to poetry and a publick defence of it againſt M. Nicole of Port-Royal, loſt him the friendſhip of his old preceptors; but to atone for the loſs, the Abbè Levaſſeur brought him acquainted with Boileau; and a friendſhip ſoon commenced between them, which was continued with uncommon conſtancy and ardour, till the connection was broken by death.

'In 1667 Racine exhibited his *Andromache*, by which, the advantage he had derived from the judgment and taſte of Boileau, was very apparent. It procured him much praiſe, but it alſo excited much cenſure, eſpecially among the partiſans of Corneille: oppoſition however ſerved only to encreaſe his triumph; and amidſt the cry which prejudice and faction raiſed againſt him, he obtained the priory of Epinay: this benefice, however, was the ſource of ſo much vexatious litigation, that Racine, to conſole himſelf for the trouble it gave him, wrote the comedy of *The Pleaders*.

'This piece was exhibited in 1668, and Louis XIV. was ſo much pleaſed with it, that he ſent the author a preſent of 1200 livres.

'It was then it ſeems the cuſtom to excite genius by reward: this ſum at that time was by no means inconſiderable, and the notice of the king who beſtowed it, acted ſtill more powerfully upon Racine; it gave his mind as it were a new ſpring, it confirmed his confidence, and urged him forward in his career with new alacrity and ſtrength.

'His ſucceſs however was not in proportion to his effort, for his *Britannicus* was performed in 1669 without applauſe: it was not however without merit. His *Berenice* appeared in 1671, and the ſucceſs of this piece was aſtoniſhing: it was perhaps principally owing to ſome little alluſions to the hiſtory of the times, and the great excellence of Mademoiſelle Campmélé, who performed the part of Berenice. Corneille, who had written a tragedy

gedy upon the ſame ſubject, experienced, upon this occaſion, that it is often more difficult to keep, than to acquire fame.

'Racine was ſo tranſported with the manner in which Mademoiſelle Campmélé had expreſſed his conceptions in this piece, that he ran to her apartment, threw himſelf at her feet, and uttered the utmoſt extravagancies of gratitude and praiſe: a criminal connection was ſoon after formed between them, though ſhe was a married woman, and Racine's attachment to her was ſo ſtrong, that he not only gave her the principal parts in his plays, but he wrote parts for her, peculiarly adapted to her manner of declamation. 'She was not however equally attached to him; ſhe admitted the gallantries of ſeveral perſons of faſhion, whom ſhe ſeduced by the graces of her perſon, and the ſweetneſs of her eloquence, and at laſt wholly abandoned Racine for *Le Compte de Clermont-Tonnerre*. This levity did not provoke Racine into invective, or reproach, but it wounded him deeply, and is thought gradually to have deſtroyed the pleaſure he took in writing for the ſtage.

'In the year 1672, juſt three years after the repreſentation of Berenice, *Bajazet* appeared, which did not much encreaſe the reputation of the author, but it ſo far confirmed it, that he was appointed to ſucceed to the firſt vacancy in the French academy: he was admitted a member in the room of M. Lamotte le Vayer in 1673, ſoon after the firſt repreſentation of his *Mithridates:* this piece ſucceeded beyond his hopes, and the *Iphigenia* which appeared in 1674 fixed his character for ever. He was not however without rivals; Le Clere, and Coras, the next year, produced, each of them, a tragedy upon the ſtory of Iphigenia, but they were both treated with the contempt they deſerved.

'About two years afterwards Racine exhibited his *Phedra*, and Pradon alſo exhibited a rival piece upon the ſame ſubject; by the diligence of envy and faction, Pradon was at firſt moſt followed, but in a ſhort time he was hiſſed from the ſtage, and truth and nature did juſtice to Racine; but notwithſtanding this triumph, he left off writing for the ſtage in 1677.

'He had planned, and, in part, executed, ſeveral other tragedies, particularly *Alceſtes*, which he burnt, becauſe he could not render the event which was to bring on the cataſtrophe ſufficiently probable; and *Iphigenia in Tauris*, of which one act in proſe is ſtill extant.

'At this time ſo great a change was, by whatever cauſe, wrought in his mind, that he not only deſiſted from writing, but wiſhed to ſuppreſs all that he had written; this however was impoſſible, but he was very near ſhutting himſelf up in a monaſtery when the king appointed him, jointly with Boileau,

to write the hiſtory of his reign. The honour and advantage of this appointment drew him back to the world.

'This fit of diſguſt or devotion was indeed of ſhort duration, for on the firſt of *June* in the ſame year, 1677, he married Catherine Romanet, the daughter of a treaſurer of a province, a poſt ſomething like that of our receivers general of a county: ſhe had no beauty, but ſomething inexpreſſibly tender and pleaſing, a mixed expreſſion of innocence, benevolence, and candour. Her fortune was ſuitable to that of Racine, who had acquired conſiderable ſums by the repreſentation of his pieces, who was himſelf treaſurer of a province, had received donations from the king to the value of near 4000 Louiſdores, and had a penſion of 2000 livres, beſides that of 4000 which was annexed to the place of hiſtoriographer. He was now eight and thirty years old, and from this period he divided his time wholly between the quiet and blameleſs enjoyments of domeſtic life, and the duties of his new appointment.

'In the ſame year the places which Louis beſieged fell almoſt immediately into his hands, but Racine and Boileau did not follow the king in this expedition: when he returned he expreſſed his ſurprize at their want of curioſity to ſee the great events they were to deſcribe: What, ſays the king, had you no deſire to ſee a ſiege! the journey was not long: Sir, ſaid they, our taylors could not work faſt enough; we beſpoke ſome military cloaths, but before they were brought home the places that your majeſty beſieged were taken. This ingenious reply was very favourably received by the king, who nevertheleſs gave them to underſtand that he expected them to attend him in the next campaigne, which was that of *Gand.*

'Two poets following an army, that they might be eye-witneſſes of battles and ſieges, without taking any part in the war, is certainly a ridiculous incident, and the preparations for their journey, and the manner in which they atchieved it, ſoon became the ſubject of much merriment and raillery.

'About this time Racine, with the aſſiſtance of Boileau, reconciled himſelf to his old friends at Port-Royal, but this was no ſooner effected than he was embroiled with Corneille. Corneille mentioning the Germanicus of Bourſaut, a wretched performance, deſtitute equally of nature and art, ſaid that it wanted only the name of Racine to be compleat; this Racine reſented with great bitterneſs, and there was a coldneſs, not to ſay an enmity, between them, till the death of Corneille, which happened in 1684. Racine however did juſtice to his memory, by an eulogium which he pronounced in the academy of which Corneille was a member, upon the admiſſion of his ſucceſſor.

'Racine, though he had given himſelf wholly to the ſtudy of hiſtory, wrote many poetical pieces for Madame de Monteſpan,

teſpan, particularly an opera called *The Fate of Phaeton*, and the tragedies of *Heſter* and *Athalia*. At the requeſt of ſome friends he wrote the hiſtory of Port-Royal, and ſeveral other things leſs worthy of note.

'He was a great favourite with Madame de Maintenon, to whom he uſed to read the hiſtory of Louis the XIV. as it advanced. From the king's exploits they came one day to examine his adminiſtration; his dominions, exhauſted by war, repreſented a vaſt deſart, forlorn and ſteril, neither affording reſt, nor inviting labour: human miſery is beſt known by thoſe who are in a ſituation that enables them to view it near, and Racine's picture was probably very ſtriking. Madam Maintenon felt all its force, and Racine thought this a favourable opportunity to propoſe ſeveral regulations which he had revolved in his mind, for reſtoring true honour to his ſovereign, and comfort to the people: ſhe perſuaded him to put his thoughts into writing; he accordingly gave them the form of a memorial, and brought her the paper; ſhe had ſcarce begun to read it before the king came in, and ſhe was in a manner compelled to diſcover the part that Racine had taken in the work. The king read the memorial and was greatly offended; he conſidered Racine as acting preſumptuouſly out of his ſphere, and expreſſed his diſpleaſure by a contemptuous reproach: this was reported to Racine, and he fell ſick with vexation and regret,—Maintenon at the ſame time ſending him word that he muſt make her no more viſits. From this moment he conſidered his diſgrace as irretrievable, and fell into a ſlow fever, which gradually ſubverted his conſtitution. After having a long time taken the bark, an abſceſs was formed in the region of the liver, which, though it was opened, did not reſtore his health.'

Boisjermain relates the particulars of Racine's diſgrace, under the influence of a ſpirit of ſervile ſubordination which is unknown in this country. He thinks, like the grand monarch, that Racine was guilty of unpardonable preſumption in thus attempting to deliver his country from the miſeries ſhe ſuffered through the ſanguinary ambition of the king, who was continually offering up his ſubjects to the horrid Moloch of modern times, Falſe Glory: he ſays that his *birth* gave him no right to concern himſelf with matters of ſtate, and that he juſtly merited his diſgrace. Nothing is ſurely to be regretted but that Racine had not the ſpirit to conſole himſelf in the conſciouſneſs of his own integrity, and a juſt contempt of the king's weakneſs.

Sometime afterwards he had an accidental interview with Madam Maintenon, which, though ſhe endeavoured to give him hopes of reſtoration to favour, only increaſed his melancholy; the wound in his ſide healed up, violent pains in the head and other parts came on, and, after languiſhing with remarkable re-

ſignation and piety, he died on the 21ſt of April 1699, in the 59th year of his age.

Though Louis's reſentment of an act, which, he could not but know, was at leaſt well intended, ſhews him in a diſadvantageous light, yet it is certainly to his honour that, though he would never be reconciled to Racine, he ſettled a penſion of 2000 livres upon his widow, with a reverſion to his youngeſt child.

Racine was a tender huſband, and affectionate parent, devoting his whole leiſure to the education of his children, and the enjoyment of his family. He left two ſons and three daughters. One of his daughters took the veil; his youngeſt ſon* was author of many literary performances, particularly two odes, one upon Grace, the other upon Religion: the eldeſt ſon ſucceeded his father as one of the gentlemen in ordinary to the king's chamber.

* Lewis Racine; of whoſe life and writings an account was given in the Appendix to the 38th vol. of our Review. B....h.

L' Evangile du Jour.

The Evangeliſt of the Day. 8vo. London, 1769.

THIS miſcellany is certainly written by Voltaire, though publiſhed without his name; it is, like moſt of his other pieces, full of humour, ſatire, ſcepticiſm, and infidelity.

It contains nine little tracts, under the following titles:

The Snails of the Rev. Father l'Eſcarbotier, by the Grace of God, an unworthy Capuchin, Preacher in ordinary, and Cook of the great Convent of Clermont in Auvergne; addreſſed to the Rev. Father Elias, Shod-Carmelite Doctor in Divinity.

The Deiſt's Confeſſion of Faith.

Reaſonable Advice to M. Bergier, for the Defence of Chriſtianity. By a Society of Bachelors in Divinity.

An Addreſs to the confederate Catholics of Kaminieck in Poland, by Major Kaiſerling.

Of the Rights of Men, and of foreign Uſurpations.

An Epiſtle to the Romans, by Count Paſſeran, tranſlated from the Italian.

The Homily of Parſon Bourn, preached at London, on Whitſunday 1768.

A Fragment of a Letter of Lord Bolingbroke.

Remonſtrances of the Clergy of the Gevaudan to Anthony Jean Ruſtan, a Swiſs Clergyman in London.

The firſt tract contains an account of the renovation of ſnails after the head has been cut off, given by Father l'Eſcarbotier,

in

 Gospel

in a manner that renders it infinitely ridiculous. "Since the bleſſed Matthew Baſchi, ſays the good father, to whom God appeared, ordered us to make our cowls more pointed, we have eaten fricaſſees of ſnails; and, as cooks have always been a kind of anatomiſts, I have often indulged myſelf in the *innocent* pleaſure of cutting off the heads of ſnails both naked and ſhelled; and I ſhall faithfully relate what I have ſeen. On the 27th of May, at nine o'clock in the morning, the weather being ſerene, I cut off the heads of twenty naked ſnails or ſlugs, and of twelve ſnails with ſhells." He proceeds to give an account of the renovation of theſe heads in the ſame ſtrain; "I have often mentioned theſe things, ſays he, in my ſermons, and I could not help comparing my ſnails to St. Denis the Areopagite, whoſe head having been cut off, he carried it two leagues in his arms, frequently kiſſing it with great tenderneſs." In the courſe of this correſpondence there is a ſtroke of ridicule levelled at Haller, who perhaps has produced more miſery, by his experiments to diſtinguiſh irritability and ſenſibility, than all the tyrants that have exiſted from the creation of the world: theſe experimental philoſophers, who buſy themſelves, for years together, in pouring aquafortis upon the brain of living animals, and other ingenious contrivances, to diſcover by what means the moſt exquiſite torment may be produced, ſhould conſider that miſery is an evil in proportion to its degree, and not in proportion to the rank which the ſuffering animal is ſuppoſed to hold in the ſcale of beings: it is as criminal to inflict unneceſſary miſery upon a dog, as upon a man; and perhaps there is no objection againſt revelation ſo ſtrong, as that we are not reſtrained from acts of wanton cruelty upon the brute creation, by expreſs command under the ſanction of rewards and puniſhments. Revelation however muſt not on this account be haſtily given up: we know for certain that God has created the world, and it is as difficult to conceive why mankind are not reſtrained from tormenting brutes, by an inſtinct that would make precept anneceſſary, as why there is no ſuch precept enforced by promiſe or threatening, in what we ſuppoſe to be a revelation of his will.

Voltaire, in the character of editor, makes ſeveral enquiries concerning the *ſoul*, and its ſeat; Where, ſays he, is the ſoul of the ſnail, when its head is cut off? how does it happen that men can produce polypes by diviſion and ſubdiviſion, each a conſcious ſenſitive being, which afterwards produces its like in the uſual way of generation? This, ſays he, is a myſtery ſtill more inſcrutable than the attraction of the loadſtone, or its direction to the pole: "as ſoon as we begin to penetrate the ſurface of nature, an infinite abyſs opens before us. Let us adore and be ſilent."

The deiſt's confeſſion of faith is a mixture of truth and fallacy; it contains many objections againſt Judaiſm and Chriſtianity which have been often urged by other writers, and which ſome think have been fully anſwered, and others ſuppoſe to be unanſwerable. It is certainly an humbling reflection, that with reſpect to man, truth itſelf is, in many inſtances, problematical; men of the ſame learning, the ſame abilities, the ſame integrity, draw oppoſite concluſions from the ſame premiſes: the beſt inference that can be drawn from this impotence of reaſon, is, that as diverſity of opinion is a neceſſary conſequence of our nature in its preſent ſtate, the allowance of full liberty of conſcience is a univerſal and reciprocal duty.

Reaſonable advice to M. Bergier. M. Bergier has written a defence of Chriſtianity againſt the objections of the late M. Freret. The Chriſtianity which Bergier has defended is popery; and he has, among other things, affirmed the following propoſitions:

1. The aſſaſſination of Hen. IV. cannot truly be atributed to fanaticiſm: the true cauſe was certainly the jealouſy of a woman, and the ambition of ſome courtiers.

2. The principal cauſe of the puniſhment of John Hus, was the miſchief which his doctrine produced in Bohemia.

3. The maſſacre of St. Bartholomew cannot juſtly be attributed to the catholic religion.

4. The wars ſuppoſed to have been undertaken for religion, had other cauſes.

Theſe propoſitions are irrefragably confuted, and many other paſſages in Bergier are proved to injure the cauſe which he undertook to defend. He aſſerts in particular "that Jeſus Chriſt has aſſured us *with his own mouth* that he was born of the virgin, by the Holy Ghoſt." Is it poſſible, ſays Voltaire, that you ſhould have prepared ſuch a triumph for our enemies!—Every proteſtant will think Voltaire's arguments, as far as they reſpect popery, concluſive.

The addreſs to the catholic confederates of Poland contains many ludicrous repreſentations of the abſurdities of popery, which are more likely to make them angry than wiſe: it exhibits their folly to others, in a very ſtrong light, but cannot, perhaps partly for that very reaſon, carry conviction to them.

"My brave friends, ſays he, you have but two enemies in the world, the Turk, and the court of Rome: the Turk has often endeavoured to encroach upon your frontiers, and you have always repulſed him; the deſigns of the court of Rome have been againſt your money, and you have ſuffered them to ſucceed: you pay her the firſt-fruits of your benefices, and you give her the product of your fields for diſpenſations and indulgences; you muſt confeſs that if ſhe promiſes you paradiſe in the

the next world, ſhe leaves you nothing but a deſart in this: the word paradiſe ſignifies a garden, and ſurely no people ever bought the reverſion of a garden ſo dear: other communities promiſe as much, but they make you pay nothing: by what unaccountable fatality are you diſpoſed to ſerve thoſe who impoveriſh you by extortion, and to deſtroy them that would give you the garden for nothing? you will ſurely at length perceive the light of reaſon, and feel the compunction of humanity.—Rome is at a great diſtance from you; ſhe is very rich, and you are very poor; ſend her, however, the little money you have, in bills of exchange drawn by Jews; ſtrip yourſelves of all for the church of Rome; ſell your furs to make preſents to our lady of Loretto, at the diſtance of more than fifteen hundred miles; but do not deluge your native fields with blood; be aſſured that our lady, who formerly came from Jeruſalem to the march of Ancona through the air, will not be at all gratified by the ruin of your country; be aſſured alſo that her ſon never gave any command from the Mount of Olives, or the brook Cedron, that men ſhould cut each other's throats upon the banks of the Viſtula."

The diſcourſe on the rights of mankind conſiſts of a ſeries of arguments to prove that the notion of a right in the pope, either to give, or to poſſeſs, temporal dominions, is monſtrous and abſurd, upon principles of religion, policy, and reaſon: the ſeveral uſurpations of the popes, who ſtill hold many lordſhips and other large poſſeſſions, which were violently and unjuſtly taken from their rightful poſſeſſors, are particularly enumerated, and it is proved that the popes have not, at this time, one inch of ſovereignty that was not obtained by force or fraud.

The epiſtle to the Romans is a pathetic compariſon of their miſery under the popes, with their ancient proſperity and ſplendor, and a zealous exhortation to throw off the yoke, and eſtabliſh a more equitable government. "You will periſh miſerably, ſays he, under the porticos that are memorials of your ancient opulence and grandeur. Your fine pictures, from which the colours are faded, and a few maſter pieces of ancient ſculpture, will neither procure you a good dinner nor a good bed: wealth is for your tyrants, and indigence is for you; the condition of a ſlave to the ancient Romans was infinitely better than yours; he might acquire a fortune, but you are born to vaſſalage, and in vaſſalage you will die, nor will any oil be allowed you but that of extreme unction. You are ſlaves both in body and in ſoul, nor will your tyrants ſuffer you to read in your own language, the book in which they tell you there are the words of eternal life. Awake! ariſe! at the voice of liberty, of truth and nature; this voice is now ſounding through Eu-

rope, and it muſt be heard; break the chains, which bind and diſgrace you, chains that have been forged by tyranny upon the anvil of impoſture."

Surely this incitement to popular inſurrection favours more of fanatic fury than rational benevolence, and characteriſes rather the zealot of a party, than the friend of man.

Bourn's ſermon is an exhortation to love God and our neighbour, in which Jeſus comprehended all the law and the prophets, and to enter into no doubtful diſputations concerning articles of faith.

The fragment of a letter of Lord Bolingbroke is intended to ſhew that ſuperſtition is not neceſſary to the government of a ſtate, and that all religions, but that of the deiſts, are ſuperſtitious.

The remonſtrance of the clergy of Gevaudan, is a warm expoſtulation with Anthony Ruſtan concerning ſome paſſages in a work entitled, "The Preſent State of Chriſtianity."

Theſe pieces appear to have been publiſhed at ſeveral times, for the ſame thoughts are frequently repeated, and one of them is often quoted in another, with extracts of no inconſiderable length. Upon the whole, the advice which this Author makes Bourn give to his auditory, may be given back to him, "enforce the love of God and our neighbour, and ceaſe to diſpute about articles of faith."

H---h.

Hiſtoire impartiale des Jéſuites, depuis leur établiſſement juſqu'à leur premier expulſion. An impartial Hiſtory of the Jeſuits, from their Eſtabliſhment to their firſt Expulſion (from France.) 2 Vol. 12mo. 1768.

THIS work, the Author of which is unknown to us, is introduced with a prefatory epiſtle, addreſſed to the king of Pruſſia, in which the Writer makes ſome remarks on the very different accounts given of the Jeſuits by their friends and enemies. The extravagant panegyrics of the one, and the ſevere cenſures of the other, he repreſents as alike unjuſt; and he propoſes, therefore, in the following hiſtory, to guard as much as poſſible againſt the prejudices on either ſide, and to take no other guides than reaſon and truth.

Perhaps there never was a time, from the firſt inſtitution of this celebrated order, when mankind were more diſpoſed to form an impartial judgment concerning them, than at the preſent period. That amazing influence, which they had ſo long maintained over a great part of Europe, and which prevented thoſe over whom they had gained that aſcendency from inquiring freely into their conduct, is now, in a great meaſure, at an end; while, at the ſame time, the low and diſtreſſed condi-

tion, to which they are of late reduced, will naturally tend to change that jealouſy and indignation, with which the reſt of the world looked upon them, into ſentiments of compaſſion, and thus diſpoſe them to make all the allowances, which reaſon and philoſophy can require, for a ſet of men, from whom they have no longer any thing to fear.

Our Author does not deny that thoſe fathers have been concerned in many of the plots and civil diſſentions which have ſo much diſturbed the peace of Europe ſince they appeared, and particularly in thoſe of France during the league: but he endeavours to ſhew, that the other religious orders, at leaſt all the other *Mendicants*, were equally guilty; and concludes, therefore, upon the whole, that the ſame regard to juſtice and good policy, which has expelled the one, muſt alſo lead to baniſh the other. He allows, indeed, that the Jeſuits have diſtinguiſhed themſelves by a greater fondneſs for intrigue, and a more reſtleſs unquiet ſpirit than any of their brethren; which he accounts for, not ſo much from the principles of their inſtitution, or the maxims they have adopted, as from the particular circumſtances of the times when they firſt aroſe, which tended to cheriſh ſuch a diſpoſition.

In order to give his readers a more comprehenſive view of the ſubject, he begins with an inquiry into the original of the monkiſh inſtitutions in general, and examines into the advantages and diſadvantages of which they have been productive. He obſerves, that this inclination to retire from the world has not been confined to Chriſtians, but is to be found amongſt thoſe of other profeſſions, particularly the Brachmans in India, ſome of the prieſts in Egypt, the Eſſenes amongſt the Jews, and the Druids amongſt our own anceſtors. But none of theſe ever diſcovered any inclination to diſturb ſociety, or to interfere in the concerns of the ſtate: they were indeed at firſt great benefactors to mankind by their diſcoveries in ſcience, and if they afterwards were the means of introducing ſuperſtitious opinions, yet, as they did not enforce the belief of them, men were ſtill at their liberty to receive or reject them, and conſequently the peace of ſociety was not at all affected.

The ſpirit of monkery in the Chriſtian world, he obſerves, firſt appeared in the Eaſt, where it produced all thoſe ſtrange effects which are recorded concerning Simon Styſites, and other anchorites of the ſame claſs. By degrees thoſe hermits began to leave the woods, and to affect power and preferment in the church, and to raiſe commotions in the ſtate. St. Athanaſius, about the year 340, by his life of St. Antony, was the firſt that introduced the ſame taſte into Europe, and St. Benedict was the founder of the firſt religious order that appeared in the Weſt. As theſe inſtitutions multiplied, the ſee of Rome became more ſenſible

ſible of their importance to its intereſts. They were, indeed, its moſt powerful ſupport.

But at the ſame time the popes perceived that they had not ſufficient funds to ſupply this numerous militia, who ſeemed to think that riches and grandeur entered into the very eſſence of a monk. They wanted an order of men who ſhould be attached to the Roman ſee, and yet ſhould be no burden to it, but quarter themſelves upon the countries where they were to be employed. Such were the *Mendicant* friars, who owed their inſtitution to the famous St. Francis, and by degrees ſpread through every part of the world, under different denominations, but all actuated by the ſame ſpirit, an abſolute implicit ſubmiſſion to the Romiſh biſhops. Our Author obſerves, that whereas the chiefs or *generals* of all the other orders reſide out of Italy, there is not one belonging to the Mendicants who does not reſide at Rome, and there becomes a pledge to that court of the ſubmiſſion and obedience of all their ſubjects throughout the Chriſtian world. And this he thinks one great cauſe of the eſſential difference between them and their brethren.

He then proceeds to inquire, what there is in the conſtitution of theſe Mendicants, that ſhould have made them ſo much more factious and turbulent than any of the other orders: and he reſolves it in part, into their more abſolute ſubjection to their ſuperiors, whoſe orders they are obliged implicitly to obey, how contrary ſoever to their own judgment or inclination; agreeably to the maxims found amongſt the conſtitutions of the Jeſuits, *Be thou under the hand of thy ſuperiors, like a ſtaff under that of an old man whom it ſupports.* To this he adds, that their having by degrees engroſſed to themſelves the offices of preaching, confeſſing, and adminiſtering the ſacraments, muſt have given them a great influence over the minds of men, and conſequently have put it in their power to employ them to their own purpoſes.

In order to account for the greater ſhare of general odium that has fallen upon the Jeſuits than upon the reſt of their brethren of the Mendicant order, he obſerves, that whereas all the others, viz. the Carthuſians, Dominicans, Franciſcans, &c. ſprung up in the darkeſt ages, the ſociety of Jeſus was eſtabliſhed at a time, when learning begun to revive, and the diſputes of Luther and his companions had raiſed a general ſpirit of inquiry, and opened mens eyes to their natural rights. It was no wonder therefore that a new order of monks ſtarting up ſhould be looked upon with ſome apprehenſion by the parliaments and biſhops, who could not ſee the antiquated claims of the old orders, ſo oppoſite to the laws of the church and ſtate, all renewed in this, without being alarmed. The univerſities likewiſe would feel for their privileges, which were likely to

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suffer by these interlopers, who took out of their hands the business of education, by giving their instructions gratis. And even their brethren of the other orders could not, without some degree of jealousy, see a new fraternity rising up to dispute with them their most valued privileges. They joined therefore in the general cry against them: and the greater their success has been, the more obnoxious have they become; till at last the very height to which they have carried their power has proved the cause of their fall.

The remainder of the first book is taken up with considering the several charges brought against the Jesuits, such as their intriguing spirit; their books of casuistry, which seem so destructive of morality; their engaging in trade, by which they have amassed such immense riches, which being all taken out of the hands of individuals and appropriated to the order, could not fail of giving umbrage to the government; their vows of obedience; their maintaining the principle of the lawfulness of killing kings; and their method of education. Each of these charges our Author endeavours to soften, either by shewing that it is greatly aggravated beyond the truth, or that the other orders be equally open to it; or that what was peculiar to this arose out of some circumstances peculiar to the times when it first appeared. Thus it is in particular that he accounts for their commercial spirit, from the disposition, which universally prevailed at the time of their establishment, to seek a fortune in the new world, which had been lately discovered. The Jesuits, not being as yet provided for, like the other orders, applied themselves to make their advantage of the rich products of those countries into which they went as missionaries: and having once formed a taste for trade, they have never lost it. But what is remarkable is, that all the wealth they have amassed has never been able to corrupt them. The truth is, individuals are not enriched, they continue to live in their original frugal state, and satisfy themselves with enriching and aggrandizing their order. This is their idol, and to this they sacrifice every thing else.

The second book is introduced with some reflections on the state of things in Europe in the 16th century, and with an enumeration of the particular circumstances which at that time favoured the establishment of a new religious order. After which the Author gives some account of the life of Ignatius, and the manner of his proceeding in founding this institution.

However entertaining this part of the work would be to the reader, we must be obliged to pass it over, that we may take some notice of the view he has given of the grand and leading rules and constitutions of the society. At the head of these he places that supreme power which is lodged in the general of the order,

order, who iſſues out his commands to the moſt diſtant parts of his empire, and continually receives diſpatches from his viceroys who govern the provinces in his name. Nothing is tranſacted without inſtructions from him, and his will is a law. On the contrary, amongſt the other orders, the ſeveral ſuperiors exerciſe a power over their reſpective convents in ſome inſtances independent of their general. And being choſe by the votes of their order, the general himſelf, as well as the reſt of the ſuperiors, continuing only for a limited time, a foundation is laid for cabal and intrigue, by which their attention is divided, and the intereſt of their ſocieties is weakened. Whereas, amongſt the Jeſuits, no chapters nor general congregations, by opening the door to independence, cramp the authority of the ſovereign. He cannot be diſplaced, nor can his will be reſiſted. And under this abſolute monarchy they form an indiſſoluble body, which ſeems to have, and actually has, but one ſoul and one mind. A ſecond eſſential difference between the conſtitutions of the Jeſuits and thoſe of the other monks, our Author makes to conſiſt in the right they reſerve to themſelves of diſmiſſing thoſe perſons from their ſociety, whom, upon trial, they find not ſuited to their purpoſe. This power continues, till they have had ſuch proof of them, that they are in no danger of being deceived. Beſides the opportunity this gives them of excluding all unworthy members, by which the orders are diſgraced, they reap this ſingular advantage from it, that if an inheritance ſhould fall to any of their members, during this their ſtate of liberty, they can give them their diſmiſſion, till they have ſecured their poſſeſſions; and by admitting them again, put it into their power to lay their treaſures at the feet of their ſovereign. A third characteriſtic of the Jeſuits conſtitutions is their abſolute devotedneſs to the pope, which they have carried farther than any other order. The fatal influence of this policy upon the repoſe of other nations and the authority of princes, the Author repreſents in a very ſtrong and juſt light, and upon the ſame principles with thoſe ſo often urged by writers of our own nation. A fourth peculiarity in their conſtitutions is, that they are not obliged, like the other orders, to ſpend a conſiderable part of their time every day in the offices of devotion. This finds the reſt ſuch conſtant employment, that they have but little leiſure to apply themſelves to ſtudy; and conſequently but few of them have made any figure in any works of genius. But the Jeſuits, having their time at their own command, have raiſed the reputation of their order by the numbers it has produced who have excelled in the various branches of ſcience. Another maxim adopted by this order, is the inſtructing their ſcholars without any pay; a practice which was firſt introduced by theſe fathers, and which ſoon gave them the

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ſuperiority over the univerſities, where nothing could be learnt without money. Upon the ſame principles, they adminiſtered the ſacraments, and performed the offices of religion, without any pecuniary reward. Such an inſtance of diſintereſtedneſs won upon the people, and by increaſing their reputation, in proportion extended their influence. The laſt peculiarity our Author mentions in this inſtitution is, that the perſons they fix upon to fill up the moſt eminent poſts in their order, are not thoſe who have diſtinguiſhed themſelves in the learned world, but old divines, who have been exerciſed from their youth in the ſubtilties of the ſchools, accuſtomed by a long practice of hearing confeſſions to diſtinguiſh and direct all the workings of the heart, and who, by repeated trials, have been found as capable of ſubmiſſive obedience as of abſolute command. Such were the Cottons, the Lachaiſes, and the Telliers.

The Author having thus explained the principles on which this order was founded, and to which it owes all its greatneſs, proceeds to relate by what means it was received into Italy, Spain and Portugal: after which he gives an account of Father Xavier's travels to the Eaſt Indies, and his attempts to preach the goſpel in India, Japan and China: and concludes the book with a view of the eſtabliſhment the Jeſuits made in Congo and Braſil.

The reſt of the work contains a ſhort, but lively, narrative of the principal events in which the Jeſuits have been concerned till their firſt expulſion from France, in conſequence of the attempt made by John Chaſtel to aſſaſſinate Henry IV. This hiſtory is diſpoſed in a chronological order, and all along enlivened with a number of obſervations and reflections, which tend to throw a light, not only upon the ſubject itſelf, but on the general hiſtory of thoſe times. The principal ſubjects on which the Author enlarges are, the proceedings of the council of Trent, (in relating which he follows F. Paul's account) the ſettlement of the Jeſuits in Paraguay, where he repreſents them as having almoſt reſtored the golden age; the diſputes which have at different times ariſen between this order and the biſhops and univerſities of France; together with a particular account of the part they took in the civil wars of *the League*, and the attempts that were made by their enemies to expel them the kingdom, before they actually ſucceeded.

From this imperfect view of this hiſtory, the reader may form ſome judgment of its merit, and will probably wiſh for an opportunity of peruſing the whole. What impreſſion the reading it may leave upon the minds of others, we cannot ſay: but, from conſidering the view which is here given of the refined policy on which this celebrated order was founded, and the amazing degree in which it prevailed, we could not forbear admir-

admiring the hand of Providence which has ſo ſuddenly pulled down this haughty edifice, and employed for this purpoſe thoſe powers who were amongſt the firſt to eſtabliſh and ſupport it. CJ.

CATALOGUE; or, *A brief View of ſome other late* FOREIGN PUBLICATIONS.

Art. 11. ΕΥΡΙΠΙΔΟΥ ΙΠΠΟΛΥΤΟΣ.

Euripidis Tragœdia Hippolytus, quam, Latino carmine converſam a Georgio Ratallero, adnotationibus inſtruxit Ludov. Caſp. Valkenaer. 4to. Leyden, 1768.

WE have here a correct edition of the Hippolytus of Euripides, accompanied with notes which ſhew great erudition and knowlege of the Greek language, but relate, chiefly, to verbal criticiſm and different readings. Theſe notes, which are not printed at the bottom of each page, but ſeparately, are followed by a very long and very learned diſcourſe, conſiſting of twenty-five chapters, concerning the fragments of thoſe tragedies of Euripides which are loſt. R.

Art. 12. *P. Rutilii Lupi de figuris ſententiarum et elocutionis libri duo. Recenſuit et annotationes adjecit David Ruhnkenius. Accedunt Aquilæ Romani et Julii Ruſiniani de eodem argumento libri.* 8vo. Leyden, 1768.

This edition of Rutilius Lupus, &c. is much ſuperior to any of the former editions;—the text is more correct; the notes are, many of them, uſeful and judicious; and the learned Editor has added a critical hiſtory of the Greek orators, which, though neither entertaining nor intereſting to the generality of readers, cannot fail of being agreeable to thoſe who are fond of, and converſant with, antiquity. R.

Art. 13. *Geographie Ancienne abrégée, par M. d'Anville, de l'Academie Royale des Belles-Lettres, &c.*——Ancient Geography abridged by M. D'Anville, &c. Paris. 12mo. 3 Vols. 1768.

The very name of Mr. D'Anville is a ſufficient recommendation to any work upon ancient geography.—Thoſe who have purchaſed his very uſeful and accurate maps will find this abridgment not only extremely uſeful, but, in ſome meaſure, neceſſary. R.

Art. 14. *Lettres Choiſies des Auteurs François les plus celebres, &c.* —Select Letters of the moſt celebrated French Authors, 12mo. 2 Vols. Paris, 1768.

We have ſeen ſeveral collections of this kind in the French language, but the collection now before us is the moſt judicious and uſeful of any that we are acquainted with. It is introduced with ſome very ingenious and pertinent obſervations upon the epiſtolary ſtyle, which may be of great uſe to thoſe who are deſirous of excelling in this ſpecies of compoſition.—The authors, from whom the letters are taken, are the following: Balzac, Coſtar, Voiture, Godeau, Guy-Patin, Peliſſon, Chevalier de Méré, Evremond, Racine, Fontaine, Mad. de Sevigné, Buſſi Rabutin, Flechier, Bourſault, Fontenelle, Mad. de Maintenon, Mad. Lambert, Rouſſeau, Mad. du Montier, Mad. du Bocage, Mademoiſelle de Bauri, D'Ablancourt, Voltaire, Abbè le Blanc, M. de Turenne, M.

de Louvois, M. de Luxembourg, Cardinal D'Oſſat, Preſident Jeannin, Duc de Rohan, Comte d'Eſtrades, Comte d'Avaux, Marquis de Torci, L'Abbè Dubois, M. de Morville, Cardinal de Fleury, and Abbè de Montgon. R.

Art. 15. *Par quelles cauſes et par quels degrés les Loix de Lycurgue ſe ſont altérés chez les Lacédémoniens juſqu' a ce qu'elles ayent été aneanties. Diſſertation qui a remporté le prix dans L'Academie Royale des Inſcriptions et Belles Lettres, le* 28 *Avril*, 1767. *Par M. Mathon de la Cour de Fil.* 8vo. Paris, 1767.

In a preceding article of this Appendix we have given a pretty full account of a philoſophical and political hiſtory of the laws of Lycurgus, by the Abbè de Gourcy, in anſwer to a very curious queſtion propoſed by the Royal Academy of *Inſcriptions and Belles-Lettres*.—The ingenious Author of this diſſertation, though he does not enter ſo fully and minutely into the ſubject as the Abbè, yet treats it very judiciouſly, and in ſuch a manner as ſhews a philoſophical and liberal turn of mind, and a thorough acquaintance with the Greek writers.—He introduces his diſſertation with a ſhort view of the laws of Lycurgus, after which he proceeds to enquire into the cauſes of their decay; theſe cauſes, he ſays, are, 1*ſt*, the *eſſence* of the laws themſelves, which were contrary to nature, and only calculated to form a nation of ſoldiers; which tended to cheriſh pride and a ſavage fierceneſs of manners, and introduced an equality of fortune impoſſible to be kept up;—2*dly*, the creation of the Ephori, who were factious magiſtrates, and almoſt always preferred the intereſt of their own power to the public good;—3*dly*, the war with the Perſians, which obliged the Spartans to have intercourſe with other nations, carried their pride and ambition to the higheſt degree, excited their jealouſy againſt the Athenians, and inſpired them with a paſſion for luxury;—4*thly*, the taking of Athens by Lyſander, which left the Spartans no rival, and, by introducing riches among them, occaſioned a total corruption of manners.—Theſe cauſes he illuſtrates from the hiſtory of the Spartans, and concludes his diſſertation with examining the progreſs and the ſeveral ſteps of the declenſion of Lycurgus's ſyſtem.—To the Diſſertation are added notes, containing the principal events in the hiſtory of the Lacedemonians. The Author promiſes a compleat hiſtory of this famous people, a taſk for which he ſeems to be very well qualified, and which every reader of his diſſertation will, we are perſuaded, be impatient to ſee. R.

Art. 16. *Amuſemens Dramatiques, &c. à Leyde.* 1768.
The Dramatic Amuſements of the Baron de Bielfeld.
8vo. 2 Vols.

This Writer is known to the world by his Political Inſtitutes and his Elements of Univerſal Erudition, but he has not diſtinguiſhed himſelf as a dramatic poet. The following plays are contained in theſe two volumes: *Le Tableau de la Cour—Emilie, ou le Triomphe du Merite—L'Etat du Mariage—La Matrone ou la fauſſe Vertus—Les Allemands a Paris—Les Myſterieux.*—The firſt of theſe plays was originally written in German, and it is a repreſentation of the manners of German courts. In the ſecond the Baron attempts to unite the comic with the tender; and borrows his principal characters from the *Enfant Prodigue*; but in this, as well as in the reſt of his dramatic attempts, his ſucceſs has been very indifferent. Four of theſe pieces were publiſhed twelve years ago; the two laſt only are new. L.

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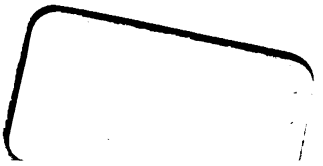
ERRATA, *in this* VOLUME.

Page 155, l. penult. of Chauncy's Letter, for *the* paying, read *by* paying.
—— 163, for Lady *Francis*, read Lady *Frances*.
—— 176, In the Head-title to the article of Grecian Architecture, inſert the Name of the Author,—Capt. Stephen Riou.
—— 397, l. 6, for *lightening*, read *tightening*.
—— 406, l. 23, for *the* labour, read *his* labour.

ERRATA in the *laſt* APPENDIX.

Page 577, l. 27, for *management*, read *menagement*.
—— — — 30, for *when treating*, read *when he treats*.
—— 578,— 15, from the bottom, for 1760, read 1768.
—— 580,— 25, read 'action of the veſſels *on* the fluids.'
—— — — 30, for *to ariſe*, read *to have ariſen*.
—— 589,— 7, for *in* the practice, read *on* the practice.